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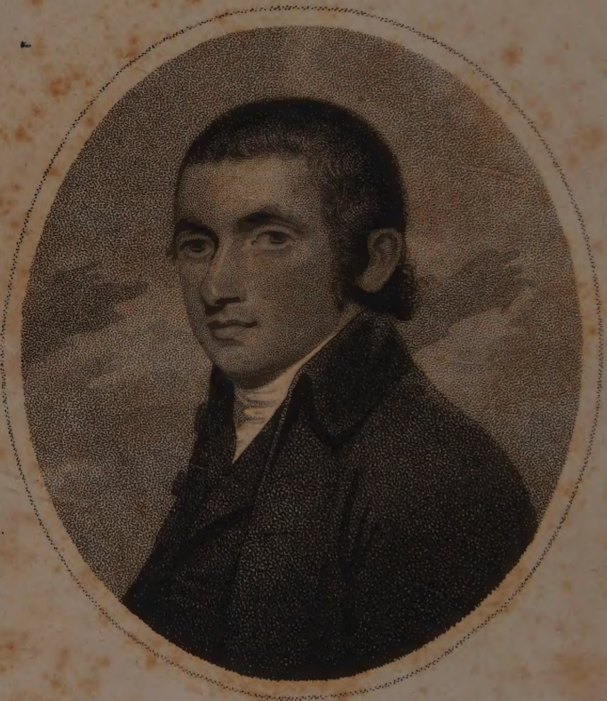
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M^r. MARK DANIELL Aged 32

Preacher of the Gospel.

THE

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FOR 1805:

BEING A CONTINUATION OF

THE

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THE METHODIST MAGAZINE,

FOR JANUARY, 1805.

BIOGRAPHY.

An ACCOUNT of the CONVERSION of Mr. *PETER HASLAM*, and of his Call to the Miniſtry.

To the EDITOR of the METHODIST MAGAZINE.

VERY DEAR SIR,

ACCORDING to your requeſt, I have drawn up a ſhort Account of myſelf, as a ſinner ſaved by the free-grace of our Lord Jeſus Chriſt. It is little more than a record of my own ſins, and of God's great mercy. If you think it probable, that the peruſal of it will edify the minds of your Readers, it is at your diſpoſal; if not, I had rather it remained in obſcurity.

I am, dear Sir, very reſpectfully, your's, &c.

Wolverhampton, Aug. 23, 1804. PETER HASLAM.

I WAS born at Bolton in Lancaſhire, in the year ſeventeen hundred and ſeventy-four. My parents were religious characters, in connection with the Methodiſts; which I eſteem a greater privilege, and a higher honour, than any other that can poſſibly attach to parentage or birth. From the earlieſt periods, of which I have any recollection, they endeavoured to inſtruct me in the leading principles of Chriſtianity, and to impreſs my mind with their great importance. Particularly it was frequently urged, that God has appointed a day in which he will judge the world in righteouſneſs, and that unto him *I* muſt give account for all my tempers and actions. Affecting deſcriptions of that awful Day were laid before me; the terrible fate of the wicked, and the happy condition of the righteous were ſtated; and I was repeatedly informed, that all mankind muſt ſhare the miſery of the one, or the felicity of the other, according to the manner in which they live in the preſent world.

It is not eaſy to determine, whether it is to be aſcribed to the nature of this ſubject, or to the frequency of its being inculcated, that a conviction of my accountableneſs to God has always operated on me with peculiar force. In the iſſue, indeed, it led to a deep conviction of the evil of ſin, the holineſs of God, and the abſolute neceſſity of juſtification thro' Chriſt, in order to preſent and final acceptance. And is it not more than probable, that this ſingle principle, deeply implanted in the minds of Children, would go much farther towards the regulation of their conduct in youth and manhood, than the beſt ſyſtem of Education, in which this is loſt ſight of, or but ſlightly noticed? It is undoubtedly a firſt principle in revealed Religion: As ſuch, it is very frequently and ſolemnly announced to mankind in the Oracles of God; and ought it not, therefore, to be taught our young offspring as ſoon as they are capable of receiving it? But it is now a common and a very dangerous opinion, that Children are not capable of receiving religious truths. And, if by this be meant, that they are incapable of comprehending the myſteries connected with theſe truths, this opinion is juſt. But are they not capable of receiving the ſimple facts of religion, if thoſe facts are ſtated in ſimple, familiar language? If they be told, in their more ſerious moments, that God is a great Being, who is always with them; one whom they cannot ſee, but who ſees them, whatſoever they do; one who has power to kill them, or to keep them alive; that he will one day ſet the world on fire, and will come in the clouds of heaven, to call all mankind before him; that he will then take good people to heaven, to dwell with himſelf, and ſend the wicked to hell, to dwell with devils in everlaſting fire, they will moſt certainly receive theſe truths, ſo as to feel the influence of them. And the ſame method would lead them gradually on to a clear underſtanding of all the ſimple facts of religion, as made known to us in Holy Writ. In ſupport of this, permit me to mention ſome religious impreſſions made on my mind when very young; impreſſions ſo deep at the time, that I have this moment as diſtinct a recollection of them, as if they had been made this hour.

When I was a child ſo ſmall as to ſit on the knee of my father, another ſitting on the other knee, and a third being preſent, a ſtatement of the awful circumſtances of the laſt Judgment, chiefly as deſcribed by our Lord in the 25th of St. Matthew's goſpel, was laid before us: My whole ſoul was abſorbed in attention to it, and I then felt myſelf as deeply intereſted in the awful ſubject, as ever I have been conſcious of, ſince I attained to riper years.

When about ſix years of age, ſtanding one day in the ſchool-yard, looking firſt up into the heavens, then upon ſurrounding objects, ſuch an impreſſion of the vanity of the world was made upon my heart, as never has been wholly eraſed, to the preſent moment. Not long after this, paſſing thro' a church-yard, a human ſcull was pointed out to me, I inſtantly reflected, My ſcull will ſome time be like this. From that hour to the time of my converſion, I was ſubject to bondage thro' fear of death; partly becauſe of the terrors which appeared in death itſelf, and partly from an apprehenſion of the awful conſequences of dying unprepared for Heaven.

When about eight years of age, I took into my hand an old book, and retired to a ſecret place to read. I know not what induced me to this; but while reading, my heart was deeply affected, and I conceived ſuch an affection for the book, that I ſeized the firſt opportunity of begging it might be made my own.

In my tenth year, a young man whom I thought wicked, ſuddenly died. A train of the moſt ſerious reflections reſpecting a future ſtate, filled my ſoul; and the enquiry, What is become of J—n B—y? roſe in my mind repeatedly, and gave me exquiſite pain. It was either a little before or after this, that my heart was melted with contrite ſenſations, mixed with ſacred pleaſure, while joining ſome other children in ſinging hymns.

Theſe are only ſpecimens of the impreſſions which the truths of religion made on me while very young. I could relate many more, which I clearly recollect; but theſe are ſufficient for the purpoſe for which I have mentioned them. My own experience and my obſervation of others, both when a boy among my companions, and ſince I have attained to manhood, ſufficiently prove, that Children are not ſo incapable of underſtanding and feeling religious truths as ſome people imagine. And it is no ſmall encouragement to the efforts of parents, that the minds of their offspring are capable of admitting theſe truths, as ſoon almoſt, (if not altogether,) as any others within the whole compaſs of Truth itſelf.

I confeſs, indeed, that no very great effects of the pious inſtructions I received from my parents, were diſcoverable for ſeveral years; I daily gave ſufficient proof, that *folly is bound up in the heart of a child.* They, however, fainted not; they perſevered in ſowing the precious ſeed; and, like the patient huſbandman, waited to ſee it ſpring up, and bring forth fruit unto holineſs. They did ſee it; and great was their rejoicing. Parents are frequently diſcouraged, becauſe they diſcover not thoſe immediate effects of their advices and admonitions which they deſire, and of which their expectations have, perhaps, been too ſanguine. But let them diligently perſevere; in the morning ſowing their ſeed, and in the evening not withholding their hand; earneſtly praying to God to water what they ſow, with the influences of his Holy Spirit. In the mean-while, let them reſt aſſured, that the ſeed of divine Truth is ſecretly ſtriking its root into the hearts of their children; and that in the end they have every reaſon to hope, it will bring forth the fruit of *piety to God.*

In my thirteenth year, it pleaſed God more fully to inform my ſoul reſpecting her eternal intereſts. I was on my knees one evening, before retiring to reſt, to repeat, according to cuſtom, the Lord's Prayer. In a moment, this conviction pierced my heart, as if a voice had ſpoken within me; *that repeating Forms of Prayer was inſufficient; that I ought to pray.* I inſtantly obeyed, and offered up to God the deſires I then found in my heart. My childiſh follies became hateful to me; and I felt unſpeakable ſatisfaction in retirement, where I read the Scriptures, and frequently with tears of compunction and gratitude approached unto GOD.

A few years previous to this, that uſeful Inſtitution, *a Sunday-School,* was begun at Bolton under the direction of the Methodiſts. Their deſign was not only to teach the Children of poor people to read and write; but to inſtruct, in the moſt important practical principles of religion, all the Children of either poor or rich, that were ſent to them. And while theſe men of God ſteadily, and with indefatigable zeal proſecuted the grand object of the Inſtitution, without the ſmalleſt pecuniary advantage, their labour of love was recompenced by the moſt unexpected, (may we not ſay *unexampled?*) ſucceſs. Not only were many poor Children taught to read and write, who would otherwiſe never have learned a ſyllable; but many of them were alſo reſcued from a ſtate of groſs ignorance and wickedneſs in which they had been trained up, and were taught the knowledge of God, and the practice of his holy precepts. The Children of ſeveral reſpectable families too, being permitted by their parents to attend the School, were made happy partakers of the grace of Chriſt. Nor were Children alone benefited: Their Parents alſo, obſerving the aſtoniſhing effects produced in them, were induced to attend the miniſtry of the Methodiſt Preachers, and ſeveral were thus converted to God. Some of the Teachers too, who had generouſly ſtepped forward to aſſiſt in the great work, were themſelves taught the knowledge of God.

I was preſent the firſt Sabbath this excellent Inſtitution began; and I thankfully embrace this opportunity of publicly declaring, that I feel myſelf infinitely indebted to it, as the grand mean in the hand of God, of a deep work of divine grace in my ſoul.

Many of the Children in this School, from about the age of eight to twenty or more, beginning to remember their Creator in the days of their youth, were met once in the week by ſuitable perſons, who gave them ſuch advices and encouragements, as were adapted to their age and circumſtances. My parents, obſerving, I ſuppoſe, a greater degree of ſeriouſneſs in my deportment than uſual, propoſed my meeting with them. This I eſteemed a high privilege, and felt myſelf very undeſerving of it. It was no uncommon thing for about forty of theſe young people, while the perſon appointed was ſpeaking to them, or praying with them, to be all diſſolved in tears. And the ſame was the caſe with a ſimiliar meeting of the girls. Some of theſe are gone to glory; others of them are this day pious and uſeful men and women; ornaments to civil and religious ſociety, and monuments of honour to that unrivalled Inſtitution.

Alas! how unſtable is Youth! How eaſily led aſtray by things which in themſelves are perfectly innocent. Being exceſſively delighted with muſic and ſinging, my mind was gradually warped away from God. Retirement loſt all its charms; and that ſacred reliſh for ſpiritual things which I before poſſeſſed, by ſlow degrees, died away. How dangerous is it, for *young perſons* eſpecially, to ſuffer ſtrong attachments to take poſſeſſion of their hearts, tho' the object ſhould in itſelf be perfectly innocent, or even good. There is a warmth, an impetuoſity in the minds of young people, which forcibly impels and hurries them on towards any object which has engaged their attention. And if ſuch object have the appearance of good, but is not eſſentially ſo, it may unhappily divert their unwary feet from the path in which they ought to walk. This was awfully realized in me. Who would have imagined, that learning to ſing hymns of praiſe to God, would be the direct mean of drawing away my fooliſh heart *from* God? But exceedingly little does it ſignify, what is the object of our ſupreme delight, if it be not the bleſſed God himſelf. It is very poſſible to exchange the living God for an idol which bears a very near reſemblance of him; and, indeed, the more any object appears to come near to God, and bear a reſemblance of him, the greater is the danger of transferring, by a too eaſy tranſition, our affections from him to it. And the ſame may be remarked of real devotion, and of thoſe outward acts which reſemble it. It is a ſerious fact, that it is very eaſy to ſubſtitute ſerious ſtudies, and other religious exerciſes, for religion itſelf; and to this awful danger, the Miniſters of God are moſt imminently expoſed. Nor is the private Chriſtian perfectly ſecure againſt it: He daily feels a propenſity to reſt too much in the form of devotion; and it is not very difficult, almoſt, or *entirely* to exchange the power for the form; to loſe the ſpirit of prayer in the very act of prayer, and the ſpirit of grateful adoration, in thoſe very ſounds by which the praiſes of God are expreſſed.

New temptations now began to aſſault me; and having firſt neglected, and then given up retirement and prayer to God, I eaſily fell a prey to them. I ſinned; and ſin daily hardened my heart; thus qualifying me for ruſhing boldly into the paths of deſtruction. This was very ſoon effected; I ſhook off all reſtraint, put myſelf wholly under the government of my paſſions, and gave looſe to the reins of every ſinful deſire. Yet, even then, (ſo great is divine mercy!) I frequently was viſited by the gracious Spirit of God; which alternately alarmed and allured my ſoul, to fly from the deſtructive paths of ſin, and to return again to the Fountain of living Waters. I frequently reſolved; But no ſooner did temptation attack me, than all my reſolutions failed, and I was hurried away as with an irreſiſtible torrent. It is true, I was ſtill but young; and ſome may imagine that youth is an excuſe for ſin. This, however, was not the caſe with me: I was then conſcious, and ſtill am, that my ſins admitted of no excuſe. And what moſt of all aggravated the evil of them, was the increaſing light, which then ſhone upon my mind, exhibiting them to my view in their own horrible colours, and predicting to my conſcience the terrible conſequences of my perſiſting in them. Every deliberate act of ſin I committed, preſented itſelf to me under the dreadful idea of of flying in the face of God, and daring him to exert his righteous anger in my utter deſtruction. Strange! that a creature having ſuch views could ſummon up infernal courage enough to ſin againſt his Maker! How am I aſhamed of thoſe days of folly; I cannot look back on them but with ſorrow and confuſion. God has forgiven me, but I ſhall never forgive myſelf.

The long-ſuffering of God ſtill waited, and his Holy Spirit, tho' reſiſted, and baſely affronted, ſtill ſtrove with me to reclaim me. But it was in a manner very different from thoſe gentle drawings with which he firſt attracted my heart to him. Death, Judgment, and Eternity; reflections on what was paſt, and forebodings of wrath to come, were let looſe upon me, and like devouring vultures preyed upon my wretched ſpirit. I feared even to paſs along the ſtreets, leſt the bricks or tiles ſhould fall from the top of the houſes, and in a moment cruſh me to endleſs perdition. Eternity was armed with the utmoſt horrors againſt me; and immortality became my greateſt curſe. Nothing did I ever wiſh for more ardently than the nature of a brute; and ſhocking as the idea of being reduced to nothing is, the very hope of annihilation would have yielded me the higheſt pleaſure. The moſt pleaſant ſcenes in nature became objects of terror to me; as I had commenced an enemy to a moſt gracious God, every thing appeared to commence an enemy to me. Even the ſilent hours of midnight did not interrupt the awakening terrors of my mind: while my body was lulled to reſt, my ſoul, all reſtleſs, was agitated by the moſt tormenting ideas. The words of Job were awfully realized in me: "When I ſay, my bed ſhall comfort me, my couch ſhall eaſe my complaint, then thou ſcareſt me with dreams, and terrifieſt me with viſions."

But little credit is, in general, due to the wanderings of imagination in ſleep. Dreams are, generally, nothing more than thought roving at random, ungoverned by the exerciſe of reaſon. Yet, I cannot help thinking there was ſomething more than purely natural cauſes operating, in the awful dreams which, during that dark period of my life, ſo frequently diſturbed my ſleeping hours. I ſhall not relate them; they are not, perhaps, calculated to affect others, as they affected myſelf. I ſhall only remark, that I view them as ſo many evidences of the great mercy, and the unwearied patience of God, who permitted me to have no reſt in my ſins by day or by night.

[*To be concluded in the next.*]

DIVINITY.

A SERMON, preached at the opening of the METHODIST CHAPEL at NEWBURY, Sept. 19, 1804, by *JOSEPH BENSON*; and publiſhed at the requeſt of the General Quarterly-Meeting of that Circuit.

1 CORINTHIANS I. 23, 24.

"We preach CHRIST crucified, unto the Jews a ſtumbling-block, and unto the Greeks fooliſhneſs; but unto them who are called, both Jews and Greeks, CHRIST the Power of GOD, and the Wiſdom of GOD."

1. IT is generally known, that both Jews and Gentiles were involved in a moſt deplorable ſtate of ignorance and depravity, when the Apoſtles and other Meſſengers of the Lord Jeſus were firſt ſent to publiſh to them the glad-tidings of ſalvation. And it is acknowledged, that an amazing change took place among them, in conſequence of the preaching of theſe divinely commiſſioned ſervants of the Moſt High: that, in a little time, the knowledge of the true God and of his Will was diffuſed thro' the whole Roman Empire, and even far beyond its utmoſt limits; ſo that the minds of thouſands and myriads of the loſt race of Adam were effectually enlightened, their manners reformed, nay, and their ſouls renewed after the divine Image. Now, when theſe things are conſidered, and when it is obſerved withal, that human nature is the ſame in every age, and that it is probable the doctrine which is inſtrumental in enlightening, reforming, and renewing mankind in one age, muſt, if clearly and fully declared, and attended with the divine bleſſing, have a ſimilar influence in every other; it ſurely muſt appear to be of the greateſt importance, to know the nature of that doctrine, which was productive of ſuch happy effects in ancient times. For that, undoubtedly, is the doctrine which ought ſtill to be preached in preference to all others.

2. Again: As it does not appear probable, conſidering that man is a free-agent, endowed with liberty of choice and action, and capable of diſobeying the heavenly call, that this doctrine would be received with equal credit and affection by all individuals, to whom it was propoſed; and as it is true, in fact, that it was not; but was oppoſed and ridiculed by many, while the abetters and propagators of it were perſecuted, impriſoned, and put to death;

it muſt appear to be of ſome moment to know the *Character* of the perſons who thus rejected the counſel of God againſt themſelves, and ill-treated his ſervants; and *on what ground*, and *under what pretence* they purſued ſuch a line of conduct. This, on the one hand, may operate as a caution and preſervative to us, that we may not imitate their unbelief and ſin, and ſo ſhare in their puniſhment; and, on the other, may prevent the Preachers and Friends of the Truth from being ſurpriſed, diſcouraged, or offended, when they find that their doctrine does not meet with the welcome reception they expected, but that inſtead of being acknowledged and embraced as the Truth of God, it is denied and perſecuted as error and deluſion.

3. Now, concerning all theſe things, my text, conſidered in connexion with the context, gives us ſufficient information. *Chriſt ſent me not to baptize*, ſays the Apoſtle, verſe 17, that is, not *chiefly and primarily*, *but to preach the Goſpel: not with wiſdom of words*, "thoſe philoſophical niceties of expreſſion," ſays Dr. Doddridge,* "or that laboured rhetoric, which many are ſo ready to eſteem," *leſt the croſs of Chriſt ſhould be made of none effect*, ſhould be "deprived of its juſt honours, and ſo be enervated." *For the preaching of the Croſs is, to them that periſh, fooliſhneſs:* "they think it a ridiculous and mean thing to expect ſalvation from one who ſeemed unable to ſave himſelf, and glory from one that expired in ignominy:" *but unto us who are ſaved*, who are delivered "from the contagion of ſo wicked an age, and are in the way to everlaſting ſalvation," *it is the Power of God*, is accompanied with a moſt illuſtrious diſplay of his Power, for "the nobleſt purpoſes our minds can conceive." *For*, (verſe 21,) *after that, in the Wiſdom of God*, diſcernible in his Works of Creation and Providence, *the world by wiſdom knew not God*, ſo as to *glorify him as God*, but "run into the wildeſt and moſt abſurd ſentiments that can be imagined concerning him," *it pleaſed God, by the fooliſhneſs of preaching*, as they think fit to ſtyle it, and "which is, indeed, deſtitute of that kind of wiſdom of which they boaſt;" *to ſave them that*, with honeſt ſimplicity of heart, *believe* what is credibly teſtified to them, and taught by a ſuperior authority. *For the Jews require a ſign*, ſome token from heaven, to introduce a Meſſiah to appear with external pomp, and to eſtabliſh a temporal kingdom, and *the Greeks ſeek after wiſdom*, a depth of philoſophy, or the ornaments of eloquence, as inducements to believe. "But we preach Chriſt crucified, unto the Jews a ſtumbling-block, and unto the Greeks fooliſhneſs; but unto them who are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God."

In theſe words we have,

I. The Doctrine which the Apoſtles preached, and which their ſucceſſors in the Miniſtry in every age muſt preach, if they wiſh to be inſtrumental in reforming and ſaving mankind. *We preach Chriſt crucified.*

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* See his Family Expoſitor.

II. The Reception which this Doctrine met with, and which, in every age, will attend it, from certain deſcriptions of mankind, whether profeſſors of the true Religion or profane: *To the Jews a ſtumbling-block, and to the Greeks fooliſhneſs.*

III. The Light in which this Doctrine is viewed by all that obey the call of God, and are made his people, of whatever name or nation, and the effect it has upon them: *But unto them that are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God.*

I. We muſt conſider the Doctrine of the Apoſtles, as here ſet forth.

1. *We preach Chriſt. Chriſt* was the great Subject of their preaching; and not Socrates, nor Plato, nor Ariſtotle, nor Tully, nor Seneca, nor Epictetus, nor any other of the heathen Philoſophers and Moraliſts. It was not the practice of the Apoſtles, nor of the other firſt Meſſengers of Chriſt, as it is of many Teachers of Chriſtianity in our day, to extol the wiſdom or virtue of theſe ancient heathens; to retail their opinions, inculcate their precepts, or hold them forth as patterns for imitation. Much leſs did they ground the doctrine which they preached on their fallible authority, or draw their information and knowledge from the ſcanty ſources of unenlightened reaſon: but they preached *Chriſt*. It was their deſire and endeavour to extol *Him*, to expound *His* Doctrines, enforce *His* Precepts, and hold *Him* forth as an Example to be imitated. To *His* Authority they appealed for the truth of their doctrine, and from *His* divine Wiſdom, as from an exuberant and pure fountain, they derived thoſe ſtreams of truth and grace wherewith they watered and refreſhed the dry, diſconſolate, and barren earth, and rendered it fruitful to his praiſe and glory. And herein, my brethren, I truſt, they will be conſtantly imitated by all who, from time to time, ſhall hereafter addreſs you from this Pulpit.

2. Nay, the Apoſtles not only made Chriſt the chief Subject of their *preaching*, but even of their *ſtudy and converſation.* "I am determined," ſays Paul, to theſe very Corinthians, "to know nothing among you, ſave Jeſus Chriſt and him crucified." As if he had ſaid, 'Famed as your City is for *Arts* and *Sciences*, *Politeneſs* and *Learning;* for Philoſophers, Logicians, Hiſtorians, Poets, Muſicians, Painters, Statuaries, and learned men of every deſcription; I wave all admiration of them, all attention to them, and acquaintance with them: nay, I will not ſo much as be at the trouble to inſpect their Works: I will know nothing, comparatively, even among *you*, renowned as you are for knowledge of every kind, but *Jeſus Chriſt and him crucified.* In this alſo,

my brethren, I truſt your Miniſters do, and will follow his example.

3. To be more particular. This declaration of the Apoſtle, "We preach Chriſt crucified," muſt not be conſtrued to mean, that they did *not* preach him in any office or character ſave in that of a *ſuffering* and *dying Saviour*. They preached him in all his Offices: and 1ſt. as *a Teacher come from God*, and that with an extraordinary commiſſion, and with *qualifications* and *atteſtations*, ſuch as no other meſſenger of God to man ever had or will have. They proclaimed him to be, "The Seed of the Woman," that "bruiſes the ſerpent's head:" The "Seed of Abraham, in whom all nations of the earth ſhall be bleſſed:" The *Shiloh* of Jacob, "to whom the gathering of the people ſhall be," and the Prophet like unto Moſes, concerning whom it is announced,* "Unto him ſhall ye hearken:—and it ſhall come to paſs, that whoſoever ſhall not hearken unto my words, which he ſhall ſpeak in my name, I will require it of him." They preached him as the "Servant and Elect of Jehovah, in whom his ſoul delighteth," and "on whom he put his Spirit; the Spirit of wiſdom and underſtanding, the Spirit of counſel and might, the Spirit of knowledge and of the fear of the Lord," or of true and genuine religion: who, being filled with that Spirit, "brought forth judgment to the Gentiles," yea, "ſet judgment in the earth," and for "whoſe law the iſles wait:" Commiſſioned by Jehovah himſelf as his own Meſſiah or Anointed One: "Thus, ſaith God, the Lord, he that created the heavens, and ſtretched them out; he that ſpread forth the earth, and that which cometh out of it; he that giveth breath to the people upon it, and ſpirit to them that dwell therein: I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a Covenant to the people, for a Light to the Gentiles; to open the blind eyes, to bring out the priſoners from the priſon, and them that ſit in darkneſs, out of the priſon-houſe." So qualified was he, according to their teſtimony, even as *Man*, that he had the Spirit of God without meaſure, as indeed had been foretold by divine inſpiration: "God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows:" a prediction, the accompliſhment of which was witneſſed by his fore-runner John, when he ſaid, "God giveth not the Spirit by meaſure unto him." Nay, they proclaimed him as the *Wiſdom* and *Word* of God incarnate, the *Wiſdom of God*, and *Power of God*, as *God manifeſt in the fleſh*, and *Immanuel, God with us*. I hope all who ſhall here addreſs you in his Name, will be careful to ſpeak of him in the ſame ſcriptural and important language.

4. Again, they preached him as ſo *atteſted*, that by him, and even thro' the inſtrumentality of his Meſſengers, the blind received their ſight, the dumb their ſpeech, the deaf their hearing: the

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* Deut. xviii. 15,—19.

lame walked, the lepers were cleanſed, and the dead raiſed: yea, they bore witneſs, that his own body was brought back from the dead, and that the divine ſeal was ſo ſet to the truth of his word, that many of the predictions which he uttered, were punctually fulfilled before the eyes of thoſe that heard him utter them. They therefore repreſented his doctrine as no way doubtful, but *infallibly certain*, ſealed with the blood of *Chriſt crucified*, confirmed by his reſurrection, and atteſted by prophecies fulfilled, and miracles many and mighty. They exhibited it alſo as *deeply important*, giving us information in ſubjects of the utmoſt conſequence to us; as concerning *ourſelves*, what we are, whence we came, and whither we are going: our ſtate by nature, and the ſtate we are or may be brought into by grace: reſpecting *God*, his Being and Attributes; his Nature, Word, and Works; what he is in himſelf, and what he is to mankind in general, and to his own people in particular: the Mediator between God and man; his Perſon and Offices, his Incarnation, Life, and Death; his Reſurrection, Aſcenſion, and Interceſſion at God's right-hand; his Humiliation and Exaltation; his Croſs and Crown, his *Grace* and *Glory*. This doctrine, they teſtified, gives us information alſo, concerning the Way of ſalvation thro' this Mediator, and that *Will of God* to which we muſt be conformed here, if we would reign with him hereafter: concerning earth, heaven; this world, the next; time, eternity; the immortality of the ſoul, the reſurrection of the body, the conflagration and diſſolution of this whole viſible ſyſtem of things, the future judgment, and the eternal ſtate! No wonder Chriſt was crucified to ſanction ſuch doctrine as this! And the very ſame doctrine, I doubt not, will frequently be ſounding in your ears in this place, which we this day dedicate to this important purpoſe.

5. Further: This declaration, *We preach Chriſt crucified*, does not imply, that they omitted to preach him as a *Pattern*, whom we are to imitate. It is certain, 2dly, they bore witneſs to what he *did*, as well as to what he *taught*, as St. Luke ſpeaks;[*] to his Life as well as to his Doctrine, yea, and to the *ſpirit* in which he acted, "ſetting us an example, that we ſhould follow his ſteps."[†] "Let that mind be in you," they cried, "which was alſo in Chriſt Jeſus."[‡] "He that ſaith he abideth in him," they teſtified, "ought himſelf alſo ſo to walk, even as he walked." "Brethren, be ye followers of us," they exhorted, "as we alſo are of Chriſt."[§] And in what degree they were followers or imitators of him, we are ſufficiently informed, when we hear them declare, "As he was, ſo are we in this world;" and when we attend to their ſolemn and important teſtimony, that all thoſe who would "ſee him as he is," and reſemble him in glory, muſt here "purify themſelves as he is pure." Holding him forth, therefore, as an

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[*] Acts i. 1. [†] 1 Pet. ii. 21. [‡] Phil. ii. 5. [§] 1 Cor. xi. 1. and Phil. iii. 17.

harmleſs, *uſeful*, *holy*, *perfect*, and *familiar* Example, and ſetting this Mark before their hearers, they exhorted and urged them all to aſpire after it, declaring, "God hath predeſtinated us to be conformed to the image of his Son;" and that an expectation of dwelling with him after we die, without being conformed to him while we live, is a vain expectation. This, my brethren, is another branch of that doctrine, which you may expect frequently to hear in this Chapel.

6. Add to this, 3dly, the Apoſtles preached Chriſt as the *Governour* and *Judge* of his people. They proclaimed him as the "King God hath ſet upon his holy Hill of Zion," to whom all muſt be ſubject on earth, that would reign with him in heaven: who "died, and roſe, and liveth, that he might be *Lord* of the dead and of the living;" who, "when all were dead, died for all, that they who live," who are quickened by his death, and made alive to God, yea, and that all mankind univerſally, being thus quickened, "might not live unto themſelves, but unto him that died for them and roſe again." They preached him as the "one Lawgiver, able to ſave and to deſtroy," and as "the Author of eternal ſalvation only to thoſe that obey him." And they announced him as the Univerſal Judge, who, when he is "revealed from heaven, with his mighty angels, will take vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt;" while, to "thoſe who do his commandments, he grants a right to the Tree of Life; ſo that they enter in thro' the gates into the City." I am perſuaded, my brethren, that in theſe Offices and Characters alſo, the Lord Jeſus will be exhibited to ſuch as attend here on the miniſtry of the Word.

7. But, 4thly, the Apoſtles conſidered mankind as loſt ſinners, immerſed in guilt and wretchedneſs, and, therefore, eſpecially preached Chriſt as a Saviour, crucified for our ſins. They preached a *ſuffering Meſſiah*, "growing up before Jehovah as a tender plant, and as a root out of a dry ground; having no form nor comelineſs, and no beauty" externally, "that men," who generally judge only by outward appearance, "ſhould deſire him:" "deſpiſed and rejected of men, a Man of ſorrows and acquainted with griefs;" as "a worm and no man, a reproach of men, and deſpiſed of the people." He "gave his back," they ſaid, "to the ſmiters, and his cheeks to thoſe that plucked off the hair; and hid not his face from ſhame and ſpitting." He was "ſtricken," they teſtified, "ſmitten of God, and afflicted;" "bore our griefs, and carried our ſorrows; with a viſage more marred than that of any man, and a form more than the" form of any of the "ſons of men." He was "led," they declared, "as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb; ſo opened he not his mouth:" He was "bruiſed, put to grief, and cut off out of the land of the living, altho' he had done no violence, neither was any deceit in his mouth;" "cut off, but not for himſelf,"

"numbered with tranſgreſſors, and poured out his ſoul unto death," in company with the wicked. Theſe, and ſuch like things, were predicted concerning him, and theſe things the Apoſtles bore witneſs that he endured. And teſtimony will be given, I am well aſſured, very frequently to theſe and all the ſufferings of the Meſſiah, as a very important branch of Chriſtian doctrine, by ſuch as are appointed to preach the Goſpel to you in this Place.

8. Again: They teſtified that he endured theſe ſufferings for us; to atone for and expiate our ſins. "He was wounded," they affirmed, "for our tranſgreſſions: he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed." "All we, like ſheep," they declared, "have gone aſtray: we have turned every one to his own way; and the Lord laid on him the iniquity of us all." Yea, "it pleaſed the Lord," they ſaid, "to bruiſe him," to put "him to grief," to ſtrike him "for the tranſgreſſion of his people," and "make his ſoul a offering for ſin." They delivered unto their hearers, "firſt of all," as a leading and moſt important truth, "that which they alſo received, how that Chriſt died for our ſins, according to the Scriptures:"* that "he ſuffered for ſins, the juſt for the unjuſt,† that he might bring us to God:" that "he was delivered for our offences," that he might atone for them, "and raiſed again for our juſtification," in proof that his atoning ſacrifice was accepted: "was made ſin, (or a ſin-offering, as the word in the original frequently means,) for us, tho' he knew no ſin, that we might be made the righteouſneſs of God," or might be juſtified and accounted righteous by God, "in, or thro' him."

9. Nay, the Apoſtles not only aſſerted the doctrine of the Atonement, and, like the ancient Prophets, bore teſtimony to the truth and importance of it, but alſo explained the reaſon and foundation of it. "God," ſaid St. Paul,‡ "hath ſet him forth to be a propitiation," ιλαστηριον, a *propitiatory*, or *mercy-ſeat*, where *mercy* may be found in a way conſiſtent with *juſtice*, (alluding to the mercy-ſeat of old,) "thro' faith in his blood, to declare his righteouſneſs, for the remiſſion of ſins that are paſt, thro' the forbearance of God." A more exact tranſlation of the Greek of this paſſage, renders the Apoſtle's meaning ſtill more clear: His words are, εις ενδειξιν της δικαιοσυνης αυτȣ, δια την παρεσιν των προγεγονοτων αμαρτηματων εν τη ανοχη τȣ Θεȣ, which words are thus literally tranſlated, *For a demonſtration of his righteouſneſs, becauſe* (or on account) *of the paſſing by of ſins, committed aforetime, thro' the forbearance of God.* God, it muſt be obſerved, in his great forbearance had, as it were, *overlooked* and *paſſed by* the ſins committed in former ages of the world, not having puniſhed them in ſuch a manner as to give a full and perfect diſplay of his *Righteouſneſs*, or of his Holi-

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[*] 1 Cor. xv. 1,—4. [†] 1 Pet. iii. 18. [‡] Rom. iii. 25, 26.

neſs and Juſtice, and of the equity of his Moral Government. It is true, he had brought a flood of waters upon the old world: had deſtroyed Sodom and Gomorrah, and the other cities of the Plain, with fire from heaven, had cauſed the earth to open her mouth and ſwallow up Korah and his company, had executed moſt ſtrange and terrible judgments upon the ſinners of his people, in the wilderneſs, upon Pharaoh and his Hoſt in Egypt and at the Red-Sea, and upon the idolatrous inhabitants of Canaan, of Babylon, and of other Countries. Still, however, his hatred to, and his indignation againſt ſin, had not been fully and clearly manifeſted: nor was it thus manifeſted till his *ſword awoke againſt his Shepherd, and againſt the Man that was his fellow;* till the Shepherd was ſmitten for the iniquities of the ſheep, and his ſoul was made an offering for ſin. *Then*, and not before, by ſuch a ſacrifice for ſin, was ſin fully and *adequately* "condemned in the fleſh," even in the very human nature that had ſinned, and God demonſtrated himſelf to be as *juſt*, as he is merciful. "For a demonſtration," adds the Apoſtle, "of his righteouſneſs, εν τω νυν καιρω, in the *preſent time*," here ſet in oppoſition to the *paſt time*, in which God had forborn to give ſuch a demonſtration, "that he might be," and appear to his whole Intelligent Creation, to be "*juſt*," that is *holy* and *righteous*, while, in his mercy, he is "the Juſtifier of him that believeth in Jeſus." So that, according to the Apoſtle, the grand end of the crucifixion of Chriſt, was to demonſtrate the *Righteouſneſs of God*, and to provide for the juſtification and ſalvation of guilty ſinners, upon their repentance, in a way that is conſiſtent with the divine Attributes. This moſt awful, and yet encouraging doctrine, is ſet in a clear and forcible light, by our truly evangelical Poet, in the following moſt ſublime paſſage.

> "Thou moſt indulgent, moſt tremendous Power!
> "Still more tremendous for thy wondrous Love,
> "That arms, with awe more awful, thy command,
> "And foul tranſgreſſion dips in ſeven-fold guilt!
> "How our hearts tremble at thy Love immenſe!
> "In Love immenſe, inviolably juſt!
> "Thou, rather than thy Juſtice ſhould be ſtain'd,
> "Didſt ſtain the croſs, and work of wonders far
> "The greateſt, that thy Deareſt far might bleed!"

10. Now, it is only thro' this Sacrifice, Atonement, and Expiation, that we have, or can have redemption and juſtification. For as "all have ſinned and come ſhort of the glory of God;" as "every mouth is ſtopped, and all the world are guilty before God;" υποδικος τω Θεω, ſubject to condemnation from the juſtice of God, or as Dr. Doddridge renders the words, *ſtand convicted before God*; none can, in the nature of things, be juſtified in any other way than *by grace, thro' faith*; or, as it is here expreſſed, *freely* by *his grace*, δωρεαν τη αυτου χαριτι, *gratuitouſly, by his unmerited favour, thro' the redemption,*

demption, (της απολυτρωσεως, the word means a price paid for ſuch as are to be ſet at liberty,) *that is in Jeſus Chriſt*. Such was the uniform teſtimony of the Apoſtles, and ſuch the principal uſe they made of the important doctrine of Chriſt's crucifixion. Through this myſterious tranſaction they offered *free* and *full* remiſſion to the ſinful and guilty race of Adam, together with the favour of God, adoption into his family, and every bleſſing of the New Covenant. And they required nothing of mankind, whether Jews or Gentiles, in order to their partaking of theſe bleſſings, but "repentance towards God, and faith in our Lord Jeſus Chriſt," both which endowments they repreſented as the gifts of God. For, while they proclaimed Jeſus as the *Lamb of God that taketh away the ſins of the world, and teſtified that he hath put away ſin by the ſacrifice of himſelf*, they bore witneſs alſo that he *is exalted a Prince and a Saviour, to give repentance* and *faith*, as well as *remiſſion of ſins*; that "he that confeſſeth and forſaketh his ſins ſhall find mercy;" that, "if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and even to cleanſe us from all unrighteouſneſs." "Be it known unto you," they cried, "men and brethren, that through this man is preached unto you the forgiveneſs of ſins, and by him all that believe," viz. with a faith *working by love, overcoming the world, and purifying the heart*, "are juſtified from all things, from which they could not be juſtified by the law of Moſes." I truſt that this capital doctrine of juſtification, which Luther ſo properly termed, "Articulus ſtantis vel cadentis eccleſiæ," *the pillar on which the church* (of Chriſt) *ſtands, or with which it falls*, will never be forgotten, or neglected to be inculcated, by any that addreſs you from this pulpit.

11. Another thing to be obſerved here is, that the Apoſtles and firſt Teachers of Chriſtianity preached *Chriſt crucified*, as laying us under an indiſpenſable obligation, through his crucifixion and death, of dying to ſin, to the world, and to ourſelves, and, "thro' the Spirit, of mortifying the deeds of the body, that we may live," and of "crucifying the fleſh, with its affections and luſts." "Our old man," according to their doctrine, muſt "be crucified with him, that the body of ſin may be deſtroyed; that henceforth we may not ſerve ſin." "Know ye not," they enquired, "that as many of us as were baptized into Jeſus Chriſt," in conſequence of our believing on him, "were baptized into his death? Therefore we are buried with him by baptiſm unto death; that like as Chriſt was raiſed from the dead by the glory," or glorious power "of the Father, we alſo ſhould walk in newneſs of life; and being dead unto ſin might live unto righteouſneſs." "Let not ſin, therefore," urged they, "reign in your mortal body, that you ſhould fulfil it in the luſts thereof: neither yield your members as inſtruments of unrighteouſneſs unto ſin: but yield yourſelves unto God, as thoſe that are

alive from the dead, and your members as inſtruments of righteouſneſs unto God. For ſin ſhall not have dominion over you, for ye are not under the law, but under grace." Such was the holineſs of heart and life, which they conſidered the crucifixion of Chriſt and juſtification thro' his blood, as laying us under an obligation of experiencing in ourſelves, thro' that Holy Spirit which is the fruit of Chriſt's death and paſſion, and of manifeſting to others. And this grand, eſſential, and diſtinguiſhing doctrine of the Goſpel, I am fully perſuaded, will be faithfully and frequently enforced here from time to time.

12. One thing more I muſt beg leave to notice under this head. They preached *Chriſt crucified*, as our Leader in the way of the *croſs*, ſhewing us by his ſufferings, that we muſt ſuffer if we would reign. "Foraſmuch as Chriſt hath ſuffered for us in the fleſh," ſays one of them,* "arm yourſelves likewiſe with the ſame mind," the ſame ſelf-denying, courageous, and determined mind: Expect ſufferings, and be armed with fortitude and patience to meet and endure them. "For this is thank-worthy, if a man, for conſcience toward God, endure grief, ſuffering wrongfully: for even hereunto are ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example that we ſhould follow his ſteps:" ſhould, like him, give no cauſe for our ſufferings, being innocent of the things laid to our charge by our enemies; ſhould nevertheleſs ſuffer, in ſome meaſure, as he did, and that in the ſame ſpirit of patience, meekneſs, and love: "who did no ſin; neither was guile found in his mouth: who when he was reviled, reviled not again; when he ſuffered, he threatened not; but committed himſelf to him that judgeth righteouſly."† St. Peter enlarges much on the ſame ſubject in the two next chapters, of his ſhort epiſtle, in paſſages which you will do well to conſult at your leiſure, as they ſet this very important doctrine in a moſt clear and convincing point of view. And it is well known that this Apoſtle was not ſingular in his ideas on this head. St. Paul ſpeaks exactly the ſame language. "If children," ſays he to the Romans,‡ "then heirs, heirs of God, and joint-heirs with Chriſt: *if ſo be that we ſuffer with him*, that we may be alſo glorified together;" and again to Timothy,§ "It is a faithful ſaying," a ſaying as true as it is important, but a ſaying which many will be ſlow of heart to believe, "if we die with him, we ſhall alſo live with him: if we ſuffer with him, we ſhall reign with him: if," to avoid ſuffering, "we deny him, he alſo will deny us. If we believe not" this doctrine, and are regardleſs of the conſequences of our cowardice, effeminacy, and love of eaſe and pleaſure, "he abideth faithful," and will fulfil his threatenings as well as his promiſes, for "he cannot deny himſelf."

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* 1 Pet. iv. 1. † Pet. ii. 19, 20, 21, 22, 23. ‡ Rom. viii. 17. § 2 Tim. ii. 11, 12.

13. Such was the doctrine of the Apoſtles of our Lord and Saviour, who, in the days of their fleſh, were all *witneſſes of the ſufferings of Chriſt*, as they now are and ſhall hereafter more eſpecially be "partakers of the glory that ſhall be revealed." This was that Croſs of Chriſt in which they gloried: Their divine Maſter had ſuffered death on a croſs to expiate their ſins, and while they relied on his ſacrifice for juſtification before God, they were not unwilling to have "fellowſhip with him in his ſufferings, or even to be "conformed to his death." "I am ready," ſaid St. Paul, "not only to ſuffer, but to die at Jeruſalem for the ſake of the Lord Jeſus." And certainly all manner of ſufferings, and at laſt death itſelf, fell to the lot of moſt of them. "We are troubled on every ſide," ſaid they, "yet not diſtreſſed," (or *utterly over-preſſed*, as ϛενοχωρȣμενοι means, the word properly ſignifying *cruſhed in a ſtrait paſſage*;) "we are perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed; always bearing about with us, in the body, the dying of the Lord Jeſus;" the cruelties which were exerciſed in putting him to death, being acted over again upon them by the rage of their perſecutors. But "none of theſe things moved them, neither counted they their lives dear unto themſelves; ſo that they might finiſh their courſe with joy, and the miniſtry which they had received of the Lord Jeſus to teſtify the Goſpel of the grace of God." Nay, they "took pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake." Hear how St. Paul ſpeaks on this ſubject,* "Are they miniſters of Chriſt, (alluding to thoſe whom, verſe 13, he terms "falſe apoſtles, deceitful workers, transforming themſelves into apoſtles of Chriſt,") I am more: in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft. Of the Jews five times received I forty ſtripes ſave one. Thrice was I beaten with rods; once was I ſtoned; thrice I ſuffered ſhipwreck; a night and a day I have been in the deep: in journeyings often; in perils of waters;—of robbers,—by my own countrymen,—by the heathen,—in the city,—in the wilderneſs,—in the ſea,—among falſe brethren: in wearineſs and painfulneſs; in watchings often: in hunger and thirſt; in faſtings often; in cold and nakedneſs.—If I muſt needs glory, I will glory of the things which concern my infirmities: The God and Father of our Lord Jeſus Chriſt, who is bleſſed for evermore, knoweth that I lie not." Thus theſe men of God were ſo far from being aſhamed of the croſs of Chriſt that they *gloried* in it, and found it an happy mean of "crucifying them to the world, and the world to them."

14. In the mean time, their care was to prove themſelves to be his genuine diſciples, not only by what they ſuffered, but alſo and eſpecially by the ſpirit in which they ſuffered. Accordingly, while they

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* 2 Cor. xi. 23,--31.

"hungered and thirſted, were naked and buffeted, had no certain dwelling-place, and laboured, working with their hands; being reviled, they bleſſed; being perſecuted, they meekly ſuffered it; being defamed, they intreated:" and tho' made as the filth of the world and the offscouring of all things continually, they took it patiently. They were only concerned to "give no offence in any thing, that the miniſtry might not be blamed: but that they might in all things approve themſelves the Miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt," enabling them to heal the ſick and raiſe the dead, and inſpiring them with gifts and graces, "by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left: by honour and diſhonour; by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying and behold they lived; as chaſtened, and not killed; as ſorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things." Such were the ancient ſervants and followers of *Chriſt crucified:* and altho' it is probable we ſhall not be called to endure ſuch ſufferings as fell to their lot; yet, in every age, eſpecially while "the whole world thus lieth in wickedneſs," ſuch as are only "born after the fleſh will perſecute thoſe who are born after the Spirit," and, "they that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution." Let us, my brethren, who ſpeak in the name of God, and preach Chriſt crucified, not fail to give our hearers faithful warning on this head, that being fore-warned, they may be fore-armed, and, with fortitude and reſolution, may be prepared to meet all thoſe trials of their faith and patience, with which God may ſee fit to exerciſe them.

[*To be concluded in the next.*]

SYSTEMATICAL DIVINITY.

OF GOD, AS CREATOR.

TRUE Religion conſiſts in a right knowledge of God, and of *ourſelves.* As God is not the object of any of our ſenſes, it is impoſſible that we ſhould know any thing concerning Him, unleſs he think fit to reveal himſelf to us. We have proved in our foregoing Numbers, that he has made a *Revelation* to mankind; and that the books of the *Old and New Teſtament,* contain the genuine declarations of his will. In theſe books, therefore, we muſt look for perfect information reſpecting this great *Being,* who cannot deceive us; and from them alone can we derive certain intelligence reſpecting him.

Now, in the very firſt page of theſe important Writings, we have the Deity diſcovered to us, under the moſt glorious character, that of *Creator* of the world. We learn from hence, that this Almighty Sovereign, exiſting before all worlds, by his dread fiat, called all nature into exiſtence, and gave to man the dominion of theſe his ſublunary works.

This is a grand and ſtupendous view of God, the Creator of the world!—But we are ready to aſk, "What; was this wondrous Deity a ſolitary Being? Did he exiſt alone, before the exertion of this act of glorious power? Formed as we are, for ſociety, we have no conception of any ſatisfaction ariſing from a ſtate of abſolute lonelineſs:—Nor can we conceive that the Deity, (to whoſe beginning no time can be adequate,) ſhould reſt inactive, as it were, from eternity; and not exert thoſe amazing powers of which the creation proves, he was amply poſſeſt?"—Perhaps there are ſome particulars naturally deducible from queſtions like theſe, which we can never ſolve. We have no apprehenſion of eternity. We are loſt in the idea. And when we come to contemplate the exiſtence of God from eternity, without a *cauſe* or a *beginning* of exiſtence,—we are utterly loſt in the ſpeculation: for we ſee nothing exiſting without a *cauſe* and a *beginning* of exiſtence We ſmile frequently at children, when they aſk their little queſtions, ſimple ones, as we deem them; but, alas, we are mere children ourſelves, in this profound ocean of wonder.

That God exerted his *creative* powers, (if we may be allowed the expreſſion,) long before his formation of this planetary ſyſtem, will admit of no doubt with the man who embraces the divine revelation: ſince the fall of man aroſe from a *fallen* and *created* ſpirit: and the voice of reaſon, in this reſpect, entirely harmonizes with the atteſtations of ſacred writ. In all probability, the Deity had created myriads of beings, and thouſands of worlds, before he fixed our ſun in the centre of thoſe planets, which form our ſyſtem.

But, ſuppoſing he had not, ſomething very obſervable ſtrikes an attentive reader, in the Moſaic account of the creation; which ſeems ſtrongly to ſuggeſt, that the Deity is not a ſolitary being, exiſting in ſuch an abſolute *unity*, as to exclude all degree of perſonality or communion. For the very firſt name by which *Moſes* calls God, *(Elohim)* is of a plural ending, and would lead one to imagine, that there was ſomewhat peculiar in the nature of this God. *In the beginning Elohim created.* And preſently after we read, that this God addreſſes ſome, as it ſhould ſeem, of equal power and authority with himſelf: for He ſuppoſes them inveſted with equal capacity to create,—*Let US make man,—in OUR image,—after OUR likeneſs*, &c. Gen. i. 26. See iii. 22. Now, a reader, who came perfectly a ſtranger, and unprejudiced to the

Sacred Books, would be ſtruck with this peculiarity: and when he was informed, by a thorough knowledge of the *Revelation*, that God did really exiſt, tho' in an undivided unity of nature, yet in a trinity of perſons; he would have no doubt, that this *name*, and theſe *perſons*, referred to this important diſcovery. And he would ſee, that this notion, ſo far from being contrary to reaſon, is more agreeable to it, than any opinion of the abſolute *unity* of the divine nature. For conceive we only three divine ſubſiſtences mutually to partake of the divine eſſence or nature, and to be united by the ſame perfect will; and all our apprehenſions of the lonelineſs of ſolitary exiſtence are diſperſed; the Father, Son, and Holy Spirit, conſummately happy in each other, were and will be the objects of each other's complacence, from eternity to eternity. Let this argument be fairly and impartially conſidered, and I will venture to affirm, that the notion of a *triune* nature in the Deity is far more conſonant to reaſon, and liable to leſs objections, than that of mere ſolitary and abſolute unity.—But of this ſubject we ſhall ſpeak more at large, when we come to treat profeſſedly of the *Trinity*, and to ſhew the true nature of that fundamental doctrine.

We have touched upon it here only, as we were lead from the review of God's firſt revealed act of power in *Creation*. This is a great ſtep gained in our knowledge of God; a ſtep which the heathen philoſophers, with all their wiſdom, could never make.—God made the world, and all things.—Then he muſt be prior to the world; could not be made himſelf by any, but muſt be ſelf-exiſtent and eternal. He made all things; therefore he is *Almighty*. He can do whatever he will in the armies of heaven, and amidſt the inhabitants of the earth.—And as his works prove that he *can* do all things; ſo do they prove, that he doth all things *wiſely*: every thing bears teſtimony to his wiſdom and goodneſs. The more accurately you trace the works of God in creation, the more you will be convined, that in *wiſdom he hath made them all, and that all the earth is full of his goodneſs.*

Thus from this ſingle information, that "God created all things;" we learn, that this God is a *ſelf-exiſtent; eternal; Almighty* Being; perfect in *wiſdom*, and unbounded in *goodneſs!*—How many truths, and how intereſting, ariſe from this declaration. How ſhould it recommend theſe ſacred books to us beyond all the writings of antiquity!—But let us proceed, and we ſhall gain ſtill brighter information. [*To be continued.*]

The WORD of GOD Illustrated.

Of the Tropes in SCRIPTURE. *Section I.*

THERE are ſeveral forms of ſpeech in Scripture, which do not fall under any of the heads conſidered in our former

Numbers, but muſt be reduced to thoſe *Tropes* which in *Rhetoric* are called *Metonymies or Synecdoches*: and of theſe two only I ſhall ſpeak, in this chapter. A *Metonymy* is a form of ſpeech, whereby things are *miſ-named*, one thing being put for another, as the *cauſe* for the *effect*, the *effect* for the *cauſe*; the *ſubject* for the *adjunct*, and the *adjunct* for the *ſubject*.

Firſt the *cauſe* is put for the *effect*, as when *Chriſt* is put for his *Doctrine*;[a]—for his *graces*;[b]—the *Spirit* for his *gifts* and *graces*;[c]—for an *habit of the mind* wrought by the Spirit;[d]—ſometimes for *doctrines* which are pretended to proceed from the Spirit, or from ſuch as make thoſe pretences:[e]—So *Perſons* are put for their *works* or *writings*.[f]—Thus the *mouth*, the *lips*, the *tongue*, are put for words thereby uttered or expreſſed:[g]—A man's *writing* is ordinarily called his hand:[h]—By the ſame form of ſpeech *labour* is put for the wages we thereby earn, or for the fruit or profit of it:[i]—*Things ſold* are put for the price which they are ſold for: thus it is ſaid, the *ointment* might have been given to the poor;[j]—and that *Ananias's land* was in his own power when it was ſold,[k] i. e. the price of it; and it is very uſual to put the *matter* whereof any thing is made, for the thing itſelf: as *iron* for fetters or chains;[l]—*duſt* for frail man made of it:[m]—*Flax* is put for the wick of a candle made thereof.[n]

Sometimes, on the contrary, the *effect* is put for the *cauſe*. So God is our *Salvation*;[o]—our *life* the length of our days;[p]—our *ſtrength*:[q]—Chriſt is called *Salvation*;[r]—*Life*, and the *Reſurrection*;[s]—*Peace*:[t]—So he is ſaid to be made to us *Wiſdom*, *Righteouſneſs*, *Sanctification*, and *Redemption*; that is, the *Author* of all theſe:[u]—A *dumb* devil is one that made him dumb, whom he poſſeſſed:[v]—So the *Goſpel* is called the *Power of God to Salvation*,[w] that is, the inſtrument of his power.

Faith is called our *victory*, becauſe thereby we overcome the world:[x]—That which is the mean of ſuſtaining or preſerving life is called our *Life*;[y]—or our *Living*:[z]—So *Glad-tidings* are ſuch as make glad:[aa]—A *lively hope* is that which doth revive, or enliven:[bb]—Thus *wine* is a *mocker*, and *ſtrong drink* is *raging*, i. e. they make men ſuch:[cc]—*Dead works* are deadly works, or ſuch as make men obnoxious to death.[dd] So I have ſet before thee *life* and *death*;[ee]—

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[a] Rom. xvi. 9; 1 Cor. iv. 15; Eph. iv. 20. [b] Rom. xiii. 14, viii. 10; Gal. iii. 27. [c] Exod. xxxi. 3; Num. xi. 17; 2 Kings ii. 9; Luke i. 15; John vii. 39; Acts ii. 17, vi. 5; 1 Cor. xiv. 32; Gal. iii. 2; with many other places. [d] Gal. v. 17; Pſal. li. 10, 11. [e] 1 Tim. iv. 1; 1 John iv. 1. [f] Luke xvi. 29, xxiv. 27; Acts viii. 28, xv. 21, xxi. 21; 2 Cor. iii. 15. [g] Deut. xvii. 6; Prov. v. 3, xvii. 7, xxv. 15. [h] 1 Cor. xvi. 21. [i] Ezek. xxiii. 29. [j] Matt. xxvi. 9. [k] Acts v. 4. [l] Pſal. cv. 18. [m] Gen. iii. 19, xviii. 27; Pſal. ciii. 14; compared with Gen. ii. 7, and Eccl. xii. 7. [n] Iſa. xlii. 3. [o] Exod. xv. 2. [p] Deut. xxx. 20. [q] Pſal. xviii. 1. [r] Iſa. xlix. 6; Luke ii. 30. [s] John xi. 25. [t] Eph. ii. 14. [u] 1 Cor. i. 30. [v] Luke xi. 14; compared with Matt. ix. 32. [w] Rom. i. 16. [x] 1 John v. 4. [y] Deut. xxiv. 6. [z] Mark xii. 44. [aa] Rom. x. 15. [bb] 1 Peter i. 3. [cc] Prov. xx. 1. [dd] Heb. ix. 14. [ee] Deut. xxx. 15.

Death is in the pot:[ff]—Thus *wrath* is the cauſe of wrath;[gg]—*Calamity* the cauſe of calamity;[hh]—*Bread*, ſeed whereof bread is made:[ii]—*Shame* ſtands for that which is the cauſe of it, or for their *idols* which proved their ſhame.[jj]

[ff] 2 Kings iv. 40. [gg] Prov. xi. 23. [hh] Prov. xix. 13. [ii] Eccl. xi. 1. [jj] Jer. iii. 24; Hoſ. ix. 10.

[*To be continued.*]

The TRUTH of GOD Defended.

To the Editor of the Methodist Magazine.

Sir,

IN reading a late publication, entitled "Modern Infidelity conſidered,"* I was greatly pleaſed with the ſentiments and liberal-mindedneſs of the Author; particularly where, in his preface, he thinks it beſt, "at the preſent criſis, for chriſtians of all denominations, to concentre their forces againſt the common adverſary, (Infidelity,) and ſuſpend their eternal diſputes:" and he prays that "it may pleaſe God ſo to diſpoſe the minds of chriſtians of every viſible church and community, that *Ephraim may no longer vex Judah, nor Judah Ephraim*: but that the only rivalry in future may be, who ſhall moſt advance the intereſts of our common Chriſtianity, and *provoke each other to love and to good works*."

But I was ſorry to perceive a very oppoſite ſpirit in ſome other writers of the preſent day; who ſeem deſirous of reviving a Controverſy, which had in ſome meaſure ſubſided, and raking up the embers of a fire that ſeemed almoſt extinct. One of the Publications, here alluded to, (which fell into my hands the other day,) is entitled "Village Dialogues;"† in which I was ſurpriſed to find a Note, where the Author endeavours to inſinuate, in a kind of oblique or diſingenuous manner, that the Rev. Mr. Fletcher of Madeley was an Antinomian; or that his writings tended to Antinomianiſm and Semi-pelagianiſm. I think, whoever will read his "Appeal to Matter of Fact," with any degree of candour, will ſee in what ſtrong and expreſſive colours he paints man in his fallen nature; and muſt confeſs, that few, if any, have done it in a more ſtriking manner ſince the apoſtolic age. So far is he from inculcating any thing like Pelagianiſm, or even Semi-pelagianiſm, that when I read this book about thirty years ago, I thought he drew human nature in colours by far too black, and heightened to an extreme.

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* By Robert Hall, M. A. † By Rowland Hill, M. A. Vol. III. p. 156.

And, with reſpect to Antinomianiſm, his “Checks” will ſtand to poſterity as a ſtrong barrier againſt the overflowing of that dangerous contagion. Indeed, I am perſuaded that many of his opponents, and among the reſt Mr. H., have profited much by thoſe writings of that holy man; and have thence learned to be more moderate and guarded in their expreſſions, when they ſpeak of a ſalvation to be obtained by faith alone. Mr. H. ſays he controverted a ſentence, which he found in one of Mr. Fletcher's Checks; (tho' he does not refer to the particular place, that one might ſee in what connection it ſtands, and to what it refers: without doing which we may wreſt any writing, or make even the Bible itſelf ſpeak what we pleaſe.) Mr. H. ſays, he “controverted the expreſſion.” It is very poſſible he may have *controverted*; but has he yet *diſproved* any one of Mr. Fletcher's tenets, contained in his Polemic Writings, by a plain expoſition of Scripture, according to reaſon and the analogy of faith? Let Mr. H. remember, that to *controvert* and to *diſprove* are very different things.

Mr. H. calls Mr. Fletcher “the great advocate, (to ſay the beſt,) of the double-refined Semi-pelagianiſm of the day.” Mr. F. was, indeed, an advocate for what he believed to be *the WHOLE TRUTH as it is in Jeſus.* He endeavoured to guard his readers againſt Phariſaiſm and Pelagianiſm on the one hand; and Antinomianiſm on the other: to ſhew the conſiſtency of the Goſpel or Chriſtian Plan, and to reconcile it to the Attributes of God. But, however orthodox he may have been, with reſpect to the great leading doctrines of Chriſtianity; this is not “the beſt” that can be ſaid of him. He was a living and dying witneſs of that practical holineſs, which he inculcated upon others, and enforced in very nervous language both from the pulpit and the preſs. Though his opponents differed from him in ſome ſentiments; yet many of them eſteemed him highly on account of his heavenly-mindedneſs and genuine piety: and ſome of them, (as I am informed,) came to viſit him, when he reſided in the vicinity of London, being ſuppoſed to be near death, and were edified no little by his heavenly ſpirit and converſation.

Tho' Mr. F. was providentially called to enter into controverſy with perſons, whom he had before highly reſpected; yet he did it in a mild ſpirit, and in a moſt gentleman-like manner. And, tho' his arguments were like a keen-cutting razor; yet he never uſed any harſh epithets or perſonal abuſe towards his opponents; which have too often diſgraced the polemic page. I remember, that, in the year 1777, being in converſation with a reſpectable clergyman of my acquaintance, who was greatly prejudiced againſt Methodiſm, and was expoſtulating with me on that account, I aſked if he would read a book which I would recommend? (meaning Mr. Fletcher's Appeal, which I happened to have then in my pocket;)

pocket;) when I mentioned the name of Fletcher, he replied with a degree of ardour, "Oh! I would read any thing of that man's; for, if there be a ſaint upon earth, he is one." He had ſeen Mr. Fletcher at Bath a few years before; and was, no doubt, ſtruck with the holy fervour and ſpirit, together with the moſt courteous addreſs of that apoſtolic Man.

Mr. H. ſpeaks, in the note above-mentioned, in a very vague and indefinite manner of ſome "old hereſy, revived in modern days, under the name of Arminianiſm; and of modern prevailing notions; and of a ſyſtem of infidelity which has polluted the underſtanding." Here are a group of terms all jumbled together, without any preciſion; which leaves the reader's ideas in a ſtate of confuſion, as he knows not whether he is to apply all theſe epithets or terms, indiſcriminately, to whole communities, or to certain individuals: or whether profeſſed Chriſtians and profeſſed Infidels are to be reckoned in one and the ſame claſs.

Infidelity, indeed, prevails too much at this day, not only on the Continent, but even in our own enlightened land. But, to what cauſe or cauſes are we chiefly to attribute this? Perhaps ſome of the tenets of Popery, and more eſpecially the abominable practices of many of its prieſts, may have contributed in a great degree to the ſpread of Infidelity, and its conſequent evils, in France. For, common ſenſe will teach men to *judge of the tree by its fruits:* and, if the fruits be bad, we may juſtly conclude that the tree is ſo too. But I apprehend, that the doctrines of Preterition and Reprobation, held by the *Janſeniſts* in France, and by the followers of *Calvin* in New-England and other countries, have tended not a little to increaſe the number of Infidels and their dangerous tenets, which they propagate with ſo much zeal in the preſent day. I am perſonally acquainted with a man, born in New-England, whoſe grand-father was a Miniſter in that country. This man ſtudied Divinity in the early part of his life, intending to go into the miniſtry: but by reading books on Election and Reprobation, which he found in his grand-father's library, he became bewildered in his ideas, and ſo gave up his deſign; and is now a confirmed Deiſt, being exceedingly enamoured with the writings of Volney and Voltaire, and other ſuch like books. Truly, the doctrines of Election and Reprobation are ſo cloſely connected and interwoven; that I confeſs I have not ingenuity enough to ſeparate them. I leave this taſk to thoſe who can ſplit a hair.

But, without taking any further notice of this confuſed jumble of words, in the above-mentioned note; I ſhall ſimply and briefly declare my own ſentiments, and that in the plaineſt manner. I would not follow Luther, Arminius, or Calvin; nor any other man, any farther than I was perſuaded they followed Chriſt. I believe that a man is *juſtified freely by the grace of God, thro' the redemption that is in Jeſus Chriſt:* (Rom. iii. 24.) and that this juſtification, or pardon of paſt ſins, is not of works, or for the merit of any thing he has done or can do, previous to this pardon; but thro' the mere mercy of God beſtowed upon him in and by Jeſus Chriſt. I adopt the ſentiment and phraſeology of the Church of England, in the abſolution or declaration pronounced by the miniſter,—God "pardoneth and abſolveth all them that truly repent and unfeignedly believe his holy Goſpel." But I think that perſons who are thus freely pardoned, ſhould conſtantly pray, "Grant that the reſt of our life hereafter may be pure and holy." And they muſt endeavour to ſhew forth, in their life and converſation, that they are living branches in the *living Vine*, by bringing forth the fruits of righteouſneſs and true holineſs; becauſe the Apoſtle to the Hebrews aſſerts poſitively, that *without holineſs no man ſhall ſee the Lord.* I adopt likewiſe the words of our bleſſed Lord himſelf,—*Whoſoever ſhall do the will of God, the ſame is my brother, and ſiſter, and mother,* (Mark iii. 35.) I believe that all the Miniſters, with whom I have any intimate connexion, are of the ſame ſentiments. If Mr. H. can point out any individual, among the followers of Meſſrs. Weſley and Fletcher, who leans directly or indirectly to Arianiſm, Socinianiſm, Pelagianiſm, Semi-pelagianiſm, or Antinomianiſm; let him publickly name that perſon. If he cannot do this, let him no longer throw out indefinite innuendos; and, on this ſubject, let him henceforth for ever hold his peace.

But, there is another paſſage in the before-mentioned Village Dialogues,* which ſeems a little novel and curious; and may excite a ſmile in the reader when he looks at it; where Mr. H. ſays,—"There are *Ifs* of very different ſignifications; the conditional *If*, and the deſcriptive *If*." Here, indeed, is a diſtinction without a difference; and, if this be not logomachy, I know not what is. As this Mr. Sergeant IF ſtands forth boldly to defend a certain paſs of great importance; it ſeems as if Mr. H., wiſhing to get rid of him, could find no better method than by ſplitting him in two. This puts one in mind of what we ſometimes ſee in the print-ſhops, a human figure divided from top to toe; one ſide of which is pleaſing to the ſight, the other a frightful ſkeleton.†

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* Vol. III. p. 150.

† As this IF occurs very frequently in our Tranſlation of the Bible; it puts me in mind of an Anecdote which I heard many years ago. A Miniſter in Yorkſhire, while expounding a certain portion of Scripture, happened to meet with an *If*: upon which he remarked,—"As for theſe *ifs* and *buts*, my Bible knows nothing about them." One of his hearers, underſtanding him in a literal ſenſe, when he read his Bible afterwards, and met with an *if* or a *but*, blotted it out, till at length the book was ſo defaced that he could ſcarcely read it. He therefore went to the Miniſter, and ſaid,—"Dear Sir, I would be glad to know where you got *your* Bible, that I may go and buy one of the ſame kind; for, ſince the time when you preached ſuch a ſermon, I have blotted out all the *ifs* and *buts* in *mine*, ſo that I cannot now read it, being ſo blotted." To which the Miniſter haſtily replied,—"Oh! I did not mean it in a literal ſenſe."

However, I can cordially agree with Mr. H., where he ſays, in the above paſſage,—"*If* we repent, *if* we believe, *if* we love God, *if* we be of a forgiving temper, *if* we have pure hearts and clean hands; in ſhort, *if* we be found in all holy obedience to the laws of God, we may aſſuredly expect to be received into glory." And may we not likewiſe ſay, on the other hand, *if* we be not poſſeſſed of the above qualifications; *if* we do not repent, do not believe, do not love God, be not of a forgiving temper, have not pure hearts and clean hands; and *if* we be not found in all holy obedience to the laws of God; that we are not made meet for the inheritance of the ſaints in light; nor can expect to be admitted into the preſence of a pure and holy God?

I likewiſe heartily aſſent to that ſentiment of Mr. H., where he ſays, that "the implantation of the divine nature muſt exiſt in every real chriſtian to the lateſt ages of the world."*

Now, if we agree in theſe neceſſary and eſſential points; what farther need of any ſtrife about words? Mr. H. may continue to uſe that phraſeology or mode of addreſs to his hearers or readers, which he thinks beſt calculated to anſwer the deſired end. Indeed, I am perſuaded that Mr. H. had a good deſign in writing and publiſhing theſe Dialogues; and it is to be hoped that they will, in general, have a good effect upon ſome readers. Yet I think, many who knew the venerable Mr. Fletcher; when they come to read that Note wherein his character is treated with obloquy, will be ready to ſpurn the book and read it no more. It is, therefore, to be hoped, if Mr. H. ſhould print another edition of the Village Dialogues, that he will have ſo much candour as to expunge that paſſage, which is by no means neceſſary, nor does it reflect any honour on him or his book.

As I wiſh to indulge that *charity which hopeth all things*; and would endeavour to put the moſt favourable conſtruction upon both men's actions and words; I ſhall only add,—*Perhaps it was an overſight*: or, as Mr. H. ſays, he uſually "compoſed theſe Dialogues in the evenings of the day, when all was ſilent;" it is poſſible that he may have ſometimes nodded, "while nature demanded its accuſtomed reſt." † I am, Sir, your's,

London, Sept. 12, 1804. JAMES CREIGHTON.

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* Vol. IV. p. 36. † Vol. IV. p. 39.

PHYSICO or NATURAL-THEOLOGY.

Concerning the Origin and Propagation of Light, according to Moſes.

[From a Periodical Work publiſhed in 1783.]

GENESIS I. 1,—5. "In the beginning God created the heaven and the earth. And the earth was without form and void;

> and darkneſs was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God ſaid, Let there be light: And there was light. And God ſaw the light that it was good: And God divided the light from the darkneſs. And God called the light day, and the darkneſs he called night: And the evening and the morning were the firſt day."

IT is reaſonable to ſuppoſe, that when God created the heavens and the earth, he gave exiſtence to all the ſeveral elements which now compoſe this world, and all the other ſyſtems that are connected therewith. What is termed chaos or the abyſs, ſeems to have conſiſted of all the various principles of matter which were at firſt without order, or particular arrangement. The Hebrew word ברא, in this part of the writings of Moſes, ſignifies, to give being to what before was non-exiſtent: יצר ſeems to point out the forming of ſpecifical creatures into their particular claſſes; and עשה to denote the making all things perfect in their kind.

The firſt diſtinct creature that Moſes takes notice of, is Light; which, he informs us, was created by the commandment of the Almighty. "He ſpake, and it was done; He commanded, and it ſtood faſt." We have reaſon to conclude, from Scripture, that the viſible fabric of the heavens and the earth was not the firſt work of God; for the angels, thoſe ſons of the Almighty, thoſe morning ſtars, ſang for joy, when the foundations of this ſyſtem were laid. It is altogether uncertain how long that ſpiritual ſyſtem had ſtood before this world was created; but it is highly probable, and almoſt certain, that there was a ſpiritual ſyſtem before this world was formed in the manner it now is.

It appears very probable that all the moving powers in nature received their exiſtence when the matter, of which the heavens and the earth are made, was firſt created. This is called by Moſes the abyſs, or matter without form or order, and void or empty, without utility. When the Almighty ſaid, 'Let there be light,' we are not to imagine that this command was the cauſe of the creation of the principles of light; the materials were already created, but it called them into another form than that in which they were before. The chaotic maſs contained the principles and materials of all bodies, but without order. So Moſes tells us that all things were tohu ve bohu,—*confuſion and emptineſs*, and that darkneſs was over all the abyſs.

The divine commandment which produced light, muſt be conſidered as operating upon the properties of matter already created; and as light is found to proceed from the motion of luminous particles, we muſt conceive ſome central force, or attracting power to be the inſtrument of producing this phenomenon of light. There ſeem to be moving principles in all nature, which, when put in motion by the firſt cauſe, produce natural effects according to fixed and eſtabliſhed laws; which cannot be altered unleſs by the Firſt Mover.

The origin of that light which now renders bodies viſible to us, ſeems chiefly to be fire; tho' light and fire are not inſeparably connected; for light may be propagated where there is no fire, as from putrid bodies, and fire may be where there is no light, as in iron, ſulphur, &c.

According to Moſes, Light was the firſt ſpecifical creature that was formed in this ſyſtem, but the materials were already created when the other matter, of which the heavens and the earth were formed, received its exiſtence. Moſes ſeems plainly to hint at the operation of a principle in the univerſe, which, as a ſecond cauſe, produced the phenomenon of light. This, moſt probably, was the motion of the luminous and fiery particles in the chaotic maſs, which, at the divine command, ſeparated themſelves from the other groſs materials of the miſcellaneous compoſition, and by an attractive ſympathy aſſociated in one body, and after three natural days, formed that body which we now call the Sun.

Whether there be any ſubtle body, of a purer nature than fire, in this ſyſtem, is of little conſequence in this enquiry; for, admitting that ſimilar particles have, according to their nature, a quality, or power to attract one another when put in motion, it anſwers all the purpoſes required. The firſt thing that Moſes takes notice of in the order of the things created, is the centre of this ſyſtem, which he calls אור, or light; and which after a ſhort progreſſion reſted in the ſun, the common centre of this ſyſtem of which we are a part. And by the influence of this central light, or fire, the various parts of the ſyſtem were balanced, and, by mutual attraction, moved in the expanſe, at determined diſtances.

The account which Moſes gives of the abyſs, or deep, as it is called in our tranſlation, is very favourable to the idea which Sir Iſaac Newton has ſuggeſted concerning Attraction and Gravitation; for the Hebrew word ſignifies, to move with a ſort of confuſed motion. This ſhews that the chaotic maſs had ſome gravitating powers in it, before the forming of the ſyſtem; and that the attracting and repelling forces were naturally and originally in the univerſe; and that the firſt mover gave them, in a regular courſe, their ſpecifical direction, and ſyſtematical attractions. Thus it is imagined that the doctrine of Moſes, even in point of philoſophy, is much more agreeable to the ſyſtem of Sir Iſaac Newton, than that of Mr. Hutchinſon; and it does not appear that there is any thing ſaid by Moſes that contradicts our great natural Philoſopher, or that there is any thing advanced by the latter, that is not conſiſtent with the Principia of Moſes.

As light is a fluid compoſed of lucid particles, of which many are of an igneous nature, and have the power of burning, and others give light without having any fire in their compoſition; theſe all act according to their different attractions, or gravitation. When lucid igneous particles are ſtrongly attracted to one another in great quantities, their heat becomes intolerable, and is capable of deſtroying the moſt ſolid bodies. It is well known that the rays of light converged in the focus of one of Hartſocker's burning-glaſſes, will produce wonderful effects: tin, lead, or any ſoft metal, will diſſolve at the firſt touch; and iron, which endures a very ſtrong fire before it diſſolves, will melt before one of theſe glaſſes in a minute's time. This plainly ſhews us that, provided there were not a wiſe and almighty Providence, that manages and directs all things, thoſe materials which are of the greateſt advantage to the world, would ſoon deſtroy it. If the rays of light were to form ſolid bodies and depart from their ſtate of fluidity, they would, in the twinkling of an eye, reduce this globe to aſhes, or render it liquid fire.

Were the rays of light all of one kind, it is probable that they might unite and become ſolid bodies; but the wiſdom of Providence hath formed them both of different colours, and of different reflections and refrangibility. This prevents them from aſſociating in ſuch a manner as to do hurt, unleſs they are converged by ſome inſtrument which hinders them from flying off. As all rays of light have not the ſame degree of reflexibility and refrangibility, but ſome are capable of greater reflexions and refractions than others, they cannot without force be united in one ſolid body, tho' they are all ſerviceable for the purpoſes of light, and contribute to the happineſs of men, and the welfare of all living creatures. Whether Moſes intended a philoſophical account of light in this chapter, I will not pretend to ſay; but one thing is certain, that he makes uſe of a word which points out ſome of the principal properties of light. אור, ſignifies that body which renders objects viſible, which we call light; it alſo ſignifies fire, and perhaps Moſes intended to point out in one word, what in our language requires two, light and fire. Whatever may be the philoſophic differences between theſe two, we are certain that they are ſeldom ſeparated. It is alſo plain that the ſun is not the ſole ſource of light any more than he is of fire; for light may be propagated where the ſun never ſhines, as may be proved by many inſtances: but the ſun is the principal ſource of light to our ſyſtem.

There has been a violent diſpute between the philoſophers on the Continent and thoſe in England, concerning the propagation of light. The former make light a fluid of a moſt ſubtile, fine, and active ſubſtance, diſperſed over all the world, which affects our eyes, when it is carried towards them by the impreſſion of a body on fire.* The latter affirm that corporeal light is a ſubſtance which the body in fire emits out of itſelf with the utmoſt rapidity.

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* Hiſtory of the Heavens.

Sir Iſaac Newton has demonſtrated this latter opinion, by ſo many wonderful experiments, that it is impoſſible to deny the propagation of light, without being devoted to ſcepticiſm. The Author of Spectacle de la Nature has endeavoured to ſhew, “that as there is no body in all the creation more uſeful than light, ſo there are none of more extraordinary qualities, and more wonderful in their qualities. In the rays of light are diſcovered all the original colours in nature, red, orange, yellow, green, blue, indigo, and violet: and the quantity of colour in light is in the ſame proportion as the ſeven muſical notes, or intervals of ſound in an octave.† From experiments it is found that thoſe rays of light are of the largeſt quantity that paint the brighteſt colours; and of all theſe, the red rays have the leaſt refrangibility. Light is in itſelf wonderful; but its uſe to the world is beyond all expreſſion: It diſcovers to man and beaſt innumerable objects of pleaſure, as well as the means of life. Without it, motion would be dangerous, and reſt inſipid. True are the words of the Hebrew philoſopher, “Light is ſweet, and a pleaſant thing it is for the eyes to behold the ſun.”

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† Sir Iſaac Newton's Optics, Book I. Part II. Prob. III.

THE PROVIDENCE OF GOD ASSERTED.

To the EDITOR of the METHODIST MAGAZINE.

THE excellent Mr. Flavel, from whom, in ſome of your Numbers for laſt year, you inſerted ſome remarks on the conduct of the divine Providence, obſerved, that he who the moſt attentively marks Providences will have the moſt Providences to mark. His own experience had convinced him of this truth; and there are few (are there any?) true followers of Chriſt who cannot, on looking back on the way in which the Lord has led them, ſet up their “Stone of Help” in different places of their pilgrimage. God's creatures are his conſtant care; and *their* minds are greatly perverted who, while they admit his Attributes of Omnipotence, Omniſcience, and Benevolence, deny a particular Providence. In general, indeed, he works unſeen; and natural, ſecondary cauſes are his agents; but on worthy occaſions, when a nation has been in danger, an humble diſciple in diſtreſs, or a ſoul at ſtake, he has more manifeſtly interfered, controlled the moſt probable events, and not unfrequently changed the ordinary courſe of nature. At theſe junctures the ignorance of infidels has filled them with wonder at what they could not account for, tho' their prejudices have reſtrained them from expreſſing their unwilling admiration; but the devout believer has gratefully proclaimed, “This is the Lord's doing: it is marvellous in our eyes.” When the church has been under perſecution, ſuch inſtances ſeem to have been moſt frequent: and thoſe which he obſerved in his day, were probably what led Mr. Flavel to write the book from which your extracts were taken.

It will, perhaps, be thought no improper addition to thoſe extracts, if you inſert a few ſhort notices which I have put together, (principally from Calamy,) of the interpoſitions of the good Hand of God, in favour of many of thoſe pious men, whom the Act of Uniformity and other unſcriptural Laws drove out of their public Miniſtry, in the reign of Charles II.

I would premiſe, however, that I do not think we ought to conclude theſe tokens of divine Favour to be ſo many ſeals ſet to the propriety of their non-conformity, or even to the truth of their doctrines. I believe that had the friends of Epiſcopacy and of the Liturgy, ſuffered the ſame perſecution with the ſame piety, reſignation, fortitude, and conſcientious adherence to principle, they would have received ſimilar ſupports: The Lord would have equally manifeſted his approbation of their conduct, and they alſo would have been enrolled among thoſe of whom it has been declared, that "the world is not worthy." Modes of worſhip and forms of church-government, and uniformity in theſe, are not, indeed, matters of pure indifference: but, nevertheleſs, he that *conſcientiouſly* obſerves a particular mode, obſerves it to the Lord, and he that as conſcientiouſly rejects, rejects it to the Lord; and the Lord is the judge and avenger of both, and tho' men curſe, he will bleſs.

In rejecting the Non-conformiſts, the Church of England tore away the brighteſt jewels from her crown. Theſe great men were not inferior, as a body, to the Conformiſt Clergy, in general erudition; and in ſpiritual knowledge, the effect of ſtudy and experience combined, which is the peculiar qualification of the Chriſtian Miniſter, they were ſo eminent, that it may be queſtioned if any age of the Church has yet exhibited ſo numerous and ſo bright an aſſemblage. Their piety and their ſufferings have ſanctified their cauſe.

Many of theſe bleſſed men were brought into the greateſt difficulties: but often, very often, had they to record the Lord's interference for them; ſometimes they were preſerved from imminent dangerous accidents; ſometimes God withered the outſtretched arm of the perſecutor, and made him a monument of the divine anger, inſcribed with, "Do my Prophets no harm;" and ſometimes their table was ſpread by an inviſible hand, and their ſoul was ſaved alive in famine.

We have the following Inſtances of Protection from impending danger.

1. Mr. *Thoroughgood*, who was ejected from Monkton in Kent, was a bold reprover of ſin. He had once preached ſo pointedly againſt the vice of ſwearing, that one of his hearers, addicted to

it, thought himſelf to be particularly intended, and was ſo exaſperated that he reſolved to kill the Miniſter. He accordingly hid himſelf behind a hedge in the way which Mr. Thoroughgood uſually took in going to preach his weekly lecture. When he came up to the place, the man, who intended to ſhoot him, levelled his gun, and attempted to fire at him; but it only flaſhed in the pan. The next week he went to the ſame place to renew his attempt; but the very ſame event happened. The man's conſcience immediately ſmote him: he went after Mr. Thoroughgood, fell on his knees, and, with tears in his eyes related his deſign to him, and aſked his forgiveneſs. And this Providence was the mean of the man's converſion.

2. Mr. *Maurice*, of Stretton, in Shropſhire, was often hid in God's hand, when in danger of being apprehended by his enemies for preaching after his ejection. At one time, having received evidence that he had been preaching, and knowing that he was in his own houſe, they made a narrow ſearch in all parts of it, except the cloſet where he was concealed; but tho' they were in the room where it was, they never diſcovered the door of the cloſet. At another time a conſtable found him preaching, and commanded him to deſiſt: but Mr. Maurice, with great courage, charged him in the Name of the Great God, whoſe meſſage he was then delivering, to forbear moleſting him, as he would anſwer it at the great Day. The conſtable, awed by his ſolemn manner, ſat down trembling, heard him patienly to the end of his diſcourſe, and then quietly left him.

3. The great Plague in London in 1665, gave occaſion for the diſplay of the ſincerity and zeal of the Non-conformiſt Miniſters, and of the Providence of God in preſerving them from the contagion, when engaged in their miniſterial labours in the midſt of it. Mr. *Thomas Vincent*, who had been ejected ftom St. Mary Magdalen, Milk-Street, was, when the plague broke out, a Tutor in an Academy at Iſlington. He then determined to leave his ſituation, and devote himſelf to the ſpiritual inſtruction of the people in London, where the pulpits were, in a great meaſure, deſerted. His friends endeavoured to diſſuade him from the dangerous enterpriſe; but in vain. He agreed, however, to follow the advice of his reverend Brethren, in and about the city. When they were aſſembled, he told them his reſolution, and aſſured them that it had been the reſult of much ſerious thought. He had carefully examined the ſtate of his own ſoul, and could look death in the face with comfort. He thought it abſolutely neceſſary, that the vaſt numbers of people then dying, ſhould have ſome ſpiritual aſſiſtance; and that he never could have ſuch a proſpect of uſefulneſs as a miniſter as now preſented itſelf. He added, that he had often left the matter and himſelf with God; that he had ſolemnly devoted himſelf to the ſervice of God and ſouls upon this occaſion; and that therefore he hoped none of them would endeavour to weaken his hands in this work. When the Miniſters preſent

had heard what he ſaid, they unanimouſly expreſſed their joy and their confidence, that the matter was of God, and united in prayer for his protection and ſucceſs. He then entered on his work with fortitude and diligence. During all the time of the plague, he preached every Sunday in ſome of the Pariſh Churches. He choſe the moſt moving and important ſubjects; and treated them in the moſt pathetic and ſearching manner. The awfulneſs of the judgment, then before the eyes of all, gave great force to his addreſſes. It was a general enquiry thro' the preceding week, where Mr. Vincent was to preach on the Sabbath? Multitudes followed him wherever he went; and ſeveral were awakened under every ſermon. He viſited all that ſent for him; and it pleaſed God to take peculiar care of him; for, tho' in London there died of the plague this year 68,596, and ſeven perſons died in the family where he lived, he continued in perfect health all the time, and was an uſeful miniſter to a numerous congregation, at Hoxton, for upwards of twelve years afterwards. Thus were the precious promiſes in the xciſt Pſalm fulfilled to this ſervant of God!

I am, &c.

Durham, June 4, 1804. J. W.

[*To be continued.*]

The GRACE of GOD Manifested,

In an Account of Mrs. Greenwood, by her Son-in-law, Mr. Thomas Greenwood.

THE Memory of the Juſt is bleſſed. Their lives and their deaths are precious; and ſurely it is the duty of the Lover of Truth to take care, that the remembrance of, at leaſt, the more eminent of them ſhould not periſh; but that their Names, Experience, and dying Teſtimony ſhould be handed down to poſterity; for the conviction of the careleſs, the encouragement of the ſincere Searcher after, and eſtabliſhment of thoſe ſavingly acquainted with the Truth as it is in Jeſus.

The late Mrs. Greenwood, my dear and reſpected mother-in-law, eldeſt daughter of Mr. and Mrs. Thornton, was born at Dover, in or about the year 1730. Her parents ſometime afterwards removed to Canterbury, and reſided there many years, where they carried on the baking buſineſs, and filled up their ſtation in life with great propriety and reſpectability, being very generally known and eſteemed. Her mother, was a well-diſpoſed and excellent woman; who ſincerely ſought an acquaintance with the way of ſalvation thro' faith in Chriſt. This, in thoſe early days of evangelical doctrine, as preached by the Methodiſts, was not ſo generally declared, as it has been ſince, thro' the inſtrumentality of thoſe great and good men

Meſſrs. John and Charles Weſley, and the Preachers connected with them. But thro' the viſits of ſome of theſe Preachers, and of ſome other members of the Methodiſt Society, Mrs. Thornton, being induced to unite herſelf to them, ſoon obtained light and experience in that important point, and was eſtabliſhed in the truth and grace of God. And, according to the teſtimony of perſons ſtill living, who knew her, ſhe ended her life in a moſt ſerene and happy manner, paſſing in peace and triumph to the world of glory.

Of the early days and converſion of Miſs Thornton, the ſubject of this Memoir, the following Account is given by a Friend who knew her well.

"In compliance with your requeſt, I have made all neceſſary enquiry of my dear mother, reſpecting our departed friend Mrs. Greenwood. Her mother and mine were in habits of cloſe friendſhip many years, and were ſome of the firſt members in the Methodiſt Society in Canterbury. Mrs. Thornton had three daughters, two of whom attended the preaching with her, and were ſerious; Mary, the eldeſt, was very gay, and had formed connections in what we call the polite world. Dancing and the common amuſements of the age were her enjoyments, and ſhe never would agree to be preſent when any of the Preachers or Methodiſt friends viſited her mother. This was no ſmall concern to her mother, who at laſt was determined to take her by ſurprize, and invited my mother to her houſe unknown to her daughter. As it appeared to be an accidental viſit, Miſs Thornton was too polite to leave the room. And this was the firſt time ſhe ſuffered herſelf to be in company with a Methodiſt, which is about 47 years ago. My dear mother was bleſſed with a diſpoſition and manner that recommended the religion ſhe profeſſed. And Miſs Thornton began to believe that there was ſomething amiable and worth her purſuit in true piety. She was much taken with the converſation of my mother, and before they parted, ſhe propoſed to accompany her to church the following Sunday. For we then had preaching only in the evening at our chapel. My mother ſaid, 'That perhaps would be hazarding your character too much, as you will probably be thought to be a Methodiſt if ſeen with me.' This however ſhe ſeemed not to regard at all; but wiſhed for a further acquaintance with her. From that time ſhe ſought the Lord with her whole heart, gave up all her worldly acquaintance at once, made no explanation of her conduct, but politely excuſed herſelf, and went on her way. In about three weeks ſhe voluntarily changed the whole of her appearance, and dreſſed as became the humble follower of Jeſus Chriſt, and it was not long before ſhe found him whom her ſoul longed for. She now increaſed apace in the knowledge and experience of divine things, and was faithful to the teachings of God's Spirit. After ſhe had met near twelve months in my mother's Claſs, which then grew very large, by mutual conſent and appointment of the Preachers, it was divided, and ſhe was made a Leader, which office ſhe faithfully and uſefully filled till ſhe left Canterbury and removed to London. Her walk was always conſiſtent and uniform, and ſhe evidenced to others that ſhe found the religion of Jeſus, not to be a cunningly deviſed fable, but a glorious reality."

After ſhe had been ſome time in London, a lady of fortune and piety, Miſs March, engaged her to be with her as a friend and companion. While in this ſituation her piety and exemplary conduct were very manifeſt, and ſhe advanced much in the divine life, chiefly thro' an acquaintance with Mrs. Caley, a moſt devout and heavenly-minded woman. Mr. Pawſon, who furniſhes this part of the account, ſays, he uſed often to viſit theſe three excellent perſons, and derived great benefit from their converſation and experience in the deep things of God. In this ſituation the late Mr. Charles Greenwood met with her. Her exterior, her manner, her diſpoſition, ſoftened and brightened by the power of divine grace, won his admiration. And altho' his friends and the world thought he might have commanded a woman of fortune as well as piety, and altho' he ſuffered ſome inconveniences on this account; yet, "Won by the charm of goodneſs irreſiſtible," he was determined to ſolicit her to become his wife. They were married, I believe, in the year 1773, and, as Mr. Pawſon obſerves, "he never had cauſe to repent of the choice he had made. She was to him an help meet, indeed, in the fulleſt ſenſe of the word: a truly pious, prudent, faithful, and affectionate wife, a partner of his griefs and joys, all the days of his life."

Her affection for him was manifeſted by the moſt marked attention to and care of him. From a nervous fever, which he had had in the early part of his life, he had received a ſhock, which, together with an inclination to a gouty habit, made him ſubject, at times, to great depreſſion of ſpirit. At theſe ſeaſons, her tenderneſs was manifeſted to the utmoſt, and her ſoul was wont to agonize in prayer for his deliverance from this ſtate of dejection, in which the corruptible body ſo preſſed down the ſoul. And often were her prayers heard, and ſpiritual light and liberty reſtored to him. Frequently, on theſe occaſions, I have witneſſed their joining in ſongs of praiſe and thankſgiving to a merciful and gracious God. She filled up all the relative duties to which ſhe was called in a very ſuperior manner, and in all domeſtic concerns ſhe was a pattern of excellence. She united with her beloved huſband in the worſhip and ſervice of God, and in acts of kindneſs and beneficence to man, endeavouring to encourage and forward him in the grace of our Lord Jeſus Chriſt, in the love of God, and in the fellowſhip of the Holy Ghoſt. In theſe important matters of genuine Chriſtianity they both made advancements daily, and evidenced the reality of their increaſe by all the fruits of righteouſneſs brought forth in their life and converſation. Their ſweet retreat at Newington, which was often a Bethel to them, was a place devoted to the Giver of it and of every good gift. A prayer-meeting was held there every week, and often, for upwards of 25 years, a ſermon was preached on a Friday evening. Here it was they received the truly great and pious Mr. Fletcher, who honoured them with a viſit of three months, during which time Mrs. Greenwood's unremitted attention to him, was thought to be a principal mean, thro' the bleſſing of God, of prolonging his uſeful life, which was then threatened with all the ſymptoms of a confirmed conſumption. This excellent Man often bears teſtimony in his Letters, to the unfeigned piety and marked attention of his kind hoſt and hoſteſs.

Mr. Greenwood's indiſpoſition made it neceſſary for him to travel a little every year, which proved very ſerviceable to his health, and, by the bleſſing of God, ſtrengthened his conſtitution and afforded him long intervals of freedom from his diſorder. During theſe, he and his beloved partner were moſt lively, active, and diligent, in the ſervice of their heavenly Maſter, receiving his bleſſings with thankfulneſs, and diſpenſing them with liberality to the ſick and diſtreſſed, whom it was their conſtant cuſtom to viſit and relieve, as they had ability and opportunity. And all the time of their happy union, they were wont, every Sabbath, to have one or more poor, pious perſons at their table. In ſhort, as they begun, they went on in the fear and love of God, and in benevolence to man. Theſe heavenly diſpoſitions united them, and theſe ſupported them by the way for many years, and in the concluding ſcene of Mr. Greenwood's life, juſt before he quitted his earthly tabernacle, he confidently affirmed, that "their union had been in and for Jeſus, and that they ſhould live with Jeſus for ever." Which period is now arrived, and as they both left this vale of tears rejoicing in the Lord, they now, doubtleſs, unite in aſcriptions of praiſe to God and the Lamb for ever. To return: Mrs. Greenwood was alſo a moſt tender and affectionate mother to Mr. Greenwood's children, and the loſs which they ſuſtained in the death of their own mother was fully made up in her kind and wiſe conduct towards them.

"When his youngeſt ſon was upon his death-bed at her houſe, I was a witneſs," ſays Mr. Pawſon, "to the watchful care, and truly Chriſtian concern, which ſhe then felt, and fully ſhewed both for the body and ſoul of that lovely young man, whom his dying father ſo devoutly bleſſed, when on the brink of death. He, like too many others, had diſregarded the pious counſels of an affectionate parent, and had unhappily wandered away from God: but when he was overtaken by affliction, (as I conſtantly viſited him,) I was a witneſs to the extreme ſorrow, the exceeding bitter diſtreſs, which he endured on account of his ſo dreadfully ſinning againſt light and knowledge, as he was deeply conſcious

ſcious he had done. But he accounted himſelf happy, that upon his death-bed, he was committed to the care of ſuch a mother, who, he well knew, would not only treat him with all poſſible tenderneſs and affection, but would give and procure him all the ſpiritual aſſiſtance in her power. After paſſing thro' deep waters, he obtained pardoning mercy, and died rejoicing in God his Saviour, and in the proſpect of eternal glory, which opened on his ſoul, to the great joy and comfort of his affectionate mother.

" After the death of this young man, Mrs. Greenwood removed to London, in order that ſhe might be nearer the houſe of God, where ſhe conſtantly attended as far as the infirmities of old age would permit her. Here ſhe found the preſence of that God whom ſhe devoutly worſhipped, in conſort with that people unto whom ſhe had been ſo long and cloſely united, and in union with whom ſhe always wiſhed to live and die. And the Lord gave her in this reſpect the deſire of her heart."

Mr. Pawſon adds, " From my intimate and long acquaintance with her, I can ſay with truth, that ſhe walked with God for many years, was a truly pious, upright, and faithful follower of the bleſſed Redeemer: of a remarkably meek and quiet ſpirit, humble, gentle, patient, and eaſy to be intreated. She was a ſincere and ſteady friend to thoſe among the people of God with whom ſhe was intimate; highly eſteemed the Miniſters of Chriſt, moſt cordially loved thoſe whom ſhe had reaſon to believe excelled in virtue, and ſacredly and conſtantly attended upon all divine ordinances, at all opportunities, as long as ſhe was able. In a word, ſhe lived and died, like a primitive Chriſtian, what I call a downright Methodiſt, and, I believe, there never was a ſpot on her character." Indeed ſhe manifeſted, as her Son-in-law further teſtifies, thro' a long ſeries of years, a character as conſiſtent and exemplary for piety, and adorning of the doctrine of God our Saviour, as perhaps, any of her cotemporaries. Few, have left this ſcene, who have been more uniform in the good way, or borne a firmer, or more conſtant and invariable teſtimony to the force and efficacy of religion in the heart.

Another friend, (Mrs. H.) obſerves: " From a long acquaintance with Mrs Greenwood, I muſt obſerve, her conduct was always exemplary, and her converſation edifying. She conſtantly avoided trifling and worldly diſcourſe, but, out of the fulneſs of her heart, was always telling of the love of Jeſus. She was wont to embrace every proper occaſion, as well for ſocial as for private prayer, and was punctual in attending on the public worſhip of God, delighting, at all opportunities, to hear the word and to meet the Lord at his table. Indeed, in all reſpects, as far as a long and intimate knowledge of her have enabled me to judge, I muſt teſtify, that ſhe proved herſelf to be an Iſraelite indeed in whom was no guile."

She poſſeſſed, proceeds Mr. Greenwood, an uninterrupted ſenſe of the preſence and favour of the God of her ſalvation. And her laſt illneſs confirmed her profeſſion in this reſpect, and diſplayed the bleſſed effect of a life devoted to the ſervice of her Lord, whoſe preſence and grace were richly poured out on her thro' the whole of the cloſing ſcene of life. With cheerfulneſs and reſignation ſhe looked forward to her great change; and not the leaſt fear or apprehenſive dread of death once diſcompoſed her calm and tranquil ſoul. I viſited her very frequently, and found her always happy in the love of her Saviour, declaring the goodneſs of the Lord, who from her childhood, ſhe ſaid, had prevented her by his Grace and Spirit, and followed her with loving kindneſs and tender mercy.

Once when I was with her, ſhe ſeemed to forget her weakneſs, and ſpeaking of the love of God, ſhe exclaimed with all her powers, "What Love! What manner of Love! Well might the Apoſtle ſay, What manner! He could not expreſs it! it cannot be expreſſed! 'God is Love, he that dwelleth in Love dwelleth in God and God in him. It doth not yet appear what we ſhall be, but we know when he ſhall appear, we ſhall be like him for we ſhall ſee him as he is."

To Mrs. H., above quoted, ſhe ſaid, "The Lord is my portion. I have choſen Him from my youth, and he will not now forſake me." To another friend, ſhe obſerved, "My fleſh and my heart fail, but the Lord is the ſtrength of my heart, and he will be my portion for ever;" and at another time, "The Lord is very good, He is with me in my affliction. I do prove Him a very preſent help in trouble."

One obſerving, that ſhe could not attend the public worſhip now, ſhe replied, "I attended while I could, and now I am confined, the Lord condeſcends to bleſs me with his preſence, and his word is ſweet. In the Lord is my truſt: He will never leave me: He has told me I ſhall be with him for ever."

The laſt Sabbath ſhe ſpent on earth, ſhe was particularly happy, and rejoiced much in the love of God. I ſaid, "Mother, can I do any thing to render you more comfortable?" She replied, "No; I have not a wiſh ungratified; I cannot eat meat, but I have angels' food! He feeds me with the bread of God which came down from heaven!" She then exclaimed, "O! what has he not ſaved me from! What has he not ſaved me for! How kind, my Lord, haſt thou been! How often have I repeated thoſe lines,

'Go, and return ſecure from death,
Till God command thee home.'

And now his Spirit witneſſes with my ſpirit that I am his." I read to her the 16th and 23d Pſalms, and ſhe entered into the ſpirit of them, and teſtified her experience of the truth of the bleſſed promiſes and aſſurances therein made to the righteous. At her deſire I prayed with her, and when I afterwards aſked, "How do you find yourſelf?" ſhe cheerfully replied, "Very quiet and compoſed, no fears, no cares: the Lord takes them all away. He keeps me by his mighty power, thro' faith, unto ſalvation. I am an heir of ſalvation! He waters me every moment." Perceiving her ſtrong faith, I ſaid, "You do not caſt away your confidence, which has great recompence." "No," ſhe ſaid, "I truſt in him who has delivered me for many years, even from my youth, and he changes not. He has converted my ſoul, and leads me in his way for his own mercies' ſake. The Lord is my ſhepherd, therefore I ſhall not want. He hath regarded the uprightneſs of my heart from my youth." Thus ſhe continued, till within about three days of her departure, feeling no pain, but an increaſing and extreme feebleneſs. She ſuffered much from this time, and at ſome intervals was rather confuſed in her intellects, from the effect of her diſorder and extreme weakneſs.

On Thurſday night, when ſhe was perfectly ſenſible, ſhe cried out, "Come, my Father! do come, my Father! Tho' he tarry I will wait for him." She continued almoſt thro' the whole of the night, preceding the morning on which ſhe died, in fervent prayer, frequently deſiring to be diſſolved, and to be with her Saviour, but yet always mentioning her ſubmiſſion to the will of God. Some little time before ſhe departed, ſhe ſaid with holy joy: "The Name of the Lord is a ſtrong tower, the righteous run into it, and are ſafe." After this, ſhe ſpoke very little, and what ſhe ſaid was not always intelligible. The laſt words ſhe was diſtinctly heard to utter were, the firſt part of the Lord's Prayer, as far as "Thy will be done." When I came to her in the morning, ſhe was inſenſible, cloſing her eyes, and falling aſleep in Jeſus, while we commended her departing ſpirit into his hands.

She had the eſteem and love of many eminent ſervants of God, both in and out of that ſociety of which ſhe was ſo long a true member, and loved all who loved the Lord Jeſus in ſincerity. As a Claſs and Band Leader, ſhe, both by her life and converſation, proved her own proficiency in the divine life, and as a true mother in Iſrael, was an happy inſtrument of winning ſouls to Chriſt, and of building up and eſtabliſhing them in their moſt holy faith. Meſſrs. Weſley, Fletcher, Newton, and Romaine, all bore tetimony to her worth, and valued her friendſhip. And tho' firm to the grace and the doctrines ſhe had received, ſhe kept at a diſtance from all controverſy in matters of religion, ſtudying peace and love with all ſaints, and following after holineſs of heart and life. She loved children and young people, and made thoſe near to her, ſpecial objects of her conſtant prayers at the Throne of Grace.

Thus ſhe exemplified (and God grant that we all may!) that "for her to live was Chriſt, and to die gain," gain incalculable, everlaſting!

I hope the Reader will not think me tedious, if I add to the above, a ſhort Account of the Siſter of my mother, my moſt excellent and much loved aunt, Mrs. JANE THORNTON, to whoſe deep and ſolid piety was added ſo ſuperior and cultivated a mind, ſo eaſy and graceful an addreſs, as are not often to be met with. When young, as I have heard her ſay, ſhe alſo was fond of gaiety. Her mental accompliſhments and amiable manners were very attractive, and conſequently ſhe was the more expoſed to the ſnares of this evil world. But it pleaſed God, that when deep convictions from the Holy Spirit, came upon her, and arreſted her in her career of vanity, and ſhe found no place for the ſole of her foot as it were, no ſolid comfort or happineſs, ſhe at length got into the ark of true reſt, and obtained ſolid and laſting happineſs. God reconciled in Chriſt, was her favourite ſubject, which ſhe often dwelt upon in her letters to her chriſtian friends, as well as in poetic compoſitions, in which, the late Mr. Charles Weſley uſed to ſay, ſhe was not inferior to any one in the ſociety. In a letter to me at Brighthelmſtone, ſhe ſays in one paſſage of it, "I have been lately dipping into Mr. Fletcher's laſt Check, to kindle my little taper at his burning lamp. Oh! that man of ardours! he makes one on fire for perfect love, which he calls a conſtellation of graces: of perfect, evangelical repentance, perfect humility, perfect faith, perfect, evangelical holineſs. This, he clearly ſhews, we are called to enjoy here, the bleſſing being purchaſed for us, that we may ſerve him *now*, 'without fear, in righteouſneſs and true holineſs all the days of our life.' I wiſh our people, who believe Jeſus ſaves to the uttermoſt, would frequently peruſe, ſome parts, at leaſt, of this invaluable treatiſe. Surely it would be a ſpur and a light to them. Indeed, I think, not juſt now only, from having read this Check, but conſtantly, that if I had my time to live over again, it ſhould be employed in endeavouring to live in the conſtant poſſeſſion of theſe dear bought privileges, in order to fuller and more enlarged happineſs above. Yet I can praiſe him who has kept and ſtill keeps me reaching forth in deſire to things before. I ſee and have long ſeen Chriſtian Perfection in, I truſt, a rational and ſcriptural light: It is pure, humble love; fervid as humble; pure and conſtant as ſweet and bleſſed. O, my dear Sir, it is not a *name*, but a *nature*, that is our mark. Bleſſed be God, you know this! O may you add to your faith courage, and every virtue, every grace! and may the grace of our Lord be with you! Here is firm footing, *our Lord!* We have an Advocate with the Father, an almighty Helper, O let us beſiege the Throne of Grace with all prayer; public, private, mental, vocal, that he may make *all grace* abound

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towards us. O for ſimple faith! Excuſe my ſcrawl. I lay down my pen, hoping you will take up your's."

This, and a ſpecimen of her poetry, (which perhaps may be thought proper to be inſerted in the Magazine,) will ſerve to ſhew her devout longings for all the mind that was in Chriſt, her ſtrong faith in the Goſpel, and her vehement preſſing to the mark for the prize of her high calling. Death, ſhe often teſtified, had loſt its ſting. She looked and lived beyond death and the grave, and often felt a little heaven on earth. She accompanied the great and pious Mr. Fletcher to Mr. Ireland's at Briſtol, after his ſtay at Newington, where he was ſo ill, and apparently ſo far gone in a conſumption. The whole conduct of this bleſſed ſervant of God was a ſtimulus to her to purſue more cloſely the heavenly journey, and to live more ſtrictly up to her chriſtian privileges, which ſhe did in a very high degree, and was thereby prepared to enter upon a moſt trying ſcene of affliction and ſuffering which then awaited her.

In April 1782, on her return from the New-Chapel, City-Road, after hearing a ſermon from that reverend and pious man, Mr. Richardſon, on Proverbs xviii. 10, "The name of the Lord is a ſtrong tower, the righteous run into it and are ſafe," ſhe was ſeized with a ſtrong fit, which we were much afraid would have removed her from us. But it pleaſed the Lord to recover her, and the firſt words ſhe uttered, when her ſenſes revived, were, "The Name of the Lord is a ſtrong tower, the righteous run into it and are ſafe." She repeated theſe words with a divine ſmile on her countenance, with ſtrong confidence, and apparent delight, as one who was in poſſeſſion of the full truth of them, and knew how to eſtimate the worth of that happineſs, "Which pain and death defies."

She continued in a languiſhing ſtate of body for nearly three years, but how often have I ſeen her, (and many other of her friends can witneſs the ſame truth,) "with palſied limbs and half life's props removed," rejoicing in the Lord, and joying in the God of her ſalvation. The enemy of ſouls envyed her happineſs, and was often permitted to exerciſe her faith and patience. After one of the paralytic ſtrokes, which happened to her while engaged in prayer, when ſhe revived ſhe mentioned to a friend, that thoſe words had, all that day, ſweetly comforted and ſupported her mind, "Now to appear in the preſence of God for us!" She was frequently ſeized with convulſions, on recovering from which ſhe enjoyed inexpreſſible ſweetneſs in humble communion with God, and in fervent longing to be diſſolved that ſhe might be with Chriſt, which ſhe earneſtly deſired her friends to pray for.

After this, ſhe continued for near a month, in general, ſpeechleſs, and apparently inſenſible, but ſhe appeared, from her countenance, to be ſweetly compoſed, and to enjoy communion with

God. She frequently attempted to ſpeak, and was often heard to whiſper "My Jeſus!" And when her friends came to viſit her, ſhe gave intimation for them to pray with her. After this, ſhe was a little relieved for about the ſpace of a fortnight, and the uſe of her ſpeech was reſtored to her; yet ſhe was almoſt in continual pain, and was afflicted with reſtleſs nights. But ſhe was always kept in a ſpirit of reſignation. About this time ſhe made a ſolemn ſurrender of all her faculties, her underſtanding, her eye-ſight, her hearing, her all to God, to be diſpoſed of as he pleaſed.

October 26, ſhe was again ſeized with violent convulſions. Her friends were earneſt with God in prayer that ſhe might be, at leaſt, ſo far relieved as to be enabled to bear a dying teſtimony for her Lord. This prayer was moſt remarkably anſwered. The next morning ſhe was perfectly ſenſible: her ſpeech was reſtored; and ſhe continued in the full triumph of faith till near midnight, and was enabled to ſpeak with remarkable freedom to her friends.

To one, ſhe ſaid, "Jeſus is mine: make him your's: your all in all! The Lord bleſs you, the Lord keep you." This was followed with prayer. She then ſaid, "He will keep you for ever and for ever." She ſoon after cried out, "Dear, lovely Jeſus! He is my only Saviour." This ſhe, with great fervour, repeated over and over again; "He is my Fortreſs, my ſtrong Rock, my high Tower. My Jeſus is all and in all, for ever and ever. He is my God; the God of my youth, and the God of my life. He is my Prophet, my Prieſt, my King." She then ſpoke of his Providence; of his care over her, &c. &c. On being deſired to take ſome refreſhment, ſhe ſaid, "O do not bring me back to earth again." Her countenance was remarkably animated and divinely expreſſive of the glory that was ſhortly to be revealed. Thus ſhe continued till midnight. "O, ſaid ſhe, it is worth living a whole life of ſuffering and pain, to enjoy what I now feel." But after this time ſhe ſunk down with weakneſs, and was much buffetted by the enemy. She was ſifted, ſometimes, as wheat; but her Lord did not ſuffer her faith to fail. She cried out, "I cannot live without Jeſus! He is mine: He is very precious. I long to be gone; I long to be for ever with the Lord." Sometimes ſhe ſung,

"Good for me thy joy to ſhare,
And Tabor's glory ſee;
Better ſtill thy Croſs to bear,
And bleed on Calvary."

At others, "O put the new ſong in my heart,
For nothing on earth I deſire:
But lo! I exult to depart,
And mix with the heavenly choir."

Thus ſhe continued till her change drew nigh. On Friday, March 9, her convulſions returned, and continued for ſeveral hours, with great violence. After they left her, ſhe remained ſtill and ſilent for about two hours and an half, and then inſenſibly fell aſleep.

MISCELLANEOUS.

Reflections on New-Year's-Day. By M. M.

O YE circling periods of Time, which, with ſwift ſucceſſion, meaſure out our day and year; once more, in obedience to your Maker's commands, you have performed your annual courſe; and in language more forcible than all the arts of eloquence, you invite unthinking mortals to the ſerious reflection of having another year leſs to ſpend an earth.

Time, that precious gift of heaven, is too valuable to ſlip away unnoticed. However unmindful the gay and buſy multitude may be of this valuable gift, yet let them remember, each moment, with which they are entruſted, will be brought to their account in that Day, "when God ſhall bring to light the hidden things of darkneſs." What gratitude do we, who are ſpared to ſee the commencement of this year, owe that Being, who has preſerved our lives thro' ſuch imminent dangers; while thouſands of our fellow-creatures have been ſummoned from this ſtate of trial, to prove the realities of an eternal world! And have we merited this favour from his hands? Is it our holineſs of heart, or devotedneſs to his ſervice, which has cauſed him thus to deal with us? Rather is it not a continuance of that *rich mercy*, and *long-ſuffering*, which have been exerciſed in our behalf from our infancy to the preſent period? Not one moment of our lives can we recal which has not been marked with peculiar inſtances of his care over us. We have been fed by his Bounty, ſupported by his Providence, and protected by his almighty Arm. What but his ſovereign power, could have kept in exiſtence ſo long this wonderful machine; compoſed of ſo many parts, and wrought up to ſuch a curious texture? His Hand alone faſhioned the clay tabernacle; and deſtined it to be a kind of vehicle for that immortal part with which we are entruſted. What can we render this glorious Author of our exiſtence? Can any ſacrifice be too great for Him, to whom we are indebted for every comfort we enjoy? O may the retroſpect of paſt mercies, excite us to new diligence, and greater activity and zeal for the Lord of Hoſts! This year may be our laſt! Perhaps ere we ſee a twelfth part of it, death may have received his commiſſion to plunge his fatal arrow into our boſoms. Have we ſeriouſly conſidered what it is to die? Are we certain of an houſe not made with hands, when this frail covering ſhall be diſſolved? Is our inheritance made ſure by the experimental knowledge that Chriſt hath loved us, and given himſelf for us? If this be the happy ſtate of our ſouls, we need not fear the viciſſitudes of earthly things; nor need we be anxious whether we ſhall live, another day, another hour, or another moment. If Chriſt is our portion, all is well, living or dying.

"This only portion, Lord, be mine,
1802. Be mine this better part."

OBITUARY.

AMONG many other pious and exemplary Members of the Methodiſt Societies, of whoſe death no account has been ſent us, the following have departed this life during the laſt year.

Sometime in *January*, at Carliſle, **JOHN SPARKS.** He was one of the firſt Methodiſts in that town, and filled a uſeful ſtation as a Leader and Local-preacher for many years. He died by a conſumption, in the 66th year of his age, concluding his life in peace and comfort.

January 30, aged 29, at Cheſter, **WILLIAM BAKER.** He was born at Whitchurch, Nov. 16, 1775, where he ſerved an apprenticeſhip to Mr. Batho, a Shoe-maker, after which he went to live with his brother at Cheſter. About two years before his death, being at Whitchurch on a viſit to his parents, his late maſter, and others, Mrs. Batho complained to him that ſcarce any of their apprentices became truly religious, which, ſhe ſaid, had often pained her and her huſband's mind. This converſation reached his heart, and he returned to Cheſter under much concern about the ſalvation of his ſoul. He then began diligently to attend the preaching at the Methodiſt-Chapel, and ſoon joined their Society. He was comfortable in his laſt ſickneſs, altho' he left four children, and a widow pregnant of a fifth child to bewail his death.

[*Obituary to be continued.*]

RELIGIOUS INTELLIGENCE.

Extract of a LETTER from Mr. FRANCIS ASBURY, to Mr. ZACHARY MYLES.

Baltimore, Aug. 16, 1804.

My dear Brother,

MAY grace and peace attend you and yours! I preſent you with two copies of the Minutes for the preſent year. God has done great, very great things for us this year. We are able to extend our miniſtry to the very utmoſt bounds of the Empire of the United States, and the Canadian Provinces. We have an increaſe of nine thouſand members, beſides the filling up the deficiencies occaſioned by deaths, expulſions, emigrations from eaſt to weſt, thro' our people going into remote and ſolitary places, where the ſettlements are very ſmall. I judge, upon a computation of the mortality of this year, we have added not far, if any ſhort of 20,000 members to the Society. At our New-England Conference, held far Eaſt, in the Diſtrict of Maine, we had near fifty perſons that profeſſed to receive converting grace, and many were quickened and awakened. We are about to introduce Camp-Meetings in the State of Jerſey and New-York, which will commence, pleaſe God, next month, and we hope will be attended with a bleſſing. I have taken the number of Local-preachers in all except the Weſtern Conference. I ſuppoſe their number will be about 2000, and 1000 Exhorters; theſe will ſupply the Travelling-Connection, with good, able, and experienced Miniſters. We have, as you will ſee, near 400 Travelling-preachers. I have lately returned from a viſit thro' Delaware, Penſylvania, Jerſey, New-York, and all the Eaſtern States; Connecticut, Rhode-Iſland, Maſſachuſetts, New-Hampſhire, the Diſtricts of Maine and Vermont. It has coſt me the riding of 1350 miles from and back to Baltimore.

I am now fixing for about 800 miles, to the Conference in Kentucky, to be held next October, at Mount Gerizim. This, a few years ago, was a dangerous Frontier, but is now the Centre of the Weſtern Part of our Empire, where we behold a ſecond part of the new world. Very little was done at our laſt General Conference, conſidering what a body of Preachers were together. We paſſed a limitation act, that no Preacher ſhould ſtay longer than two years in any Circuit. Before this, the General Superintendants could let them ſtay ſeven years if they choſe. Some years ago I ſmiled when Dr. Coke told me, the time would come when I ſhould have nothing elſe to do, but ride from one Conference to another. This, however, is now come to paſs; and hard work I find it. At our Quarterly-Meeting for this Circuit, (Baltimore County) the Love-Feaſt was held in a field; the women were within, and the men formed circles all round them. They all partook of bread and water, and ſpake freely of the great things God had done for their ſouls. I am, affectionately your's, as formerly,

FRANCIS ASBURY.

An Extract from the Minutes of the Seven Annual Conferences of the Methodiſt Epiſcopal Church in America, for the year 1804.

Queſtion 1. Who are the Biſhops? (or General Superintendants.)

Anſwer. Thomas Coke, Francis Aſbury, Richard Whatcoat.

Q. 2. How many Preachers are admitted on Trial?

A. Seventy-nine.

Q. 3. How many remain on Trial?

A. Forty-ſix.

Q. 4. How many are admitted into full Connexion?

A. Fifty-four.

Q. 5. How many are the Deacons?

A. Eighty-eight.

Q. 6. How many are the Elders?

A. One hundred & ninety-three.

Q. 7. How many have deſiſted from Travelling this year, thro' bodily weakneſs or family concerns?

A. Forty-two.

Q. 8. How many are the ſupernumerary, ſuperannuated, and worn out Preachers?

A. Ten.

Q. 9. What Preachers have withdrawn themſelves from our Connexion this year?

A. None.

Q. 10. How many have died this year?

A. Four.

Q. 11. How many have been expelled this year?

A. Two.

Q. 12. What Numbers are in the Society?

A. In the

		Whites.	*Coloured*
Weſtern Conference,		9082	518
Southern	do.	11064	3446
Virginia	do.	13382	3757
Baltimore	do.	16769	6577
Philadelphia	do.	20270	8442
New-York	do.	11271	432
New-England	do.	7765	59
Whites		89603	23531
People of Colour		23531	
Total		113134	
Total laſt Year		104070	
Increaſe this Year		9064	

Q. 13. When and where ſhall our next Conference be held?

A. 1. Weſtern Conference, at Gerizim, Kentucky, Oct. 2, 1804.

2. Southern Conference, Charleſtown, Jan. 1, 1805.

3. Virginia Conference, Edmund Taylor's, Caſwell Circuit, North-Carolina, March 1, 1805.

4. Baltimore Conference, Wincheſter, Virginia, April 1, 1805.

5. Philadelphia Conference, Cheſtertown, Maryland, May 1, 1805.

6. New-York Conference, Aſhgrove, June 12, 1805.

7. New England Conference, at Lynn, July 12, 1805.

An Hymn on GOD's ETERNITY.

(From the Chriſtian Magazine.)

RISE, riſe my Soul, and leave the ground,
Stretch all thy thoughts abroad;
And rouſe up every tuneful ſound,
To praiſe the ETERNAL GOD.

His boundleſs years can ne'er decreaſe,
But ſtill maintain their prime;
ETERNITY's his dwelling-place,
And EVER is his time.

While like a tide our minutes flow,
The preſent and the paſt,
He fills his own immortal Now,
And ſees our ages waſte.

The ſea and ſky muſt periſh too,
And vaſt deſtruction come;
The creatures, look! how old they grow,
And wait their fiery doom!

Well, let the ſea ſhrink all away,
And flame melt down the ſkies,
My GOD ſhall live an endleſs Day,
When old creation dies.

HORACE, Book II. Ode XIV.

Imitated by T. LAMB.

ALAS! my Friend, how ſwift our years roll on!
Old age approaches, and our death draws near:
Nor can the ſtricteſt piety prolong
The term of life, or keep off wrinkled age.
Tho' you ſhould ſacrifice a thouſand rams;
Tho' oil in rivers copiouſly be pour'd,
Yet vain are all theſe offerings to avert
The ſtroke of death, or bribe the gloomy King,
Whoſe hand has brought the mighty to the duſt;
Whoſe power our Fathers, and the Prophets own.
All thoſe, who on the earth in ſplendour dwell,
With thoſe that plough the main, the rich, the poor,
The king, and lowly hind, muſt yield to fate.
What tho' we 'ſcape the cruel jaws of war,
And all the gloomy horrors of the deep:
What tho' in Autumn, the damp ſouth we ſhun,
Unwholeſome and impure; yet death is certain!
The Sons of Adam thro' that vale muſt walk,
Which leads to worlds unknown, of bliſs or woe.
Houſes, and lands, and ever-pleaſing wife,
Muſt all be left behind: nor of the trees,
Which all your labour, all your ſkill demand,
Ought, but the hateful cypreſs, to the grave
Slow nodding, ſhall attend their ſhort-liv'd lord.

Placidaque ibi demum morte quievit.

VIRGIL.

"Then calm, at length, he breath'd his ſoul away." COWPER.

'OH! moſt delightful hour by Man
' Experienc'd here below,—
' The hour that terminates his ſpan,—
' His folly and his woe.

' Worlds ſhould not bribe me back, to tread
' Again life's dreary waſte;
' To ſee my days again o'erſpread
' With all the gloomy paſt.

' My home henceforth is in the ſkies,—
' Earth, Seas, and Sun, adieu;
' All Heaven unfolded to my eyes,
' I have no ſight for you.'

Thus ſpake ASPATIO!—firm poſſeſs'd
Of Faith's ſupporting rod;
Then breath'd his ſoul into its reſt,
The boſom of its God.

He was a Man among the few
Sincere, on Virtue's ſide;
And all his ſtrength from Scripture drew,
To hourly uſe apply'd.

That rule he priz'd,—by that he fear'd;
He hated, hop'd, and lov'd;
Nor even frown'd, nor ſad appear'd,
But when his heart had rov'd.

For he was frail as thou or I,
And evil felt within;
But when he felt it, heav'd a ſigh,
And loath'd the thoughts of ſin.

Such liv'd ASPATIO,—and at laſt
Call'd up from Earth to Heaven;
The gulph of Death triumphant paſs'd,
By gales of Bleſſing driven.

' His joys be mine,' each reader cries,
' When my laſt hour arrives.'
' They *ſhall* be your's,' my verſe replies,
' *Such only* be your lives.'

METHODIST MAGAZINE

Ridley sc

MR. GEORGE DERMOTT,

Aged 42, Preacher of the Gospel.

THE METHODIST MAGAZINE,

FOR FEBRUARY, 1805.

BIOGRAPHY.

An Account of Mr. PETER HASLAM.

[Concluded from page 9.]

IN the beginning of the year 1790, an epidemic fever raged in the neighbourhood where I reſided, and in a little time ſwept away a conſiderable number. Guilt rouſed my fears: I dreaded the diſtemper as a meſſenger of divine vengeance, ſent from heaven to conſign my body to the grave, and my ſoul to perdition. Fear even excited me to imagine, one evening, that I had already taken the infection, and that my own breath ſmelled ſtrongly of it. About this time, my father gave it as his opinion, that multitudes would, that Spring, be carried off by the fever, before its progreſs could be ſtopped. The words entered my ſoul like a dagger.---I inſtantly retired,---bowed down at the feet of God, and was melted into tears. And here commenced my return to the Rock of my Salvation, after being in the ſtate above deſcribed about twenty months.

I now, once more, broke off all my ſins, and renounced my trifling companions. I again began to retire into ſecret to read the Scriptures, to humble myſelf before God, and to implore his mercy. My former companions ſoon perceived what had happened to me, and ſtood at a diſtance, as tho' they feared the ſame ſhould happen to them. One of them, indeed, meeting me in the ſtreet as I was going to the Methodiſt Chapel, charged me with turning Methodiſt. To which I replied, *It is high time both for you and me to turn to ſomething beſide what we have been; come, will you go along with me?* He refuſed, and, therefore, I finally parted from him, giving him to underſtand as I left him, that if my companions would not join with me in ſeeking God, I could not any longer join with them in ſinning againſt him. Great reſolution, in ſuch caſes, is eſſentially neceſſary. If they whom we love, how dear ſoever they are to us, will not enter the path of life together with us, we muſt be reſolved to walk in it alone. It is far better to go to heaven unaccompanied by others, than to plunge together with them into the abyſs of hell. Beſides, if any thing will induce them to ſeek the ſalvation of God, their ſeeing us earneſtly ſeeking it, and made happy in the poſſeſſion of it, will be likely to produce this bleſſed effect.

I had no ſooner given up my companions in ſin, than God raiſed me up two others to walk with me in the path of piety; one of whom was my own brother. They were, in company with each other, converſing on different ſubjects, when my brother ſuddenly exclaimed: *Richard, if we continue to live as we do at preſent, we ſhall both go to hell.* The ſame conviction faſtened on the mind of R---d, and they immediately agreed to ſet out in the ways of God. We therefore united together in the great work in which we had engaged. We frequently joined in offering up fervent prayer to God for the remiſſion of our ſins, deeply ſenſible that nothing leſs than this could poſſibly ſave us from the wrath to come. Sometimes, having no other ſuitable place, we wandered to ſome ſecret ſpot in the fields, and there, beneath no covering but the heavens, poured out our ſouls to Him. We were admitted into the Society by good Mr. Hanby, and ſoon after, my brother and R. R. found mercy at the hands of God, and *received the Spirit of Adoption, crying, Father, Father.* And it is worthy of remark, that as they both began to ſeek ſalvation at one time, ſo they both found ſalvation on one evening, and I believe in the ſame hour. They both continued in the ways of God a few years, and both died happy in God of the ſame diſeaſe, which was a conſumption.

They obtained peace; but *I* was left almoſt without hope. I even ſunk into utter deſpair, and actually concluded, that *the Mercy of the Lord was clean gone for ever*. When a beam of hope, for a few moments, reſted upon me, I threw myſelf proſtrate before the Lord, and literally put my mouth in the duſt while I bewailed my ſins, and groaned unutterable language. Was the Ear of God cloſed againſt me? Ah! no. He looked upon me with eyes of love, and ſpoke words of grace to my trembling heart. He enabled me to wait upon him with humble confidence one evening at the Claſs-meeting: I *waited upon him, and he heard my cry.* I *beheld the Lamb of God which taketh away the ſin of the world,* my *conſcience was purged from dead works,* and tears of penitence and joy flowed copiouſly from my eyes. But, afraid of deluſion in a work of ſuch importance as juſtification by faith, I doubted; and was alternately happy and miſerable for ſeveral weeks. I reſted not, however, till I received an indubitable conviction, that God for Chriſt's ſake had forgiven me all my ſins; this great bleſſing the Lord conferred upon me, Nov. 2, 1790.

The happineſs I now felt, ſurpaſſed all my former conceptions. *The peace of God which* indeed *paſſeth all underſtanding,* filled my whole ſpirit. With what ſolemn delight did I frequently ſing:—

"O LOVE, thou bottomleſs abyſs,
My ſins are ſwallow'd up in thee;
Cover'd is my unrighteouſneſs,
Nor ſpot of guilt remains in me,
While Jeſu's blood thro' earth and ſkies,
Mercy, free, boundleſs mercy cries."

I remembered my tranſgreſſions, and ſunk in holy ſhame at the feet of Jeſus; I felt the riches of divine Mercy, which had freely forgiven them, and extolled redeeming Love. The means of grace became to me wells of ſalvation, the people of God I eſteemed as *The precious ſons of Zion, comparable to fine gold*; while his miniſters appeared in my eyes even as the angels of God. So did the love of Chriſt poſſeſs my whole heart, that I longed to depart and be with him. Bleſſed change! Let my ſoul never loſe the ſweetneſs of a grateful remembrance of it! No longer did I dread the hour of death, the day of judgment, or the eternal world. The ſting of death was drawn; the Judge was become my Friend, my Saviour; and Eternity, immortal life. No longer did I paſs days of miſery, and midnight hours of horror: Theſe creatures of guilt fled before the light of God's countenance, and were ſucceeded by "righteouſneſs, peace, and joy in the Holy Ghoſt."

Since that happy hour, an anſwer to that grand enquiry, *What is Man's Chief Good?* has been unneceſſary to me. Bleſſed experience has ſolved it to my complete ſatisfaction. And ſhould all the philoſophers in exiſtence unite, in affirming any thing elſe to be the ſupreme Good of man, but a conſciouſneſs of the favour of God, it would only prove, what is too frequently obſervable, that the Scriptures only, and not merely human philoſophy, are ſufficient to direct the wandering feet of man to the path of true felicity.

My mind now became very ſolicitous for the ſalvation of mankind. This is a common effect of the love of God ſhed abroad in the heart; and is a ſtrong evidence of the great excellency of the Religion of Chriſt: a Religion which, when felt, expands the ſoul with holy compaſſion and pure benevolence towards all the human race. To exhort people, who came in my way, to ſeek ſalvation was, however, a croſs almoſt too heavy for me to bear: But it was a croſs ſtill heavier to reprove ſin whereſoever I found it. This laſt, indeed, I found to be a work which required great caution: that if conducted in a harſh, imperious manner, it was almoſt certain to meet with reſiſtance. Timidity, generally, preſerved me from theſe improprieties. My uſual method (which I learned from my dear mother now in heaven,) was to aſk the perſon whoſe ſin I meant to reprove, whether he thought it right for perſons to live in the practice of ſuch an evil? and having prevailed on him to condemn his own conduct, the way was open to enlarge on the evil of it, and to point out to him the awful conſequences of perſiſting in it. In one inſtance I flagrantly departed from my uſual method; and the effect ſoon convinced me I had acted improperly. Paſſing through a field, in which there were a number of young men ſtanding together, I heard one of them ſwear. I walked towards them, and demanded, in a tone of voice not ſufficiently gentle, *Who is it that ſwore?* What was the conſequence? Why the impious champion ſtepped forward, and replied, *It was I that ſwore*; giving me, at the ſame time, ſeveral blows on the face. Some might have conſidered this as a ſpecies of perſecution for righteouſneſs' ſake; but I conſider it as being chiefly, if not wholly, the effect of an improper method of giving reproof. Since then, I have frequently ſeen the proudeſt ſpirits calmly ſubmit to a reproof, when adminiſtered in a manner that was calculated to convince them it proceeded from pure good-will.

But even reproving perſons for ſin, difficult as I found it, was not the *moſt* difficult work I had to do. Attending prayer-meetings, and ſometimes giving a ſhort exhortation, both which I believed my duty, tried my grace to the very uttermoſt. In the mean time, a conviction that I ought to preach the goſpel of God to periſhing ſinners, entered my heart, and was daily ſtrengthened till it gave me no reſt. To relate all that I felt on this moſt ſerious ſubject, very far ſurpaſſes any language of which I can make uſe. The word of the Lord was like a fire ſhut up in my bones; and the fear of running without being ſent of God, was like another fire ſhut up in my breaſt. For the ſpace of two years I continued in this painful ſtate of mind, viewing and reviewing the momentous ſubject, and beſeeching God with ſtrong cries and tears to direct my ſteps. Perhaps, however, I erred in not uſing the means of direction I might; for I conſulted no one on the ſubject during that period, from whom I might have derived help.

In the Spring of the year, after this ſubject firſt powerfully impreſſed my mind, my health failed to ſuch a degree, that a conſumption was likely to be the iſſue. This alarmed me; I thought God was going to take away my life, becauſe I would not preach his goſpel. I knew he would take me to heaven; but to be cut off for not doing his work appeared dreadful to me. I made ſome promiſes, that if he would reſtore my health, I would take ſome ſteps towards entering into his work. He did reſtore me: but yet my old fear ſo powerfully operated, that I lay ſtill again; not daring to move, leſt I ſhould go out of the way. God laid his hand upon me once more; and then my heart was broken within me. In great diſtreſs one day, I retired; threw myſelf before God; and unreſervedly yielded up myſelf into his hands. He took me into his hands, recovered me from ſickneſs, and without one effort of my own, led me into this great work. I was walking along with a Preacher, who was going to a neighbouring place to preach: as we walked, he interrogated me on the ſubject, and then inſiſted on my opening my lips, in the Name of the Lord, inſtead of himſelf.

After I had engaged in the Work, my fears agitated me ſtill more violently. Nor was I ever ſatisfied that God had called me to preach the Goſpel, till he gave ſome evident ſeals to my miniſtry. Neither my own impreſſions, nor the openings of Providence, nor the approbation of the hearers, nor even their being benefitted in an ordinary manner, was ſufficient to yield me entire ſatisfaction. The converſion of ſinners to Jeſus Chriſt appeared to me, tho' not the only End of the miniſtry, yet the grand End; and therefore I was perfectly uncertain reſpecting my miſſion, till I ſaw this end accompliſhed.

Reſpecting my engaging in the Work as an Itinerant Preacher, there were ſeveral circumſtances, which how intereſting ſoever they are to myſelf, might not be ſo to another. I ſhall, therefore, only ſay, that a chain of occurrences, in ſuch a manner conducted me to it, that I thought a refuſal to devote myſelf wholly to God, to ſerve him in the goſpel of his Son, would be a manifeſt reſiſtance to the directing hand of God.

At the London Conference in 1796, I was received on trial, and ſtationed for Rocheſter in Kent. I have ſince laboured in the Leeds, London, Rye, Burſlem, and Birmingham Circuits, in each of which God has favoured me with ſome ſeals to my miniſtry. I have never yet been ſatisfied but with the converſion of ſinners, as well as the edification of the Church; and I earneſtly pray to Almighty God, that I may be abundantly more zealous and ſucceſsful than I have yet been. I ſee it abſolutely neceſſary to ſtudy *intenſely*, to preach as *well* and as *warmly* as natural and acquired ability, aided by the *Sacred Unction* of God, can render me capable of; and, by fervent prayer, to commit my work into his hand, who alone is ſufficient to give it ſucceſs. Nor does it appear to me, that even intenſe ſtudy, wiſdom, and zeal in our public labours, tho' even crowned with prayer to God for ſucceſs, will inſure the proſperity of the Church, eſpecially of our Societies, if we neglect diligently to *viſit from houſe to houſe*, and ſtrictly to attend to every branch of our diſcipline. In ſhort, I have lately ſeen, in a light more clear and affecting than ever before, the nature and vaſt importance of my high-calling. God has united in a Methodiſt Preacher, the *Work* of a Miſſionary *running to and fro, that knowledge may be increaſed*, and the *Office* of a Paſtor *caring for, overſeeing, and feeding the Church which he has purchaſed with his own blood*. The active flame of holy zeal, producing all the exertion of an Apoſtolic-Miſſionary, I pray God to kindle in my ſoul: And may all the affectionate, diligent, prudent care of a Paſtor, flowing from the very ſame principle, and tending to the ſame grand iſſue, be manifeſt throughout my life. I owe much to God's people, I ſhall never think I have ſufficiently ſerved them; I owe ſtill more to God's cauſe, and can never do half enough to promote it; I owe moſt of all to God, as any one may ſee in the preceding pages. What ſhall I do to make ſuitable returns to him? Had I the underſtanding of angels, had I the eloquent tongue of an Apollos,---had I the pen of an inſpired Apoſtle,---had I the zeal of dying Stephen, all, all would be far too little to devote to the ſervice of *ſuch* a People, *ſuch* a Cauſe, and *ſuch* a God.

DIVINITY.

SERMON on 1 CORINTHIANS I. 23, 24.

[Concluded from page 20.]

II. WE proceed now to the conſideration of the ſecond principal Branch of our ſubject, The Reception which this doctrine met with, and which in every age it will meet with, from certain deſcriptions of mankind, whether profeſſors of the true Religion or Profane: "To the Jews a ſtumbling-block, and to the Greeks fooliſhneſs."

The *Jews*, were the profeſſing people of God, and for ages, had been the Members of his viſible Church: The *Greeks*, who here ſtand for the Gentiles in general, at leaſt for the more poliſhed and learned of them, were, and had long been Heathens and Idolaters. Theſe two appellations may be here conſidered as comprehending the whole civilized world except the Chriſtians.

1. The Jews, altho' the poſterity of Abraham, and the other ancient Patriarchs, who had conducted themſelves "as ſtrangers and pilgrims on earth, ſeeking a better country, that is an heavenly;" altho' deſirous of being thought their genuine children, and the inheritors of their faith; and altho' favoured with the Oracles of God, which bear a clear and convincing teſtimony to the vanity, uncertainty, and ſhort duration of every earthly object, and call men to a ſpiritual and heavenly mind;—yet, I ſay, the Jews were a worldly people, attached to, and eager in the purſuit of riches, honour, power and pleaſure. In correſpondence with their views, and to gratify their wiſhes, they were encouraged by Teachers, as worldly as themſelves, to expect a mere temporal Meſſiah, who was to deliver them from the Roman yoke, and lead them to conqueſt, wealth, and dominion. To them, therefore, the teſtimony borne by the Apoſtles, to a poor, deſpiſed, perſecuted, and ſuffering Meſſiah, in the Perſon of Jeſus of Nazareth, whoſe reputed father, mother, and brethren, they knew to be of mean rank in life, was a ſtumbling-block, and an inſuperable obſtacle in the way of their embracing Chriſtianity. And yet all the deſcriptions, given in the Old Teſtament, of the firſt coming of the Meſſiah, accorded perfectly with this

teſtimony of the Apoſtles. And, what is ſtill more remarkable, theſe very ſame Divine Oracles, in which they were "confident they had eternal life," proceeded ſo far as even to foretel that the Meſſiah, when he came, ſhould be *a ſtumbling block* to that people and be deſpiſed and rejected by them. "Sanctify the Lord of Hoſts himſelf," ſaid Iſaiah, "and let him be your fear, and let him be your dread. And he ſhall be for a ſanctuary; but for a ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael; for a gin and for a ſnare to the inhabitants of Jeruſalem. And many among them ſhall ſtumble and fall, and be broken, and be ſnared and taken:" A Prediction this confirmed by old Simeon, when he bleſſed Joſeph, and Mary, and the child Jeſus, and ſaid, "Behold this Child is ſet for the fall, and riſing again of many in Iſrael, and for a ſign which ſhall be ſpoken againſt."* And the accompliſhment of it is atteſted both by St. Peter and St. Paul, who equally apply it to Chriſt.† The Jews, therefore, in their ſtumbling at and rejecting their true Meſſiah, Jeſus of Nazareth, becauſe of his poverty and mean appearance, exactly fulfilled the predictions of their own Prophets. Their carnal hearts, being enmity againſt God, would not ſuffer them to acknowledge one ſo poor and deſpiſed for the Chriſt, which, indeed would have blaſted all their worldly views and expectations. They perſevered, therefore, in their plan of oppoſition to and enmity againſt him, till they had ſucceeded in cutting him off. After which they perſiſted to reproach his name and memory, and to perſecute his followers; terming him, in deriſion, הלוי, *The Man that was hanged*, that is, on the croſs, and his diſciples עברי חלוי, *The diſciples of the Crucified.* And, by a malignant playing on words, called the Goſpel, און גלן, *A revelation of vanity*, alluding to ευαγγελιον, the Greek word for Goſpel.‡

2. The Jews were divided into two great ſects, *Phariſees* and *Sadducees.*§ The Phariſees were very exact in their obſervation of all the precepts of the ritual Law, and of the traditions of the Elders. They paid tithe of mint, aniſe, and cummin: kept the Sabbath rigorouſly, were careful not to eat with unwaſhen hands, "made clean the outſide of the cup and platter," and had the whole form of godlineſs. But being utterly ignorant of the ſpirituality and extent of the moral Law, and of their own ſinfulneſs and guilt; their depravity, weakneſs, and miſery; they were only righteous in their own eſtimation, and not in reality. They "went about," and took infinite pains "to eſtabliſh their own righteouſneſs," not "ſubmitting themſelves to the righteouſneſs of God." They would not yield to accept of juſtification in the way which God had appointed, the way of faith in Jeſus of Naza-

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* Luke ii. 34 † 1 Pet. ii. 4---9. Rom. ix. 32, 33. ‡ See Leigh's Critica Sacra, and Doddridge's Family Expoſitor. § The Sect of the Eſſenes was ſo inconſiderable that it is hardly worth noticing.

reth, as the only Saviour. They were, therefore, ſtill in their ſins, under guilt, condemnation, and wrath; and, before God, who ſearcheth the heart, and obſerves the *principle* from which, and in the *ſpirit* in which every one acts, were but as "whited walls" and "painted ſepulchres." To them the doctrine of the Apoſtles reſpecting Chriſt being *crucified for our ſins*, *atoning* for them, *putting them away*, and juſtifying us by his blood, with their whole teſtimony concerning juſtification and ſalvation *by grace thro' faith*, was a *ſtumbling-block*, and an obſtruction in the way of their becoming Chriſt's diſciples. Thus Paul, referring chiefly to this claſs of Jews, and contraſting their conduct in rejecting Jeſus and his Goſpel, with that of the believing Gentiles, who received him, expreſſes himſelf as follows. "What ſhall we ſay then? That the Gentiles, who followed not after righteouſneſs," having lived from age to age in utter neglect of it, and in all manner of vice and wickedneſs, "have attained to righteouſneſs, even the righteouſneſs which is of faith." They believed in that Jeſus, as a *Saviour*, when he was offered to them, whom the Jews rejected, and thus were *juſtified*, or *accounted righteous*, by faith. "But Iſrael," adds he, "who followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs. Wherefore? Becauſe they ſought it not by faith, but as it were, by the works of the Law: for they ſtumbled at that ſtumbling-ſtone: as it is written, Behold I lay in Zion a ſtumbling-ſtone, and rock of offence, and whoſoever believeth on him ſhall not be aſhamed." And have we not many among us, in the preſent day, who are of the ſame ſpirit? many who, like theſe Jews, "have zeal for God, but not according to knowledge? who, being ignorant of God's righteouſneſs," both of the holineſs of his nature, and of his method of juſtifying ſinners, are only intent on "eſtabliſhing their own righteouſneſs," as the ground of their acceptance with God? Theſe, inſtead of approaching God with the Publican's petition, "God be merciful to me a ſinner!" are rather diſpoſed to thank him, with the Phariſee, "that they are not as other men," and to glory in *themſelves*, and not in the *Lord*. Take care, my brethren, that none of you be of this number.

3. The Sadducees were *Infidels* and *Libertines*. They neither acknowledged the Immortality of the ſoul, nor the Reſurrection of the body. Of courſe, diſbelieving a future ſtate altogether, and ſuppoſing this life to be the whole of man's exiſtence, they conſidered ſenſual pleaſure as his chief good. Jeſus of Nazareth, the *Wiſdom* and *Word of God incarnate*, bringing "life and immortality to light;" declaring, that even they who kill the body, cannot kill the ſoul:" That the moment men's bodies die, their ſouls are in torment, or in happineſs: That He is "the Reſurrection and the Life: And that thoſe "who believe in him; altho' they die, yet ſhall live;" ſhall "hear his voice, and come forth" out of their graves: That when "he ſhall come in his

glory, and all his holy angels with him, ſeated on the throne of his glory, before him ſhall be gathered all nations, and that he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats:"—This Teacher, I ſay, and this teſtimony, ſo directly oppoſed to all their preconceived ideas and opinions, were ſtumbling-blocks to them, and bars in the way of their faith in the goſpel. They had aſſured themſelves ſo fully, that "there is no reſurrection, neither angel, nor ſpirit," nor judgment to come, that they were determined to receive no one for the Meſſiah, who ſhould propagate any ſuch enthuſiaſtical doctrine; nor countenance any Teacher, who gave intimation of any ſuch fanciful notions; for fanciful they eſteemed them. Hence their avowed enmity, as we learn from the Acts of the Apoſtles, to thoſe witneſſes of Jeſus, who bore teſtimony to his reſurrection, and a future ſtate of rewards and puniſhments. "As they (the Apoſtles,) ſpake to the people," ſays the Hiſtorian,* "The Prieſts, and the Captain of the Temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached, thro' Jeſus, the reſurrection of the dead." And again,† "Then the High Prieſt roſe up, and all they that were with him, (which is the ſect of the Sadducees,) and were filled with indignation, and laid their hands on the Apoſtles, and put them in the common priſon."

4. Further: It was another and ſtill greater ſtumbling-block to theſe Sadducees, to underſtand that the doctrine of *Chriſt crucified* included a teſtimony to the indiſpenſable obligation which mankind, redeemed by his blood, are under, to crucify the fleſh with its affections and luſts, to die to ſin, to the world, and to themſelves, and to become holy, ſpiritual, and divine. Theſe were hard ſayings indeed, and inſuperable obſtacles in the way of their embracing the new religion. And are they not hard ſayings ſtill, to all Infidels and Free-thinkers? nay, and to all the unawakened and unregenerate; to "the earthly and ſenſual," and even to as many as are "lovers of pleaſure, more than lovers of God?" Add to this, that the teſtimony of the Apoſtles reſpecting the neceſſity of having "fellowſhip with Chriſt in his ſufferings," and being "conformed to his death," or, in other words, that all his true and genuine diſciples muſt *deny themſelves, and take up their croſs*, and follow him thro' ſufferings to glory, being prepared, if called to it, to ſeal his truth with their blood, and not only to ſuffer, but even to die for his ſake:—This doctrine, I ſay, was, in a higher ſenſe ſtill, a ſtumbling-block to both Phariſees and Sadducees. Even thoſe of them, who partly believed the Goſpel, made this, as we find from the Epiſtle to the Galatians, an objection to their relinquiſhing Judaiſm, and embracing pure and genuine Chriſtianity; they were afraid of "ſuffering perſecu-

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* Acts iv. 1. † Acts v. 17.

tion for the croſs of Chriſt." And is not the fear of reproach and perſecution, in our time, one very principal reaſon why many diſown the truth, and ſtand aloof from its ſteady and conſiſtent profeſſors? Let us all be on our guard, my Brethren, leſt we ſhould be found among thoſe *fearful ones*, ſpoken of in the Revelation by St. John, thoſe *timid* and *cowardly* diſciples of Jeſus, if ſuch can be termed his diſciples, who prefer their *property*, or *character*, or *liberty*, or *life* to the Lord Jeſus, and that truth which he ſealed with his blood, and who, therefore, "ſhall have their portion in the lake that burneth with fire and brimſtone." Let us remember, and lay to heart, the awful and important declaration of our ſuffering and crucified Maſter: "He that loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me: and he that taketh not up his croſs, and followeth not after me," that does not prepare, if the Will of God be ſo, even to die like me upon a croſs, "is not worthy of me:" for "except a man forſake even his own life, he cannot be my diſciple."

5. To proceed: That doctrine concerning *Chriſt crucified*, which was to the Jews a *ſtumbling-block*, was to the Greeks *fooliſhneſs*. The Greeks, in general, were great admirers of *Wiſdom*, of the depths of Philoſophy, and the charms of Eloquence. By them the ſimple, unadorned preaching of the Apoſtles, was viewed as fooliſhneſs. The Apoſtles, in their doctrine, attended only to *Truth* and *Facts*, waving all the ſtudied forms and ornaments of ſpeech. Their preaching, as appears from the context, from other parts of their Epiſtles, and from thoſe abridgments of their diſcourſes contained in "The Acts of the Apoſtles," was chiefly *hiſtorical*: It conſiſted of a plain relation of certain important matters of fact, to which they bore teſtimony, and of obvious inferences drawn from them. They affirmed: That a poor, deſpiſed, and perſecuted Man, who had lived and taught publickly in Judea, confirming his doctrine by an holy life, and by great miracles, had been crucified for men's ſins, to procure pardon for them, had riſen from the dead, and aſcended into heaven, and was now at the right-hand of God making interceſſion. This ſtory, told without "wiſdom of words," and recommended by no elegance of language, nor embelliſhments of diction, was *fooliſhneſs* to theſe vain, and ſelf-conceited Greeks, as containing nothing they admired, neither depth of reaſoning, nor ſubtilty of argument, nor flowers of rhetoric. And on the ſame ground many of the admirers of philoſophical knowledge, of the refinements of ſcience, and ornaments of diſcourſe, now object to and deſpiſe, the ſimple, plain, and practical preaching of thoſe miniſters of the Lord Jeſus, who bear an *unadorned*, but *true* teſtimony to the genuine and infinitely momentous doctrines of his Goſpel.

6. Again. To worſhip "a crucified malefactor" or impoſtor, (as they deemed Chriſt,) and to depend for ſalvation on one that was hanged on a tree, and who, as they thought, could not ſave himſelf, ſeemed fooliſhneſs to them. "They account us mad, ſaith Juſtin Martyr, that after the immutable and eternal God, the Father of all things, we give the ſecond place to a Man that was crucified." "It is wicked and abominable," ſaith Celſus. "The wiſe men of the world inſult over us," ſaith St. Auſtin; (and is it not the practice of ſuch ſtill?) "and aſk, 'Where is your underſtanding, who worſhip for a God him that was crucified."[‡] Lucian alſo, it is well known, profanely inſults the Chriſtians on this account;[§] and many of the ancient Fathers of the Chriſtian Church ſpeak of the ſame reproach as being caſt upon them by the heathen. It has been ſaid, and according to Archbiſhop Tillotſon,[‖] not without foundation, that the Jeſuits who were ſent as Miſſionaries into China, when preaching to the Chineſe, concealed this branch of Chriſtian doctrine, that they might avoid giving offence; denied that Chriſt was crucified, and repreſented it as an invention of the Jews to aſperſe Chriſtianity. No wonder they had not ſucceſs! For it is the Croſs of Chriſt that ſubdues the nations, according to the viſion which Conſtantine is ſaid to have had, (when marching towards Rome, to attack Maxentius,) of a croſs in the air, with this inſcription: *Hac vince;* i. e. *in this conquer.*[¶] Let us, my brethren, who ſpeak in the Name of the Lord, not forget this. Let us not expect to conquer either the world or ſin, whether in ourſelves or others; but in and by the *Croſs of Chriſt.*

7. Again: The doctrine of juſtification and ſalvation by the merit of another, and merely by believing in him, was deemed fooliſhneſs by theſe vain and ſelf-ſufficient Philoſophers of Greece, who entertained an high opinion of their own moral virtue, and imagined that their goodneſs could, ſtrictly ſpeaking, merit, and would inſure the favour and approbation of their gods, and an high degree of future felicity. And, in this particular, they are but too cloſely followed, in the preſent day, by all the ſelf-dependant and ſelf-righteous profeſſors of Chriſtianity. Equally fooliſh did ſome ſects among them, eſpecially the *Epicureans*, judge that branch of Goſpel doctrine which inculcates the neceſſity of

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[‡] Dr. Whitby on the Paſſage.

[§] See Doddridge's Note here.

[‖] See Tillotſon's Works, Vol. II. pa. 284.

[¶] "The doubts concerning the MIRACULOUS CROSS, that Conſtantine ſolemnly declared he had ſeen in the air, are many and conſiderable. It is eaſy, indeed, to refute the opinion of thoſe, who look upon this prodigy as a fiction invented by the Emperor to animate his troops, or who conſider the narration as wholly fabulous. The ſentiment, alſo, of thoſe who imagine that this croſs was no more than a natural phenomenon, is more ingenious than ſolid. Yet it is not certain, that the divine power interpoſed to confirm the wavering faith of Conſtantine. Moſt probably, it was preſented to the Emperor in a dream."

MOSHEIM Abridged by Mr. Weſley, pa. 152.

denying our appetites, paſſions, and carnal deſires. For theſe, they contended, are implanted in our nature by its *Author*, in order to their being gratified, and that to refuſe to indulge them is, in fact, to oppoſe God and nature. And have not the libertines and votaries of pleaſure of every age and nation, always been of their mind? I ſhall only add, on this head, that the Apoſtolic teſtimony reſpecting the *reproach* and *perſecution*, which in all ages accompany genuine piety and virtue, was alſo fooliſhneſs to theſe wiſe and honourable men of the world, whoſe good name and reputation were their idols, and whoſe opinion was, that religion and virtue are the ſure way to worldly honour and proſperity. And in this point alſo, they are imitated by all who are of the ſame worldly ſpirit, in whatever country, even altho' they may profeſs Chriſtianity.

III. Very different, however, and this is the *third* and *laſt* topic we have to diſcuſs, is the light in which this doctrine is viewed by all that obey the call of God, and are made his people; and very different is the effect which it has upon them. But "unto them that are called both Jews and Greeks, Chriſt the *Power* of God, and the *Wiſdom* of God."

1. Thoſe that believed and obeyed the Goſpel, were frequently termed *The Called*, by the Evangeliſts and Apoſtles. Thus Romans i. 6, ſpeaking of "obedience to the faith among all nations for the Name of Chriſt," St. Paul adds, "Among whom are ye alſo (at Rome,) *the called* of Jeſus Chriſt." In the 8th chapter he obſerves, "All things ſhall work for good to them that love God, to them that are, οι κλητοι, *the called* according to his purpoſe." He ſpeaks of the Corinthians, in this chapter, as "*called* to be ſaints," and of the Theſſalonians as "*called* by the Goſpel." In this laſt mentioned paſſage,** the Apoſtle explains this matter. "We are bound to give thanks always to God for you, Brethren, beloved of the Lord, becauſe God hath, from the beginning, choſen you to ſalvation, thro' ſanctification of the Spirit and belief of the Truth: Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt." Mankind are called to repentance, to faith in our Lord Jeſus Chriſt, and to new obedience by the Goſpel: Or, as it is here expreſſed, to "the ſanctification of the Spirit, and belief of the Truth." That they may attend to and obey this call of the Goſpel, God adds the call of his *Providence* and of his *Spirit*. His kind, ſuperintending and watchful Providence diſpenſes ſickneſs or health, honour or diſhonour, proſperity or adverſity, according as he knows any of theſe things is moſt adapted to bring men to the knowledge of his truth, and the experience of his love. His Spirit alſo co-operates with his Providence and his Word; opens the eyes of our under-

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** 2 Theſſ. ii. 13, 14.

ſtanding, gives ſpiritual diſcernment, inclines the Will, draws the affections, regenerates the ſoul, and produces "a death to ſin, and a new-birth to righteouſneſs." Thus are we made obedient to the heavenly call, and anſwer the character which the Apoſtles give of *the called*, in their Epiſtles.

2. Now, to theſe, that ſame doctrine concerning Chriſt crucified, which was "to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs," is *the Wiſdom of God, and the Power of God.*" They eſteem it as an infinitely wiſe contrivance of God for the ſalvation of a loſt world, and calculated to diſplay his divine *Wiſdom*, as well as *Goodneſs*, beyond any ſyſtem of Philoſophy that was ever invented. In this ſcheme of redemption and ſalvation, they ſee that all the divine Attributes are glorified, and act in ſweet harmony to accompliſh man's reſtoration to the divine favour and likeneſs: That *Mercy* and *Truth* meet together, *Righteouſneſs* and *Peace* kiſs each other:" That while the guilty, weak, and wretched poſterity of fallen Adam are ſaved, God's holy Law is magnified, and the rights of his moral government aſſerted. Thus Dr. Young,—

"O'er guilt, how mountainous! with outſtretch'd arms,
Stern Juſtice and ſoft ſmiling Love embrace,
Supporting in full majeſty thy Throne,
When ſeem'd its majeſty to need ſupport!
Or *That*, or *Man* inevitably loſt:
What but the fathomleſs of thought divine,
Could labour ſuch expedient from deſpair,
And reſcue both? Both reſcue! Both exalt!
O how are both exalted by the deed!
The wondrous deed! Or, ſhall I call it more?
A wonder in omnipotence itſelf!
A myſtery no leſs to gods† than men!

3. But not only is the redemption of mankind, by the crucifixion of Chriſt, an aſtoniſhing contrivance and diſplay of divine Wiſdom, but it is alſo a ſource from which knowledge and wiſdom are derived to us. Hereby we are made acquainted with the great evil of ſin, its odious nature and deſtructive conſequences, together with our own extreme ſinfulneſs and guilt, which were ſo great as abſolutely to preclude our ſalvation, unleſs our ſins were expiated by the ſacrifice of the Son of God. Here we learn, on the one hand, the Holineſs and Juſtice of God, and are taught to ſtand in awe, and not ſin, and on the other, his Mercy and Grace, in order that, notwithſtanding all our paſt tranſgreſſions, and preſent infirmities, we may "truſt" in him for pardon and peace, being reconciled in Chriſt, "and not be afraid." And, above all, here we are enlightened to know the great love that he hath to us, and are enabled to "love him who hath firſt loved us,"

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† Angels.

and to caſt our care on him for all we want for time and for eternity; arguing, with the Apoſtle, "He that ſpared not his own Son, but freely delivered him up for us all, how ſhall he not with him freely give us all things?" Words theſe, which are well paraphraſed by the Author of the Night-Thoughts, where he obſerves:

> "To Man the bleeding Croſs hath promis'd all!
> The bleeding Croſs hath ſworn eternal grace:
> Who gave his Son, what gift ſhall he deny?"

Thus, by the doctrine of the Croſs, we are inſtructed in matters of the greateſt poſſible importance to us; and become "children of the light and of the day." We are no longer "fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, and living in malice and envy:" but are made wiſe unto ſalvation, preſent and eternal: We anſwer the end of our creation, and glorify God on earth, and at laſt are brought to enjoy him in heaven. For,

4. That ſame doctrine, which is to "them that are called, whether Jews or Greeks," whether ignorant or learned, "the wiſdom of God," is alſo unto them, *the power of God*. "They view the Miſſion of Chriſt," ſays Dr. Doddridge, "and the great truths of his Goſpel, confirmed by miraculous evidence, and the accompliſhment of Prophecy, as far more important than any event which their carnal Brethren expect." Indeed, every thing relating to the Meſſiah, his Incarnation, Life, Miracles, Death, Reſurrection, Aſcenſion, Seſſion at God's right hand, with his dominion over all nature, and the univerſe of creatures;—all diſplay the infinite *Power* as well as *Wiſdom* of God. But, perhaps, the Apoſtle ſpoke here partly, at leaſt, with a reference to the Power of God exerted, to make the Jews and Gentiles obedient to the faith, "in word and deed, thro' mighty ſigns and wonders, by the influence of the Spirit of God."‡‡ Indeed, not only the Apoſtles who preached Chriſt crucified, witneſſed the confirmation of their doctrine by the divine Power in ſundry miracles; but even thoſe who believed in him, thro' their teſtimony, found their own faith confirmed by a ſimilar ſeal. Theſe ſigns, according to the prediction of Chriſt, "followed them that believed. In the Name of Chriſt they caſt out devils; they ſpake with new tongues, they took up ſerpents: If they drank any deadly thing, it did not hurt them, and when they laid their hands on the ſick, they recovered."§§ Theſe were illuſtrious diſplays of that power of God which ſanctioned the preaching of *Chriſt crucified*, and the faith of ſuch as were called thereby. For while "they went forth, and preached every where, the Lord wrought with them, and confirmed the Word by ſigns following."

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‡‡ Rom. xv. 18, 19. §§ Mark xvi. 17, 18.

5. Nor was it only by external ſigns and wonders that the Lord confirmed this bleſſed doctrine; but alſo and eſpecially by miracles of mercy wrought for and upon the ſouls of men. In this reſpect alſo *the Lord wrought with them:* He gave efficacy to the *Word of his Grace*, and made the Goſpel which they preached, the powerful mean of ſalvation to every one that believed and obeyed it. It "came unto them, not in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance." It opened the blind eyes, unſtopped the deaf ears, and looſed the dumb tongue. It "proclaimed liberty to the captives" of ſin, "the opening of the priſon to them that were bound" by their luſts and vices, and was inſtrumental in "binding up ſuch as were bruiſed." By means of it the ſick in ſin were healed, and the dead in ſin made alive. Yea, they "were quickened, and raiſed up, and made to ſit in heavenly places with Chriſt Jeſus." They were aſſured of the favour of God, ſtamped with his image, and introduced into a ſtate of friendſhip and communion with him. Being "begotten by this Word of Truth; being "born again of this incorruptible ſeed," they were conſtituted the children of God, not only by adoption, but alſo by regeneration, and "made a kind of firſt-fruits of his creatures," dedicated to, and employed in his ſervice, and conformed, in all things, to his holy Will.

6. It was "the power of God unto their ſalvation from ſin and its conſequences. By faith in the doctrine of Chriſt crucified, they were "bleſſed with all ſpiritual bleſſings in heavenly things, and in heavenly places:" They had "redemption thro' his blood the forgiveneſs of their ſins; were made accepted thro' him the Beloved," and were rendered "holy and without blame before him in love." Nay, "his exceeding great power towards them that believed," ſo renewed them in the Spirit of their minds, and transformed them from an earthly and ſenſual, to an heavenly and divine temper, that their "converſation was in heaven," and their "life hid with Chriſt in God." They were "filled with joy and peace in believing, abounded in hope by the power of the Holy Ghoſt," and "dwelling in love, dwelt in God and God in them." They enjoyed, therefore, an heaven on earth. They anticipated their future felicity. For having received a *title* to it in their juſtification, and a *meetneſs* for it in their regeneration and ſanctification, they alſo enjoyed a *pledge*, *earneſt*, and *foretaſte* of it in the experimental knowledge and love of God, and in fellowſhip with him; it being "life eternal to know" and have communion with "the only true God, and Jeſus Chriſt whom he hath ſent." This knowledge and privilege, thro' faith in a crucified Redeemer, they poſſeſſed, and thereby had within them that "well of water, which is to ſpring up to life eternal," when the grace of the ſaints ſhall iſſue in glory.

And

7. And now, my Brethren, as the very ſame are the ſpiritual effects of the Goſpel in *every age* and *nation*, in which it is truly and properly received; as it always has been and ſtill is "the power of God unto ſalvation to every one that believeth;" I ſhould ſurely be guilty of a great omiſſion of duty, if I were not to add, protracted as my diſcourſe has already been, a few words by way of application of what has been advanced. I call upon you, therefore, to examine yourſelves touching your experience in theſe important matters. In what light do *you* view, and in what ſpirit do *you* receive this doctrine of "Chriſt crucified?" And what effect has it upon you? Is it a ſtumbling-block to you, as it was to the Jews? or do you, with the Greeks conſider it as fooliſhneſs? Notwithſtanding that you have, it may be, often attentively heard it, does it not leave you in ignorance and ſin, in guilt and wretchedneſs? Or, being truly and effectually *called*, and brought to experience repentance unto life, and ſaving faith thro' it, is it to you the *Wiſdom of God*, and *the Power of God?* Do you diſcern and acknowledge the moſt manifeſt traces of divine, yea, of infinite Wiſdom and Power, in this wonderful diſpenſation? And are you enlightened and renewed by it? Are you, who "were once darkneſs made, hereby, light in the Lord?" Are you "made a people who were not a people? and have you obtained mercy, who had not obtained mercy?"* Altho' you were formerly "dead in ſin, and in the uncircumciſion of your hearts," has he "quickened you, and raiſed up, through faith of his divine operation, having forgiven you all treſpaſſes?" Are you "waſhed, juſtified, and ſanctified, in the Name of the Lord Jeſus, and by the Spirit of our God?" "waſhed in the laver of regeneration; renewed by the renewing (power) of the Holy Ghoſt, and being juſtified by grace, made heirs, according to the hope of eternal life?"† Theſe, my Brethren, are queſtions infinitely momentous, and it concerns you all, more than I can deſcribe, to be able to anſwer them in the affirmative. In the affirmative you will ſoon be able to anſwer them, if you receive in faith and love, the teſtimony that is and will be borne here, concerning *Chriſt crucified*, and "obey from the heart the form of doctrine which," from this Pulpit, will be "delivered unto you." Now may He "who was crucified in weakneſs, but who liveth by the power of God," even our Lord Jeſus Chriſt himſelf, give efficacy to the Word now ſpoken, and "may God our Father, who hath loved us, and given us everlaſting conſolation, and good hope thro' grace, comfort your hearts, and eſtabliſh you unblamable in holineſs, and fruitful in every good work and work."

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* Eph. v. 8. and 1 Pet. ii. 10. † 1 Cor. vi. 11. and Tit. iii. 5---7.

SYSTE-

SYSTEMATICAL DIVINITY.

OF GOD, AS PRESERVER.

IN the former Chapter, we conſidered *God*, as the *Creator:* thoſe ſame divine Writings, which repreſent him to us, under this adorable character, aſſure us, that, after forming the world, he withdrew not his attention, nor left it entirely to the direction of general laws; but continued, and will to the end of time continue to preſide over the univerſal ſyſtem; ſuperintending it with unerring Wiſdom, and preſerving it with matchleſs Goodneſs. This is a view of the Deity highly intereſting to us.

For God's *Providence* is the foundation of almoſt all religious duties. It was well ſaid of *Epicurus*, that in denying the *Providence*, he, to all intents and purpoſes, denied the exiſtence of the gods. For what is the Deity to us, if he never interfere, never concern himſelf with human affairs; regardleſs of virtue, regardleſs of vice, equally indiſpoſed to puniſh or reward? As *Creator*, we may contemplate him, as a great and wonderful Being; but as *Preſerver*, we fall down and adore *our* Lord and *our* Father.

The ſacred ſcriptures of the Old and New Teſtament inform us continually, in the ſtrongeſt terms, and by the moſt lively proofs, of the Providence of God, and of his watchful attention to the concerns of the natural and intellectual world. Indeed the hiſtory of the Old Teſtament might well be called "an hiſtory of God's Providence;" ſince we therein behold him ſuperintending and directing the affairs of men in general, and of the *Jews* in particular; controlling, reverſing, over-ruling the whole ſyſtem of nature; cauſing deluges to deſtroy the whole impious race of mankind; fire from heaven to conſume wicked cities; water to divide and ſtand on heaps for the preſervation of his people, and food and health to drop from the clouds for their ſupport.

But capital and important as this article of faith is to mankind, we are not left to collect it from examples, or to deduce it from hiſtorical facts only: it is inculcated by the divine lips of eſſential Truth, in terms at once the moſt expreſſive and comfortable. He aſſures us, that the Father of the univerſe preſides over his creation, with a providence not leſs *particular* than gracious; that *ſparrows* *, that *ravens*, that *lilies*, that the birds of the air, that the flowers of the field, are not beneath his attention and notice: Nay, that the very *hairs of our head are all numbered!* After this, can we want any farther information? After this, can we deſire any ſurer defence?

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* See Matt. vi. 25, and Luke xii. 22, &c.

What a view have we here again of the Deity! What infinite wiſdom; what boundleſs knowledge; what unlimited power; what profuſe goodneſs; what unwearied lenity, compaſſion, and forbearance are neceſſary to conſtitute the mighty *Preſerver* of mankind! Reflect a moment on the ten thouſand, and ten thouſand times ten thouſand beings now in exiſtence, and all dependent upon, ſuperintended, governed, and preſerved by the Deity; and you will be filled with amazement and adoration.

Let me obſerve, that a belief of God's *Providence* neceſſarily implies a belief of his *Omnipreſence*, as well as Omnipotence. If he univerſally provides, and preſerves, he muſt univerſally *know* all things, as well as be able to *do* all things. How abject a creature is man, how wiſe or great ſoever, ſeen in this light, and compared with this God! Let pride be abaſed; let us learn humility, while we contemplate "*God the Preſerver.*"

Our eyes are dazzled with the ſuperlative luſtre of the ſun; we cannot gaze and retain our ſight. It is the ſame with the ſuperlative brightneſs of God's perfections. Hence ſome, unable to fathom the depths of the divine wiſdom and power, (vain and erring, how is this poſſible?) have even been hardy enough to object againſt a particular Providence; becauſe they cannot conceive how God can direct ſuch an infinite multiplicity of affairs. Can they conceive, (let them a moment conſider) how God by a word created the univerſe: or how he created it at all; or how he could create ſuch an innumerable variety of creatures of every ſort and kind!—Surely they cannot. And indeed to meaſure the Deity by the line of our capacities, is juſt like fathoming the ocean with a ſilken thread.—God has made a revelation to us; in that revelation we ſee him guiding and directing, and we are told by him, that he does, with the moſt minute particularity, guide, govern, and direct the affairs of this world. Is not this ſufficient?—But we may add, that unleſs *God* did thus preſide and govern, there could be no ſuch thing as religion: all religion is founded upon the opinion, that the Deity hears and regards our ſervices: ſuppoſe he does not; and all religious ſervices are at an end.—Wiſe heathens were convinced of this truth: *Cicero's* writings are full of it. He well knew its importance and happy influence, where univerſally received, on mankind. But to argue againſt it, becauſe you cannot apprehend how infinite *Wiſdom* and *Power* can ſway the univerſal empire of this, and perhaps many other worlds, is juſt as concluſive, as if a ſchool-boy ſhould deny that *Alexander* conquered *Perſia*; becauſe he has no conception, how one man could inſpire ten thouſand with courage, and make them follow him in enterprizes the moſt daring and dangerous.

[*To be continued.*]

Extract

Extract of a Letter of the late Dr. HORNE, Biſhop of Norwich, to ADAM SMITH, L.L.D. on the Life, Death, and Philoſophy of DAVID HUME, Eſq.

"Ibant obſcuri, ſola ſub nocte, per umbram,
Perque domos Ditis vacuas, et inania regna," VIRG.

Obſcure they went thro' dreary ſhades, that led
Along the waſte dominions of the dead. DRYDEN.

SIR,

YOU have been lately employed in embalming a philoſopher; his *body*, I believe, I muſt ſay; for concerning the other part of him, neither you nor he ſeem to have entertained an idea, ſleeping or waking. Elſe, it ſurely might have claimed a little of your care and attention; and one would think, the belief of the ſoul's exiſtence and immortality could do no harm, if it did no good, in a *Theory of Moral Sentiments*.

Concerning the *philoſophical opinions* of Mr. HUME, you obſerve *, that "men will, no doubt, judge variouſly." They are certainly at liberty ſo to do, becauſe the author himſelf did the ſame. Sometimes, to be ſure, he eſteemed them ingenious, deep, ſubtile, elegant, and calculated to diffuſe his literary fame to the ends of the world. But at other times, he judged very differently; very much ſo, indeed. "I dine," ſays he, "I play "a game at back-gammon, I converſe, and am merry with my "friends; and when, after three or four hours amuſement, I "would return to theſe ſpeculations, they appear ſo *cold*, ſo "*ſtrained*, and ſo *ridiculous*, that I cannot find in my heart to "enter into them any farther †." Now, Sir, if you will only give me leave to judge, before dinner, of Mr. HUME's philoſophy, as he judged of it after dinner, we ſhall have no farther diſpute upon that ſubject. I could indeed wiſh, if it were poſſible, to have a ſcheme of thought, which would bear contemplating, at any time of the day; becauſe, otherwiſe, a perſon muſt be at the expence of maintaining a brace of theſe metaphyſical Hobby-Horſes, one to mount in the morning, and the other in the afternoon.

After all, Sir, friend as I am to freedom of opinion, (and no one living can be more ſo) I am rather ſorry, methinks, that men ſhould judge ſo *variouſly* of Mr. HUME's philoſophical ſpeculations. For ſince the deſign of them is to aboliſh out of the world every idea of truth and comfort, ſalvation and immortality, a future ſtate, and the providence, and even exiſtence of God, it ſeems a pity, that we cannot be all of a mind about them.

Are *you* ſure, and can you make *us* ſure, that there really exiſt no ſuch things as a God, and a future ſtate of rewards and puniſhments? If ſo, all is well. Let us *then*, in our laſt hours, read LUCIAN, and play at WHIST, and droll upon CHARON and his boat*; let us die as fooliſh and inſenſible, as much like our brother philoſophers, the calves of the field, and the aſſes of the deſart, as we can. But—if ſuch things BE—as they moſt certainly ARE—Is it right in you, Sir, to hold up to our view, as "perfectly wiſe and virtuous†," the *character* and *conduct* of one who ſeems to have been poſſeſſed with an incurable antipathy to all that is called RELIGION; and who ſtrained every nerve to explode, ſuppreſs, and extirpate the ſpirit of it among men, that it's very name, if he could effect it, might no more be had in remembrance? Are we, do you imagine, to be reconciled to a character of this ſort, and fall in love with it; becauſe it's owner was *good company*, and knew how to manage his *cards?* Low as the age is fallen, I will venture to hope, it has grace enough yet left, to reſent ſuch uſage as this.

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* LIFE of HUME, &c. p. 50.

† Treatiſe of Human Nature. I. 467.

You endeavour to entertain us with ſome *pleaſant conceits* that were ſuppoſed by Mr. HUME to paſs between himſelf and old CHARON. The philoſopher tells the old gentleman, that, "he "had been endeavouring to open the eyes of the Public;" that he was "correcting his works for a new edition," from which great things were to be expected; in ſhort, "if he could but "live a few years longer (and that was the only reaſon why he "would wiſh to do ſo) he might have the ſatisfaction of ſeeing "the downfal of ſome of the prevailing ſyſtems of *ſuperſtition*‡."

We all know, Sir, what the word SUPERSTITION denotes, in Mr. HUME's vocabulary, and againſt what Religion his ſhafts are levelled, under that name. But, Doctor SMITH, do you believe, or would you have us to believe, that it is CHARON, who calls us out of the world, at the appointed time? Doth not HE call us out of it, who ſent us into it? Let me, then, preſent you with a paraphraſe of the Wiſh, as addreſſed to HIM, to whom it ſhould, and to whom alone, with any ſenſe and propriety it can be addreſſed.—Thus it runs:—

"LORD, I have only one reaſon why I would wiſh to live. "Suffer me ſo to do, I moſt humbly beſeech thee, yet a little "while, till mine eyes ſhall behold the ſucceſs of my undertaking to overthrow, by my metaphyſics, the faith which thy "SON deſcended from heaven to plant, and to root out the "knowledge and the love of thee from the earth."

Here are no rhetorical figures, no hyperboles, or exaggerations. The matter is even ſo. I appeal, in the face of the world, Sir, to yourſelf, and to every man, who can read and underſtand the writings of Mr. HUME, whether this be not, in plain, honeſt Engliſh, the drift of his *philoſophy* as it is called; for the propagation of which alone he wiſhes to live; and con-

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[*] LIFE &c. 47, et ſeq. [†] LIFE, &c. p. 62. [‡] LIFE, &c. p. 59.

cerning which you are pleaſed to ſay coolly, "men will judge "variouſly, every one approving or condemning theſe opinions, "according as they happen to coincide or diſagree with his "own." Our thoughts are very naturally carried back, upon this occaſion, to the author of the *firſt philoſophy*, who likewiſe engaged to *open the eyes of the Public*,—He did ſo; but the only diſcovery they found themſelves able to make, was—that they were NAKED.

You talk much, Sir, of our philoſopher's *gentleneſs* of manners, *good nature, compaſſion, generoſity, charity*. Alas, Sir, whither were they all fled, when he ſo often ſate down calmly and deliberately to obliterate from the hearts of the human ſpecies every trace of the knowledge of God and his diſpenſations; all faith in his kind providence, and fatherly protection; all hope of enjoying his grace and favour, here, or hereafter; all love of him, and of their brethren for his ſake; all the patience under tribulation, all the comforts, in time of ſorrow, derived from theſe fruitful and perennial ſources? Did a good man think himſelf able, by the force of metaphyſic incantation, in a moment, to blot the ſun out of heaven, and dry up every fountain upon earth, would he attempt to do it?—TULLY had but a faint glimpſe of the country to which we are all travelling; yet, ſo pleaſing was any the moſt imperfect and ſhadowy proſpect into futurity, that TULLY declared, no man ſhould raviſh it from him *. And ſurely, TULLY was a philoſopher, as well as HUME. O had he ſeen the light which ſhone upon HUME, he would not have cloſed his eyes againſt it: had the ſame cup been offered to him, he would not have daſhed it untaſted from him!

But, Sir, will you give me leave to aſk you a few queſtions? Why all this hurry and buſtle, this eagerneſs to gratify the pretended "impatience of the Public," and ſatisfy it, that our philoſopher lived and died perfectly compoſed and eaſy? Was there, then, any ſuſpicion, in SCOTLAND, that he might not, at times, be quite ſo compoſed and eaſy as he ſhould have been? Was there any particular BOOK ever written againſt him, that ſhook his ſyſtem to pieces about his ears, and reduced it to a heap of ruins, the ſucceſs and eclat of which might be ſuppoſed to have hurt his mind, and to have affected his health? Was there any AUTHOR, whoſe *name* his friends never dared to mention before him, and warned all ſtrangers, that were introduced to him, againſt doing it, becauſe he never failed, when by any accident it was done, to fly out into a tranſport of paſſion and ſwearing? Was it deemed neceſſary, or expedient, on this account, that he ſhould repreſent himſelf, and that you ſhould repreſent him, to have been perfectly ſecure of the growth and increaſe of his philoſophic reputation, as if no book had been written, which had impaired it; it having been judged much eaſier to diſſemble the fall of DAGON, than to *ſet him upon his ſtumps again?*

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* Quod ſi in hoc erro, quod animos hominum immortales eſſe credam, libenter erro; nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo. DE SENECTUTE, ad Fin.

You would perſuade us, by the example of DAVID HUME, Eſq; that atheiſm is the only cordial for low ſpirits, and the proper antidote againſt the fear of death. But, ſurely, he who can reflect, with complacence, on a friend thus miſemploying his life, and then amuſing himſelf with LUCIAN, WHIST, and CHARON, at his death, may ſmile over BABYLON in ruins; eſteem the earthquake, which deſtroyed LISBON, an agreeable occurrence; and congratulate the hardened PHARAOH, on his overthrow in the Red Sea. Drollery, in ſuch circumſtances, is neither more nor leſs than

Moody Madneſs, laughing wild,
Amid ſevereſt woe.

Would we know the baneful and peſtilential influences of falſe philoſophy on the human heart? We need only contemplate them in this moſt deplorable inſtance of Mr. HUME.

Theſe ſayings, Sir, may appear harſh; but they are ſalutary. And if departed ſpirits have any knowledge of what is paſſing upon earth, that perſon will be regarded by your friend as rendering him the trueſt ſervices, who, by energy of expreſſion, and warmth of exhortation, ſhall moſt contribute to prevent his writings from producing thoſe effects upon mankind, which he no longer wiſhes they ſhould produce. Let no man deceive himſelf, or be deceived by others. It is the voice of eternal TRUTH, which crieth aloud, and ſaith to you, Sir, and to me, and to all the world—*He that believeth on the Son hath everlaſting life; and he that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him**.

By way of contraſt to the behaviour of Mr. HUME, at the cloſe of a life, paſſed *without* GOD *in the world*, permit me, Sir, to lay before yourſelf, and the Public, the laſt ſentiments of the truly learned, judicious, and admirable HOOKER, who had ſpent *his* days in the ſervice of his Maker and Redeemer.

After this manner, therefore, ſpake the author of the *Eccleſiaſtical Polity*, immediately before he expired:—

"I have lived to ſee, that this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And tho' I have, by his grace, loved him in my youth, and feared him in mine age, and laboured to have a conſcience void of offence, towards him, and towards all men; yet, if thou, Lord, ſhouldeſt be extreme to mark what I have done amiſs, who can abide it? And therefore, where I have failed, Lord, ſhew mercy to me; for I plead not my righteouſneſs, but the forgiveneſs of my unrighteouſneſs, thro' His merits, who died to purchaſe pardon for penitent ſinners. And ſince I owe thee a death, Lord, let it not be terrible, and then take thine own time; I ſubmit to it. Let not mine, O Lord, but thy will be done!—God hath heard my daily petitions; for I am at peace with all men, and he is at peace with me. From ſuch bleſſed aſſurance I feel that inward joy, which this world can neither give, nor take from me. My conſcience beareth me this witneſs; and this witneſs makes the thoughts of death joyful. I could wiſh to live, to do the church more ſervice; but cannot hope it; for my days are paſt as a ſhadow that returns not."

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* JOHN iii. 36.

His worthy Biographer adds—"More he would have ſpoken, but his ſpirits failed him; and, after a ſhort conflict between nature and death, a quiet ſigh put a period to his laſt breath, and ſo, he fell aſleep.—And now he ſeems to reſt like Lazarus in Abraham's boſom. Let me here draw his curtain, till, with the moſt glorious company of the Patriarchs and Apoſtles, and the moſt noble army of Martyrs and Confeſſors, this moſt learned, moſt humble, moſt holy man, ſhall alſo awake to receive an eternal tranquility, and with it a greater degree of glory, than common Chriſtians ſhall be made partakers of."

Doctor Smith, when the hour of his departure hence ſhall arrive, will copy the example of the BELIEVER, or the INFIDEL, as it liketh him beſt. I muſt freely own, I have no opinion of that reader's *head*, or *heart*, who will not exclaim, as I find myſelf obliged to do—

Let ME *die the death of the Righteous, and let* MY *laſt end be like his!*

From Memoirs of the Life of Sir WILLIAM JONES,
By Lord Teignmouth.

Sir William was a man of moſt extraordinary attainments. He appears to have been acquainted with no leſs than twenty eight languages, and to have purſued, with uncommon ardour, almoſt every ſpecies of knowledge. In Indian learning he was without a Competitor. He was the founder, the preſident, and the very ſoul of the Society eſtabliſhed in Calcutta, for the encouragement of Perſian and Sanſcrit Literature; a Society which has already removed much of that groſs darkneſs that had ſo long enveloped Oriental ſubjects. This great man, after a diſpaſſionate and careful examination into the Authenticity of the Holy Scriptures, recorded his belief of them in the following Note, which he wrote at the end of his own Bible. "I have regularly and attentively read theſe Holy Scriptures; and am of opinion, that this Volume, independently of its Divine Origin, contains more true ſublimity, more exquiſite beauty, more pure morality, more important hiſtory, and finer ſtrains both of Poetry and Eloquence, than can be collected from all other books, in whatever age or language they may have been compoſed."

Chriſtian Obſerver, for October 1804, page 610.

The WORD of GOD Illustrated.

Of the Tropes in SCRIPTURE. *Section II.*

SOMETIMES the *Subject* is put for the *Adjunct*, or that which belongs to ſuch a ſubject. So the *heart* is frequently uſed, in Scripture, for the *will* and *affections*, and for the *conſcience*. The *reins* in Scripture are likewiſe put often for the *ſecret thoughts*, but that I ſuppoſe is rather by a *Metaphor* than a *Metonymy*: becauſe the reins lie ſo cloſe and hidden, being encloſed with fat, and covered with a double membrane. So the *old man*; the *new man*; and *new creature*; the *outward* and *inward man*, and the *hidden man of the heart*, ſignify only *qualities* and *perſons*.

Sometimes the *place* or *thing* which *contains* any thing, is put for that which is *contained* in it. As, the *Earth* and the *World* are frequently put for the *men which dwell therein*; *Countries*, *Cities*, *Houſes*, are put for the *Inhabitants of them*. The *houſe* of *Levi*, the *houſe* of Iſrael, are the *families* or people thereof: the *baſket*, is the *fruit* gathered in the baſket: a *table*, *meat on the Table*; the *Cup*, the *Wine in it*; *Ships*,[*] *men in them*: the *grave*,[†] thoſe who are *buried* in it: the *Neſt*, the *young ones* in it.[‡] In like manner *Heaven* is put for *God* himſelf,[§] and by the *Kingdom of Heaven*, ſo oft ſpoken of, we muſt underſtand the *Kingdom of God*[‖].

In like manner he that *poſſeſſeth* any thing is put ſometimes for *that which he* poſſeſſes: He meaſured *them* with a line caſting them down to the ground, i. e. he meaſured *their land*, and caſt down their houſes, or cities[¶]. They have devoured *Jacob*, i. e. his *goods*, or *ſubſtance*.[**] So God is ſaid to be the *inheritance* of the *Levites*: Not ſo much becauſe he was their *God*, and *portion*: for ſo he was the Inheritance of the reſt of the Tribes: but becauſe they were to live on thoſe things which were devoted, or conſecrated to God.

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[*] Iſa. xxiii. 1, 14.
[†] Iſa. xxxviii. 18.
[‡] Deut. xxxii. 11.
[§] Pſalm lxxiii. 9.; Luke xxv. 18.
[‖] Mat. xi. 11. compared with Luke vii. 28.
[¶] 2 Sam. viii. 2.
[**] Pſalm lxxix. 7.

Sometimes the *object* is put for that which is *converſant about it*. So *ſtrength*,* is that praiſe, and glory due to God, or given to him for it. A *burden* is a propheſy of heavy and grievous things.† Sin is ſacrifice or offerings made for ſin‡.

Sometimes the *thing ſignified*, is put for the *ſign* of it; ſo the ſtrength of God,§ is the *Ark* which was a *ſign* thereof‖. Deſolation is a *mourning garment* as a *token* of it¶. *Power*,** is a *veil*, a *ſign* of her being under the power of her Huſband.

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* Pſalm viii. 2. xxix. 1. † Iſaiah xiii. i. xv. 1. ‡ Hoſ. iv. 8. 2 Cor. v. 21. § 1 Chron. xvi. 11. Pſal. lxxviii. 61. ‖ Pſalm cxxxii. 8. ¶ Ezek. vii. 27. ** 1 Cor. xi. 10.

PHYSICO or NATURAL-THEOLOGY.

Concerning the Origin and Propagation of Light, according to Moſes.

[*Concluded from page* 32.]

THE Author of Spectacle de la Nature, has endeavoured to ſhew the impoſſibility of the motion of light according to Sir Iſaac Newton's experiments; but his reaſons given for this impoſſibility are frivolous and whimſical. He wants to ſet Moſes and Newton at variance, when they are perfectly agreed. The Abbe imagines that the ſun by this time would have been exhauſted, provided he had emitted ſuch a quantity of rays or particles of light, as Sir Iſaac's ſyſtem ſuppoſes to have proceeded from that luminary; for he affirms, that the ſun is but a mere point in compariſon of the quantity of light that muſt have iſſued from him during the ſpace of ſix-thouſand years. There might be ſome probability in the Abbe's ſuppoſition, provided that one part of nature was not formed to ſupply another, and that actual experiments did not every day prove the truth of Sir Iſaac's doctrine. If experiments and matters of fact convince our ſenſes, there is no reaſon why we ſhould ſuppoſe, that what our ſenſes really perceive is contrary to reaſon, becauſe we do not know what is the pabulum ſolis, or the nutriment of the ſun. If it be ſtill capable of being demonſtrated by undoubted experiments, that light really comes and moves from the ſun, and nevertheleſs that the ſun ſtill remains the ſame, all that is neceſſary to be ſuppoſed is, that the Author of Nature hath found a conſtant ſupply for that luminary, from ſome ſource of nature, which we have not yet diſcovered. Mr. Raumur's Obſervations on the eclipſes of Jupiter's ſatellites has put this matter beyond all reaſonable doubt; and Sir Iſaac Newton has proved clearly in his Optics, that the rays of light take about ſeven minutes in their paſſage from the ſun to our earth.

Inſtead of purſuing diſputes concerning this wonderful creature, Light, let us proceed to point out ſome of its properties, that our readers may thereby admire the great Creator of the Univerſe, both for favouring us with light, and preſerving us from ſeveral of its powers.

One bleſſed effect of light is, that it makes things viſible to us, is the medium thro' which we perceive objects viſible, and know how to uſe many of them. It is owing to light that we are enabled to behold the wonderful works of the Almighty, to learn knowledge from the things he has made. Without this marvellous bleſſing of divine Goodneſs, this world would be an inhoſpitable wilderneſs, and all that is in it lumber to us. But by means of light we ſee to walk, to read, and contemplate the marvellous works of a kind and merciful Creator. The advantages of light are ſo numerous, and yet ſo well known, that it would be ſuperfluous to mention them in detail. The peaſant is in this reſpect almoſt as wiſe as the philoſopher. It is, however, by the means of light that the philoſopher can ſee his Creator in thoſe works that the naked eye cannot behold: he can by the help of glaſſes, thro' the medium of light, deſcry worlds that were undiſcovered before, and explore ſyſtems that would otherwiſe have for ever lain concealed. By the inſtrumentality of this precious creature, men can travel by ſea and land, and bring riches and wealth from all quarters of the globe.

But there is a property in light that is moſt awful. The rays of this body which render things viſible are alſo capable of deſtroying the whole world. Light can produce fire of the moſt terrible kind: It can even melt bodies of the moſt ſolid natures in an inſtant of time. It will burn wet wood in a moment, vitrify bricks and pumice ſtones, and diſſolve earthen veſſels full of water; and plume-allum, which will bear the fire of the hotteſt glaſs-houſes, without alteration, is melted by rays of light, in a glaſs, in an inſtant. Yea gold, that reſiſts the force of common fire, is ſoon liquified by the rays of light, converged in a burning glaſs. Were there not an over-ruling Providence to direct this wonderful body, how ſoon might it make the whole of this globe a liquid ocean of fire! Were the rays of light to unite as the rain often does, and come from the ſun in the quantity of hail, how ſoon would they conſume the whole of this earth! What a mercy is it that our atmoſphere has none of the qualities of the burning-glaſs to converge the rays of light, which are real particles of fire of the hotteſt nature; for tho' all light is not fire, yet the greateſt part of it, that we know, is nearly connected with it, and of the ſame quality.

But let us conſider light in the quality of fire, or having the power of burning; how amazing is it, that the air, which is full of light and fire, does not ſcorch us to death! All the waters in the ocean could not quench ſome ſorts of fires, which actually exiſt in nature, provided they were once kindled. We ſee often how dreadfully a fire burns in the midſt of a watery cloud, when it is pouring down in ſpouts from the heavens; and did not Providence over-rule thoſe fires, how ſoon would they conſume the world! A very little application of art, will convince any reaſonable perſon that a fire may be kindled, that water cannot quench. The filings of ſteel and ſulphur, mixed together, and kneaded into a dough with cold water, will, in a few hours, take fire; and phoſphorus will burn in the midſt of water. But did the light come down as cloſe to our earth as it is compacted near the ſun, it would ſet all the waters a boiling, and melt the globe into a liquid fire. We ſee ſome ſorts of fiery particles that can only be kindled by water; ſuch as lime-ſtones, which, as ſoon as wet, burn and turn into actual fire, but are harmleſs enough when kept dry. What is more than all, there is reaſon to believe that there is fire that will burn with or without air. There is a kind of phoſphorus which, if you put it in a bottle of water, a little warm, and place it in the receiver of an air-pump, and exhauſt all the air, will burn as well as in the open air, which ſhews that this fire will burn without air. What is remarkable of this ſort of fire is, that it will lie five or ſix years under water, and when heated a little, or put in motion, will preſently kindle: which ſhews that fire may remain in cold water unextinguiſhed, and may be produced on all occaſions. We may truly ſay with the apoſtle Peter, ſeeing theſe things are ſo; what manner of perſons ought we to be? Seeing all theſe things that are ſo abſolutely neceſſary for our happineſs and enjoyment, may be ſo eaſily turned to our deſtruction; we have no ſafety but in the favour of that God, who governs all things by his Wiſdom.

There is one ſpecial quality in the rays of light as they come from the ſun, that they diverge, and conſequently enlighten all bodies on all ſides, and preſerve the earth from being burnt and conſumed. The diſpoſition of rays of light to be refracted in paſſing thro' one medium to another, is of ſingular ſervice to mankind; for, to this diſpoſition of light, we owe the evening and morning twi lights, which are of ſuch eminent ſervice to both man and beaſt. Were the light of the ſun to recede from us in a moment, we ſhould be in palpable darkneſs all on a ſudden, which would be very diſagreeable; and were the ſun, all in an inſtant, to break forth upon us in the midſt of darkneſs, it would deſtroy our ſight in a ſhort time. Herein is the Wiſdom and Goodneſs of our Creator manifeſted, that he makes all things contribute to our happineſs by certain laws, without which they would be hurtful, inſtead of being profitable.

There is another thing that pertains to light, and that is, that it can be reflected by other bodies; without this diſpoſition all the other properties of light would be of no more ſervice to us than to thoſe that are born blind. Had not bodies the faculty of reflecting light, and were not light capable of being reflected, there would ariſe little benefit therefrom to mankind. It does not appear that reflected light, when collected in a burning-glaſs, has any heat. At leaſt the light of the ſun when reflected from the moon has no heat. For tho' the light is greatly encreaſed by means of the glaſs, there is no heat at all to be found from the increaſe of light. This is attended with advantages to the world in general, eſpecially in hot countries; for if the rays of the moon afforded heat like the rays of the ſun, ſome parts of the habitable world would be burnt up,—ſince the deſcending dews of the night, by which it is moiſtened, would then ceaſe to fall, and the fire of the moon would draw its vapours upwards. If the rays of the moon were to ſucceed in heat to the rays and heat of the ſun, it is eaſy to perceive how hurtful it would be to the health of mankind, eſpecially in warm climates. But Providence has ordered all things well, and has, by means of the moon's tranſmitting by reflection a part of the ſun's light, without any of his heat, given the inhabitants of the earth to enjoy the benefit of light, in the abſence of the ſun, without any injury to their health or perſons. May we not here join with the inſpiried Writer and ſay, "O Lord, thy works are wonderful, in Wiſdom thou haſt made them all?"

When we conſider the words of Moſes, it appears evident that what is in our verſion called light, is in the Hebrew rather ſomething that ſends forth Light. אור may ſignify any thing that makes things viſible by emitting particles of light; and ſometimes comprehends rain, or what is in the clouds, or air. When the Almighty ſaid, let there be אור, it is not certain that he meant elementary fire, or original unpropagated light. It is more probable that he intended by that word, a body that ſent forth light by means of the motion of ſimilar particles of luminous and igneous matter.

The PROVIDENCE of GOD Asserted.

Divine Interposition.

The following Obſervations, on this Subject, are extracted from the *Bibliotheque Ancienne et Moderne*, publiſhed by the celebrated Le Clerc, in the beginning of the laſt century.

IT is very probable, not to ſay certain, that God interpoſes now as well as formerly, in extraordinary caſes, tho' we perceive it not. Things happen, which ſeem not to be according to the ordinary courſe of nature, but by a particular intervention of the Deity. God has commanded us to call upon him, and has promiſed to give us what is proper for us, and who can doubt of his fulfilling his promiſe? Suppoſe a good man, whoſe welfare is neceſſary to his family, is in danger of death, and his family earneſtly pray to God for his recovery, is it not poſſible that God may give him life and health, which otherwiſe he would not have done?

In the number of providential Interpoſitions in anſwer to Prayer, (ſuppoſing the fact to be true,) may be placed what happened on the coaſt of Holland in the year 1672. The Dutch expected an attack from their enemies by ſea, and public prayers were ordered for their deliverance. It came to paſs, that when their enemies waited only for the tide, to land, the tide was retarded contrary to its uſual courſe for twelve hours, ſo that their enemies were obliged to defer their attempt to another opportunity, which they never found, becauſe a ſtorm aroſe afterwards, and drove them from the coaſt.

Without attempting to prove the truth of what is ſaid to have happened on the Dutch coaſt, we know that he *who hath meaſured the waters in the hollow of his hand*, can turn them as he pleaſes, and fruſtrate the deſigns of the ungodly. The enemy may now ſay, *I will purſue,—my luſts ſhall be ſatisfied upon them,—my hand ſhall deſtroy them.* But if God *blow with his wind, the ſea ſhall cover him, and he ſhall ſink like lead in the mighty waters,* Exod. xv.

Memorable Inſtances of the Conduct of divine Providence, in the Behalf of the ejected Miniſters.

[*Continued from page* 35.]

4. SOME other ſtill more remarkable Inſtances of the Lord's Protection of theſe his Children, are recorded in former Volumes of your Magazine. This part of the preſent Collection, therefore, ſhall be concluded with a Circumſtance, which Mr. *Flavel* mentions as having occurred to himſelf.

He had returned to Dartmouth, from whence he had been ejected; and expected, in conſequence of an indulgence which had been granted to the Non-conformiſts, to have been permitted to miniſter to his flock there. His enemies, however, were too powerful; and he at laſt was in ſuch danger from them, that he found it neceſſary to ſave himſelf from impriſonment, by retiring to London. He went by ſea; and, when the veſſel was nigh the Iſle of Portland, they were taken with ſo violent a ſtorm, that the mariners were all of opinion they could not poſſibly eſcape ſhipwreck, unleſs the wind ſhould change. At this juncture, Mr. Flavel requeſted them to join with him in prayer; and he accordingly committed himſelf and them to the Providence of God. As ſoon as prayer was ended, the wind altered favourably, and one of the crew came down from the deck, ſhouting, "Deliverance!

ance! God is a God hearing prayer!" Mr. Flavel reached London in ſafety; and died in tranquillity many years afterwards.

II. Not leſs wonderful has been the Manifeſtation of God's Anger againſt their Perſecutors, thwarting their deepeſt laid ſtratagems, and ſometimes removing themſelves by the ſtroke of his Judgments.

1. Mr. *Sims*, a Devonſhire Miniſter, was much diſturbed by *Hugh Stawel, Eſq.*; who ſometimes broke in upon his congregation in a violent manner, and interrupted him. Stawel was much exaſperated when he found he could not ſucceed in entirely ſilencing Mr. Sims; and, as he was ſetting out for London, meeting with this Miniſter, he threatened him that on his return he "would do for him." Mr. Sims replied, "Sir, you ſhould aſk God's leave." Stawel never returned from London.

2. Mr. *Noah Ward*, a Non-conformiſt Miniſter of Yorkſhire, was threatened by a perſon, much prejudiced againſt Diſſenters, that a Writ de excommunicato capiendo ſhould be iſſued to apprehend him. As this perſecutor held a place in the Biſhop's-Court, Mr. Ward's friends conſidered him in imminent danger of loſing his liberty, and met together at his houſe to pray with him, that the Lord might interfere for him. On the very next Sunday, the angry perſecutor fell in a duel with a quondam intimate friend, whom he had challenged and compelled to fight with him.

3. After Mr. *Weeks* was ejected from Buckland-Newton, in Dorſetſhire, he retired to Briſtol, where he became very obnoxious to the violent party, by his zeal to ſave ſouls. He was often diſturbed by the Emiſſaries of the Biſhop of the Dioceſe; and, in order to ſilence him, and the other Non-conformiſts, one *Ollyffe*, a Vintner, was procured to be choſen Mayor, becauſe he was an avowed enemy of them. He declared he accepted the office with the view of repreſſing them by ſevere meaſures. But Providence remarkably interfered to thwart the deſign; for he died a few days after he entered on his Mayoralty.

[*To be continued.*]

THE GRACE OF GOD MANIFESTED,

In a ſhort Account of the Life and Death of MRS. R. EMMET, of Halifax, and MRS. SLATER, and WILLIAM WRIGHT of Wedneſbury. By Mr. CHARLES ATMORE.

MRS. R. EMMET, of Halifax, was born on the 24th of September 1756. From her childhood ſhe was of a tender, kind, dutiful, and affectionate diſpoſition. She was deeply impreſſed with everlaſting things in her tender years, and was a conſtant attendant upon religious ordinances, and a lover of all the means of grace. She then ſat under the miniſtry of Mr. Heſketh of Northoram-Chapel; and alſo attended the preaching of the Methodiſt Preachers, at Blackmires; which, according to her own teſtimony, ſhe found very uſeful to her ſoul. About the 16th year of her age, ſhe began to be more diligent in the duty of ſecret prayer, and reading the holy Scriptures; and the Lord, who declares, "They that ſeek me early ſhall find me," granted her great comfort in theſe devout exerciſes. For ſhe found them times of refreſhing from the preſence of the Lord. The reliſh, which ſhe then found for ſacred things continued to the very laſt. When ſhe was much expoſed to the ſnares and temptations of the world, the Lord was her keeper, and made a way for her eſcape. She was frequently encouraged, and became truly deſirous of being wholly devoted to the Lord. Yet ſhe did not poſſeſs a ſtrong confidence, or a full aſſurance of the favour of God, till a few years after ſhe was married. For about fifteen years ſhe was truly a daughter of affliction, and the Lord ſeemed to have choſen her in the furnace. Few have experienced more weakneſs, or have paſſed thro' deeper waters of trouble; yet the Lord was kind, and as her ſufferings abounded, ſo alſo did her conſolations; which, at thoſe times, were neither few nor ſmall. In one of her ſevereſt afflictions, when there appeared little hopes of her recovery, ſhe ſeemed to be much exerciſed with the fear of death. Mr. Benſon, who was then in Halifax, was ſent for to viſit her. When he entered the room, ſhe told him her fears. Mr. B. after ſpeaking a few words by way of encouragement, kneeled down to pray with her. And the Lord was very preſent. After he was gone, the Lord Jeſus manifeſted himſelf to her ſoul, in ſuch a glorious manner, as ſhe had never before experienced, and cauſed her to exult and triumph in him as *her* Lord and *her* God. She was entirely delivered from all her fears, and ſaid, "Now I know I am accepted in the Beloved. O precious faith! O precious Jeſus! What a pleaſing proſpect have I of a glorious eternity! It is no deluſion! O no! Help me to praiſe the Lord!" Theſe were ſome of her ſayings, and they proceeded from the fulneſs of her heart, when ſhe thought herſelf juſt upon the borders of the everlaſting World.

But the Lord was pleaſed to ſpare her a little longer that ſhe might tell of his goodneſs and might yet have ſtronger diſplays of his love in ſupporting her under the afflictions with which he was pleaſed to exerciſe her. Her laſt ſickneſs was at times very ſevere, but ſhe bore it with chriſtian fortitude, and calm reſignation to the will of God. She had a well grounded hope of happineſs beyond the grave, and was well aſſured that the end of her ſufferings was near. I viſited her many times in her late affliction, and I generally found her calmly waiting for her change. I never heard her murmur or complain. The only thing ſhe ſeemed to fear was, left patience ſhould not have in her its perfect work; or that it ſhould not hold out to the end; but the Lord, who had been with her in *ſix troubles*, was alſo with her in the *ſeventh*. She walked thro' the valley of the ſhadow of death, and feared no evil, and is now,

> "Far from a world of grief and ſin,
> With God eternally ſhut in."

She departed this life in April, 1794.

OUR very venerable and reſpected friend Siſter SLATER, the ſubject of this Memoir, was among the firſt of thoſe who embraced the Goſpel, as preached by the Methodiſts, in Wedneſbury and the neighbourhood. She, together with her huſband, her father and mother, and five of her brothers and ſiſters, compoſed a part of the firſt ſociety that was formed in that town. They were among thoſe worthies, who ſuffered in the cauſe of Jeſus Chriſt: and their names ſtand recorded, to their honour, among thoſe "who took joyfully the ſpoiling of their goods, knowing that they had in heaven a more enduring ſubſtance." Siſter Slater and her huſband had nearly all their houſehold furniture deſtroyed by the lawleſs mob. I am not able to aſcertain the preciſe time of her obtaining a clear ſenſe of the divine Favour, but ſhe ſought the Lord with great earneſtneſs, and walked with all circumſpection before men. And He, whom ſhe ſought, came to the temple of her heart, and there diſplayed his ſaving power. As long as ſhe was able, ſhe was a conſtant attendant on the Ordinances of God, and her life and converſation adorned the doctrine of her profeſſion. The moſt prominent features in her character, ſo far as I can learn, were *meekneſs* and *reſignation to the will of God.* She was exerciſed with the cares of a large family, and had various trials to encounter for a ſeries of years; but ſhe had ſtrong confidence in God. She called upon Him in the day of trouble, and he heard and delivered her; and ſhe was enabled to glorify him even in the fire. Her days were prolonged upon earth, and ſhe lived to a good old age, and came to the grave like a ſhock of corn that was fully ripe. She laboured under the weight of above fourſcore years, and conſequently had, for ſome time, wearisome nights and days appointed unto her. But ſhe ſweetly reſted in the will of God, and calmly waited for the ſolemn change. No murmuring or complaining word was ever heard to proceed from her lips; but ſhe continued truſting in and praiſing God, and rejoicing in hope of a glorious immortality, to the laſt period of her life. She frequently praiſed God for giving her to ſee her deſire in the converſion of ſo many of her children. Some of them went before her, and left a glorious teſtimony behind them, that they were gone to Jeſus. This afforded matter of great joy to her happy ſoul, and now ſhe has found her beloved partner, and her pious offspring in the Paradiſe of God. May thoſe who remain, children, and grand-children, and all her relations, yea, all who knew her, be made partakers of the ſame grace, and follow her, as ſhe followed the Lord Jeſus Chriſt. She died April 20, 1800.

WILLIAM WRIGHT was made a partaker of the ſaving grace of God, at an early period of life. It is preſumed that he united himſelf to the Rev. Mr. Weſley, when he was 22 years of age, about the year 1743 or 1744. And, as at that time the people of God, in theſe parts, were called to endure grievous perſecutions from wicked and unreaſonable men, our good friend bore *his* part of the trial. Altho' he was the principal ſupport of his father's family, (being the eldeſt of four children, and his father being taken away ſuddenly by death,) ſo far did prejudice and fear prevail over intereſt and affection, that his mother cauſed him to leave her houſe, on account of his being a Methodiſt! How long he ſought the Lord after he was awakened, before he received the knowledge of ſalvation by the remiſſion of ſins, I am unable to aſcertain; but I underſtand that when his ſoul was brought out of trouble, the Lord powerfully applied that word, *Ariſe, ſhine, for thy light is come, &c.* and from that period he ſtood in the midſt of almoſt unparallelled ſufferings, like the beaten anvil to the ſtroke,

> "Firm as an iron pillar ſtrong,
> And ſtedfaſt as a wall of braſs."

In his humble ſphere, *he was a burning and a ſhining light.* And humility, meekneſs, fortitude, and conſtancy, were prominent features in his character. His ſteady and upright conduct, and pious converſation, for near ſixty years, juſtly gained him univerſal eſteem; and he was generally known and ſpoken of, both by profeſſor and profane, by the appellation of *good old William Wright.* For ſeveral years before his death, he was rather called to *ſuffer,* than to *do* the Will of his heavenly Father: nevertheleſs, it was inconteſtably evident that the *ſpirit was willing,* tho' *the fleſh was weak;* hence he roſe very early in the morning, and, as his ſoul abhorred idleneſs, he was ever active thro' the day. His cloſe attendance upon the ordinances of God, both in the Pariſh Church and in the Methodiſt Chapel, was almoſt proverbial. If he could walk at all, his ſeat was never empty. When his pains were ſuch that he could not ſit during the whole time of ſervice, he would not be hindered from attending; but would frequently change his poſition in his pew, to give ſome eaſe to his pain, and to enable him to hear the Word of Life with more attention and delight. Thus, even to the laſt period of his life, he continued to walk in the commandments and ordinances of the Lord blameleſs. He always appeared, whenever I converſed with him, reſpecting the things of God, to poſſeſs an unſhaken truſt and confidence in Him, who had redeemed him unto himſelf with his own blood: and, I believe, he lived in an *habitual* preparation for his great and ſolemn change. The laſt time I ſaw him, which was the Friday before his death, he expreſſed himſelf as being without fear, and evidently poſſeſſed a divine aſſurance that he ſhould ſhortly be with his Lord. One thing I always particularly noticed in him; as his circumſtances and ſituation frequently excited pity and compaſſion from his friends, and cauſed them to ſtretch forth their hands to his relief; (ſome of whom, I believe, were liberal to him, and accounted it an honour to miniſter to the neceſſities of ſo venerable a ſaint of God,) ſo, whenever this was the caſe, he always manifeſted the utmoſt ſenſe of the favour conferred upon him, expreſſed his thankfulneſs in the warmeſt manner, and particularly poured forth his bleſſings upon the heads of his benefactors; and earneſtly prayed God, his Father, to reward them at the reſurrection of the Juſt.

With reſpect to the cloſe of his pious and exemplary life;—he left this world, and entered upon his glorious and eternal Reſt, without the pomp or ſtate of dying. He was able to ſit up to the laſt, and having laid himſelf upon his bed, to take a little reſt before tea in the evening, his wife aſſiſted him to riſe, and feeling himſelf rather fatigued, he requeſted her to lead him to the chair. She did ſo, and he ſat down. She ſaw his lips move, as in prayer, but he did not articulate a word. And then leaning his head back in the chair, his happy ſpirit was in a moment releaſed. Thus did this venerable ſaint and ſervant of the Lord Jeſus Chriſt finiſh his courſe in the 80th year of his age, and in the 58th of his Chriſtian courſe. His death was a lively comment upon the words of the Pſalmiſt, "Mark the perfect, and behold the upright; for the end of that man is peace." He died on Monday evening, Jan. 19, 1801.

Wedneſbury, Jan. 31, 1801. C. Atmore.

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To the above, we ſubjoin the following Memoir of Leah Masters, of Sandwich, in Kent, by John Stephens.

OUR dear deceaſed friend had been favoured with a religious education, which, no doubt, contributed much toward her converſion and happy death. At the age of two years and a half, ſhe was deprived of the invaluable bleſſing of ſight. But that God who balances the evil of human life with good, with admirable wiſdom and mercy; was pleaſed to impart to her an uncommon degree of intellectual ſtrength and vigour. She had an inſatiable thirſt for knowledge, which manifeſted itſelf by her anxiety to procure books, and perſons to read to her. It was a ſmall croſs to her to forego the neceſſary food of the body, that ſhe might obtain the more valuable food of the mind. But this deſire of mental improvement, and taſte for books, not being directed by a ſanctified underſtanding, had not the ſaving grace of God interpoſed, would have proved deſtructive. For, like too many young people, who are more under the influence of fancy than of judgment, ſhe became fond of Plays and Romances, thoſe literary ignes fatui, which are only calculated to debauch the imagination, miſlead the underſtanding, and conduct their airy votaries to ruin. The natural enmity of her mind againſt God, cheriſhed by this kind of reading, ſoon became too viſible. She did not like a goſpel ſermon, unleſs the preacher was an Orator. She deſpiſed the ſimple breathings of a devout ſoul in prayer. Methodiſtical Prayer-meetings ſhe could not endure. In ſhort, ſhe was "corrupted from the ſimplicity which is in Chriſt."

But God, who is rich in mercy, was now about to make her a "veſſel of mercy, meet for his uſe." On Trinity-Sunday, in the year of our Lord 1795, a few pious people, wiſhing to have an opportunity of worſhipping God in their own way, and at the ſame time, to be uſeful to their fellow-creatures, having, at a great expence, erected, met together to dedicate, a Chapel to the God of Heaven. One of the ſervices of that day was conducted by my worthy brother in the miniſtry, Mr. William Shelmerdine. He choſe for his text, Luke xi. 28:—"Bleſſed are they who hear the Word of God, and keep it." The Head of the Church was preſent. He accepted the free-will offerings of his people. He took poſſeſſion of this houſe for himſelf. He took poſſeſſion of our deceaſed friend's heart. She had the honour to be the firſt-fruits of the Spirit in this Chapel; and I eſteem it an additional pleaſure to be able to announce her happy death, in the ſame chapel, at the opening of which, ſhe was made alive in Chriſt Jeſus.*

On the memorable day alluded to, the word came "in demonſtration of the Spirit, and with Power." She ſaw that, like too many, ſhe had "heard the Word of God," but had not "kept it." Her conſcience approved the ſentence of the divine Law, as holy, juſt, and good. She could ſay in the language of the Poet,

"Guilty I ſtand before thy face,
On me I feel thy wrath abide,
'Tis juſt the ſentence ſhould take place;
'Tis juſt: but O, thy Son hath died!"

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* This Account was taken from a Sermon, preached on the Occaſion of her Death, by Mr. Stephens.

For about twelve months ſhe gave vent to the penitential feelings of a contrite heart. When lo! the gracious God who had wounded, proceeded to heal, her broken heart. That conſolatory invitation, recorded Matt. xi. 28, was ſweetly applied to her mind, and ſhe was enabled to believe in Chriſt, "with her heart unto righteouſneſs." Her mourning was turned into joy; her ſighs were changed into ſongs of deliverance; and ſhe could ſay with the Pſalmiſt, "Come unto me, all ye that fear God, and I will tell you what he hath done for my ſoul:—He hath delivered my ſoul from death, mine eyes from tears, and my feet from falling: I will walk before the Lord, in the land of the living." How holily, how unblamably ſhe lived, from that time to the day of her death; how diligently ſhe attended all the public and private means of grace; how heartily ſhe loved the Lord Jeſus; how ſhe longed for the advancement of his glory, in the ſalvation of immortal ſouls; you, who beſt knew her, can teſtify. Be not alarmed, my Friends, I am not going to pronounce her panegyric. Her life ſhall ſpeak for itſelf. Her death has proved that ſhe was a real Chriſtian.

I frequently viſited her during her laſt illneſs. I always found her reſigned, tranquil, and happy. She always had ſomething to ſay that was weighty, pious, and uſeful. I regret my not having "noted her ſayings in a book," for your inſtruction. A few of them I have gathered up, and you ſhall hear them.

To a Friend, ſhe ſaid, "Get repentance, faith, holineſs: nothing is amiable in us but grace." At another time, to a Friend, ſhe ſaid, "Seek for faith in Chriſt! What ſhould I do, if I had not faith in Chriſt!" At another time, ſhe ſaid, "I feel ſuch communion with God, as I hardly ever knew before." At another time, when ſhe was aſked by a Friend, if ſhe had any thing to ſay? ſhe replied, "God is Love; and Chriſt is Precious!" A few days before ſhe died, ſhe obſerved, "It is ſuggeſted to my mind, that my time is ſhort." Sometime after, ſhe burſt into a flood of tears. Being aſked what was the matter? ſhe replied, "I was meditating on the leadings of Providence, and thinking how the Lord has mercifully conducted me thro' all my troubles; and now he is about to take me home, I weep not for grief. I am ſo overpowered by the preſence of God, that I cannot help ſhedding tears of joy."

On Sunday the 13th of this month, about noon, ſhe was ſeized with death. When carried up ſtairs, ſhe ſaid, "I go up for the laſt time." After being laid in bed, ſomething was offered her to drink; but ſhe declined it, ſaying, "Creature-comforts begin to fail." She then deſired all in the houſe that could, to attend the Afternoon-ſervice in the chapel; ſaying, "I am ſorry to keep any body from the houſe of God." Then turning to her mother, ſhe ſaid, "Mother, I hope you will forgive me every thing by which I have offended you: I love you affectionately: but I can give you up for Jeſus."

In the courſe of the afternoon, I called upon her, and found her in the agonies of death. I aſked her, if ſhe ſtill found Jeſus precious? She replied, "Yes: he is precious; and he is near!" A Friend coming in to ſee her, ſhe ſaid, "I cannot talk: I can only ſay, God is gracious." After I had ſpent a few minutes in prayer with her, ſhe took an affectionate leave of me, and about 5 o'clock the next morning, ſweetly fell aſleep in the arms of that Saviour whom her ſoul loved. JOHN STEPHENS.

April 22, 1800.

MISCELLANEOUS.

A ſeaſonable Reproof; or, a Hint to a RAKE.

A General Officer, now in high command, and no leſs juſtly famed for his liberality of ſpirit, and urbanity of manners, than for his military and other diſtinguiſhed talents, has laid it down as a rule, that his doors ſhould be locked, and his ſervants quiet in their beds before midnight. A young aid-de-camp, lately arrived in the family, having more than once infringed this wiſe regulation, the General took the following method to correct him.

One morning, the gentleman arrived, and with a gentle rap, made no doubt of being admitted as heretofore, but what was his *ſurpriſe* and *confuſion*, when, inſtead of beholding John, he found his *General* ſtanding before him, with the latch in his hand! The young officer was beginning to make the beſt apology in his power, when the General ſtopped him ſhort, with ſaying, "Pray, Sir, come in, I beg you will not think of making any apology; the fact is, as I knew you were out of the houſe, and as I have, ever ſince I have had the honour of being in this command, made it a rule to ſend my ſervants to bed at twelve o'clock, I was apprehenſive that they might keep you waiting at the door; I therefore thought it beſt to ſit up for you, that you might not ſuffer ſo unpleaſant an inconvenience." A better leſſon we have ſeldom heard of, and that it produced its deſired effect, perhaps, will admit of but little doubt. [*Mancheſter Gazette*, *March* 3, 1804.

"A word ſpoken in due ſeaſon, how good is it! The words of the wiſe are as goads, and as nails faſtened by the Maſter of Aſſemblies," *Solomon.*

PRESUMPTION

PRESUMPTION DETECTED, or an ANECDOTE of *unexpected Death.*

MR. EDITOR.

AMONG the various cauſes of procraſtination, perhaps, that of preſuming on long life, is neither the leaſt common nor the leaſt dangerous. One ſaid to our Lord, "Suffer me *firſt* to go and bury my father." Felix ſaid to Paul, "Go thy way for this time, when I have a convenient ſeaſon, I will ſend for thee." And theſe words, "To-morrow ſhall be as this day," are the language of delaying thouſands in the preſent generation. The ſources, from which numbers derive this *deluſive* information, are frequently two. Firſt, the Longevity of their anceſtors, and particularly their own kindred. The father from whoſe loins they proceeded, and the mother on whoſe breaſt they hung, lived to the advanced age of threeſcore years and ten, and perhaps reached the period of fourſcore or upwards, before it was ſaid of them, as of the antideluvians, "And they died!" Secondly, their own healthy, vigorous, ſtrong conſtitution. Their health is as good as ever they knew it; their vigour and ſtrength have ſuffered little or no decay. Theſe are the faſtneſſes in which numbers deem themſelves ſecure. But altho' theſe thoughts may have ſunk deep, and lodged long within their hearts, it is poſſible they may prove as *vain* as they are dangerous. An awful inſtance of this, a few weeks ago, took place within a few miles of this Town.

A Gentleman, nearly related to a friend of mine, was ſaying how healthy and vigorous he found himſelf, and ſo perfectly well that he thought he ſhould live to be as old as his father, who, with his mother, lived to an advanced age. As he made no pretenſions to religion, this ſuppoſition could not ariſe from what ſome term enthuſiaſm. But that did not render it more certain, for a few days after, he dropped down in his own houſe, was taken up ſpeechleſs, and apparently inſenſible. In this ſtate he languiſhed a ſhort time, and then, "The ſtrong man groaned his laſt!" How do ſuch inſtances exemplify the words of the Son of God, "In ſuch an hour as ye think not, the Son of Man cometh!" Reader, if ſuch have been *thy* views, *be wiſe.* Seize the preſent opportunity, and improve it in bringing "forth fruits meet for repentance;" for He, whoſe word has ſaid, "Duſt thou art, and to duſt thou ſhalt return," hath alſo ſaid, "When they ſhall ſay, Peace and ſafety: *then* ſudden deſtruction cometh upon them, and they ſhall not eſcape."

Congleton,
March 5, 1804.

T. PINDER,

OBITUARY.

OBITUARY.

January 7, 1804, died Anne Baxter, of Erdington, a ſmall village near Birmingham. It pleaſed God to afflict her with a conſumption, of which ſhe lingered about three years, during which time, ſhe had repeated convictions of the evil of ſin, and the danger to which it had expoſed her. About ſix months previous to her death, her diſeaſe increaſed much, and one day, being taken very ill, and carried up ſtairs by the help of her friends, her mind was very powerfully impreſſed with the thoughts of death, which ſhe then viewed as the king of terrors. A ſhort time before this her father died rather ſuddenly, the conſideration of which had much affected her mind. She alſo, at this time, looked upon herſelf as a guilty criminal, unprepared to meet her God, and unfit to enter heaven. Her diſtreſs was increaſed from a view of her paſt life, which ſhe was now led to ſurvey; for ſhe had purſued the pleaſures and amuſements of this vain world. Theſe things, together with a fondneſs for dreſs, and for companions equally thoughtleſs with herſelf, ſhe acknowledged to be the cauſes of her neglecting her duty to God, and the ſalvation of her ſoul. Viewing herſelf now as on the verge of an awful eternity, and about to be ſummoned into the preſence of the Judge of the whole earth, ſhe found it was "high time to awake out of ſleep," and cry for mercy. From this time, ſhe became importunate with God, confeſſing her ſins, and imploring her gracious Redeemer to pardon them, and a degree of hope and confidence ſoon ſprung up in her ſoul. Still, however, ſhe had not a clear evidence of the pardoning love of God; but continued to pray fervently for it, and, at the ſame time, neglected no means by which her judgment might be informed, concerning the plan of ſalvation by Jeſus Chriſt. At length her prayers were heard. God, in mercy, removed her burden of guilt, and ſet her ſoul at perfect liberty, by ſhedding his love abroad in her heart. The gloom which had lain upon her mind was ſcattered in a moment, and ſhe received the cleareſt evidence of pardon, and rejoiced with joy unſpeakable and full of glory.

Altho' her bodily afflictions were ſevere, ſhe now found ſupport from the Lord, feeling the power of that love which endureth all things. Tho' under violent pain, and extreme weakneſs, and expecting continually the diſſolution of all earthly ties, and the ſeparation of ſoul and body by death; yet ſuch was the influence of divine love in her ſoul, that ſhe declared ſhe would not change her ſituation for all the riches in the Univerſe.

She expreſſed no deſire to live, but the reverſe; and when ſhe experienced any relief from pain, ſhe felt a fear leſt ſhe ſhould recover; for the fear of death was now taken entirely away, and the pleaſing proſpect of glory had produced in her a deſire to depart and be with Chriſt. She would ſometimes exclaim, "My God! my God! why tarrieſt thou? Why are thy chariot wheels ſo long in coming?" Being told that a friend was come to ſee her, and obſerving her weep, ſhe ſaid, "Do not cry, for I am quite ready to go;" but added, "I ſhall not die yet." Her ſiſter then ſtrove to give her a little eaſe by raiſing the bed: and ſhe ſaid, "All is peace; and Jeſus bids me come." She continued, "Lord, I will look to thee, I will truſt in thee tho' thou ſlay me." And tho' ſhe had, on that day, ſuffered ſeverely, ſhe ſaid, "Welcome all!" and then expreſſed her confidence in God, ſaying, "Whatever I aſk in prayer I have." This was about fourteen days before her departure.

Addreſſing herſelf to a Friend, ſhe ſaid, "I wiſh to ſpeak to you, but my breath is ſo ſhort, and my ſpeech ſo weak, that I cannot: but I will pray that I may be enabled to do it, which ſhe immediately began to do, and God anſwered her requeſt: her breath and ſpeech were ſtrengthened. "Thus, ſaid ſhe, you ſee I have what I aſk." She gave many ſtriking exhortations to a relation who was preſent. With great affection, holding her by the hand, and fixing her eyes upon her, ſhe ſaid, "Be ye alſo ready! You muſt be waſhed thoroughly in Jeſu's blood, or you cannot be ſaved." Such was the compoſure of her mind, that ſhe gave directions concerning her funeral; and made choice of her bearers.

The cloſing ſcene of life now drew near. She had ſome preſages on her mind, with regard to the time of her departure the night before, and often aſked what time it was? and then would expreſs her longing after immortality, ſaying, "O Jeſus, cut ſhort thy work." Theſe words ſhe often repeated, and then ſaid, "Angels beckon me away! and Jeſus bids me come." A little before her death, the Lord favoured her with the return of her hearing, which ſhe had been deprived of, in a great meaſure, during her illneſs. Her mother then aſked her, If ſhe was happy? She anſwered, "Yes, very happy! happy in Jeſus!" Her mother, under the influence of parental feeling, wept; when ſhe intreated her not to weep for her. On the night ſhe left this vale of tears, ſhe continued to enquire about the time, and when the clock ſtruck three, ſhe inſtantly looked at her mother and ſiſter; and, remembering a requeſt made by one of her friends, ſhe threw up both her arms, as a token of her entrance into glory: drew her breath three times, and departed without a ſigh or a groan, being in the twenty-fourth year of her age.

J. Reynolds.

January 14, in the 32d year of his age, Edward Smith, a native of Glenn-Magna, in the county of Leiceſter. He was a profligate young man, when the Methodiſt Preachers firſt went to preach in that village, and was wont to perſecute the poor people very much, as they went to hear the Word of God. At length, he himſelf went to hear, and was one of the firſt who joined in ſociety there in the year 1796. After ſome time, he went to live at Leiceſter, and was a very regular attendant at the chapel, and, according to the teſtimony of his Claſs-Leader, was never abſent from his claſs, except when he could not poſſibly attend it. He was ſeized with a conſumption which rendered him incapable of labouring as uſual. Mr. Wrigley had the opportunity of viſiting him frequently in this affliction, and found him, ſometimes rejoicing much in the ſalvation of God, knowing in whom he had believed, and always feeling peace with God thro' our Lord Jeſus Chriſt. His happineſs increaſed much as he grew weaker, and drew near to death. The laſt time Mr. W. ſaw him, which was the night before he died, his faith was ſtrong; his peace and joy were great, and he was quite reſigned to the Will of God. Some of his laſt words were,

"My Jeſus to know,
And feel his blood flow,
'Tis life everlaſting."—

Here his ſpeech failed: he could not utter the laſt words of the verſe: but his wife repeated,—

"'Tis heaven below;"

He anſwered, "Yes!" and breathed his laſt.

Feb. 7. Miſs JANE SMITH, of Crowle in Lincolnſhire. She was born of very reſpectable parents, who endeavoured to train up their children in the doctrine and diſcipline of the Lord. It does not appear, however, that any ſaving change took place in her mind until her laſt illneſs. In the latter end of the year 1803, it pleaſed the Lord in his Providence to afflict her, and by almoſt imperceptible degrees, to take down the earthly tabernacle. As her affliction proved to be a conſumption, ſhe had time to reflect upon the former part of her life, and to prepare for a better world. During the former part of her illneſs, ſhe manifeſted a great averſion to converſe upon the ſubjects of Death and Eternity, and alſo a ſtrong deſire to live, and flattered herſelf ſhe ſhould recover, when it evidently appeared to all around her, ſhe was haſtening apace towards that "bourne from whence no traveller returns." In this ſituation our friends found her, a ſtranger to God, and to any ſaving intereſt in the Redeemer's merits. Indeed, as ſhe afterwards expreſſed it, ſhe then knew nothing about the errand on which Jeſus Chriſt came into the world: That he had ſuffered and died for her, ſhe had never conſidered, and was an entire "ſtranger to the blood which bought her pardon on the tree." One or two of our female friends, at Crowle, viſited her frequently, and in the hand of God, were made a great bleſſing to her.

The Lord gently opened her mind, like that of Lydia, to know the truth as it is in Jeſus, and embrace it with all her heart. She ſoon felt a very ſtrong affection toward all religious perſons, particularly to a few, who now regularly viſited her and had been made uſeful to her. But in proportion as her light and knowledge increaſed, her convictions were deepened, her heart became affected with the important truths of the Goſpel, and ſhe became an earneſt and importunate ſeeker after truth. In this ſtage of her illneſs, and in this ſtate of mind, ſhe gave up all thoughts of recovery, all worldly converſation, and, as much as poſſible, all converſe with carnal perſons; except that ſhe was deſirous faithfully to warn them of their ſtate and danger, which ſhe did ſome with aſtoniſhing faithfulneſs and affection. She ſpent moſt of her time in reading the New Teſtament and other religious Books, in prayer to God and converſe with his people. Mr. and Mrs. Taft viſited her ſeveral times during this ſtage of her illneſs, and had reaſon to think ſhe did, at times, enjoy, in a degree, the comforts of Religion.

Her love to her Parents, her Siſters, and the People of God in general, ſhould not be forgotten: nor the gratitude ſhe manifeſted to all that viſited and waited on her. She frequently exhorted and intreated the family to prepare to meet her in heaven, and in order to this, earneſtly requeſted they would attend all the means of grace, and particularly wiſhed them to join the Methodiſt Society. As her end approached, and her ſufferings increaſed, her faith was ſtrengthened and her proſpects became more bright and animating; and though ſhe was for ſeveral months confined to her room and her bed, and ſo reduced that her bones came through her ſkin, yet ſhe ſeldom, if ever, complained of her ſufferings, but often ſaid, What ſhe ſuffered was nothing, compared with what Jeſus Chriſt had endured for her; and departed at laſt in the full aſſurance of faith, on February 7, aged only 17 years.

Z. TAFT.

[*Obituary to be continued.*]

Religious Intelligence.

From the Rev. Mr. Steinkopff, Miniſter at the Savoy, to Mr. Benſon.

Dear Sir, *Savoy, Strand, Dec.* 8, 1804.

I Have thankfully to acknowledge the receipt of your Letter, together with the very agreeable preſent of your Magazine from January laſt: From which I have already begun to make ſome Extracts, for the uſe of our dear Chriſtian friends in Germany and Switzerland, and for the continuation of which, I ſhall be highly obliged to you. As nothing affords more pleaſure or ſatisfaction to a Chriſtian mind, than to be enabled to promote the glory of his Lord and Maſter, and to do good among his fellow-men; I ſhall alſo eſteem it an happineſs, if the Lord will enable me, ſometimes, to contribute my mite for this bleſſed Purpoſe, and ſhall gladly ſend you, from time to time, ſuch intelligence, or remarkable anecdotes, as may have a tendency to glorify God, to ſtrengthen the hands of believers, to comfort the mourners in Zion, and to promote that happy union, which, according to our Lord's commandment, ought to ſubſiſt between all the different branches of his dear family.

At this time I have the opportunity of ſending you a tranſlation of a Letter from a Roman Catholic Prieſt in Germany, occaſioned by his reading an Account of the formation of "The Britiſh and Foreign Bible Society," which, I truſt, will give you the moſt unfeigned pleaſure. If it be acceptable to you, I ſhall ſend you an Extract from a ſecond Letter of the ſame pious Man, whoſe name and reſidence I could mention, but have omitted, leſt his bigotted enemies might find an occaſion to perſecute him, and his pious fellow-miniſters in Suabia and Bavaria, as they have already done, on account of their ſcriptural way of thinking and preaching.

I am, Sir, with the moſt unfeigned regard and brotherly love, your's, in the beſt of bonds,

C. F. A. Steinkopff.

TRANSLATION of a Letter from a Roman Catholic Prieſt in Suabia, to a German Proteſtant Miniſter in London.

YOU will, I truſt, take it not unkind, if an entire ſtranger to you dares addreſs you in a Letter. I had the pleaſure to learn from a copy of your letter, addreſſed to Mr. Tobias Kieſling of Nurenberg, the great number of zealous friends of the Bible in London, who are filled with a noble deſire to ſend out the pure Word of God, as the beſt Preacher, into the world. This account excited in my breaſt the moſt heartfelt joy and gratitude towards that God, who is the only Giver of every good and perfect gift. I felt alſo lively emotions of unfeigned love and affection for you, and for all the members of that venerable Bible Society, to whom I wiſh a thouſand bleſſings. May the Lord Jeſus, thro' whom all bleſſings are communicated to us, be the beginning and end of their praiſe-worthy undertaking, and may his Name be glorified for it to all eternity!

What particularly induced me to write, was your queſtion: Whether the Bible was ſtill prohibited to the Catholics? Being convinced thereby, that you were even mindful of the poor Catholics, I was particularly moved and edified: For, indeed, nothing is more affecting than love, which embraces all without the leaſt diſtinction; for "God is Love, and he that dwelleth in love, dwelleth in God, and God in him." I felt myſelf, therefore, conſtrained to thank you, in the name of all honeſt and well diſpoſed Catholics, for theſe your fraternal ſentiments. In anſwer to your queſtion, I obſerve: Properly ſpeaking, the Bible has never been entirely prohibited to the Catholics: The Council of Trent only ſtates: "Indiſcriminata lectio Sacræ Scripturæ interdicta eſt."* Well-informed Catholics took this always in that ſenſe only, that not all books of the Bible *promiſcuouſly* ſhould be given into the hands of the common people, referring chiefly to ſome books of the Old Teſtament. Beſides, this prohibition of the Council of Trent, has never been admitted as binding, by the whole body of the Roman Catholic Clergy in Germany. But ſo much is true, that all blind bigots of our Church have always ſpread the opinion, that it was entirely forbidden to all laymen, to read the Bible. And this prejudice is, alas! ſtill deeply prevalent among the greater part of the people. There are, however, at preſent, many of our Clergymen, both in Suabia and Bavaria, who ſtrongly recommend the reading of the Bible, chiefly of the New Teſtament, and do every thing in their power to promote it. I have, for my own part, diſtributed many New Teſtaments and ſome Bibles among better enlightened Catholics, and ſeveral of my dear Brethren in Chriſt do the ſame. We are, however, not able to ſatisfy all the demands for Bibles: 1. becauſe there is not any cheap Catholic edition of the Bible to be got, whilſt our ſituation renders it very difficult to diſtribute Proteſtant editions. 2. Becauſe the property of individuals is not ſufficient for ſuch an undertaking, there being ſo many poor people, who cannot purchaſe any Bibles at all. Should an Inſtitution be eſtabliſhed among us, upon your plan, I am ſure we could diſpoſe of a good number of Bibles and New Teſtaments. The people ſeem to become more and more deſirous of reading the Bible, and the number of Clergymen is increaſing, who not only would *tolerate*, but *recommend* the reading of it.

I feel a very great deſire to witneſs the formation of a ſimilar Bible Society amongſt the Roman Catholics, and indeed I will make ſome attempts, tho' I foreſee many difficulties, and can hardly ſuppoſe, that ſo many active and benevolent friends of the Bible, are to be found amongſt the Roman Catholics, as would be requiſite for ſuch an undertaking. Your queſtion, however, reſpecting the Catholics, inſpires me with the hope, that your Society is deſirous to extend its beneficial influence likewiſe to Catholics, wiſhing only to know, whether a diſperſion of Bibles among them would be practicable. And, indeed, it would not only be practicable, but deſirable in the higheſt degree.

Now, I beg, dear Brother in Chriſt, receive theſe few lines in love. I wrote this, truſting it might be acceptable to your venerable Society. I cannot expreſs, in terms ſufficiently ſtrong, the fervency of my joy and love toward all who, throughout England, heartily believe in Jeſus Chriſt, as their only Saviour, and zealouſly endeavour to extend the Redeemer's Kingdom. I embrace them all as the beloved and elect of God, as friends and brethren in Chriſt, let them be of whatever name, or belong to whatever Church or Denomination.

The more diſtant the countries, and the more different the outward forms and eſtabliſhments are, the more I rejoice, if I am privileged to hear, that our ever faithful

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* "The promiſcuous reading of the Sacred Scriptures is forbidden."

Lord and Saviour is gathering from amongſt them a flock of believing people. *Truly God has a numerous army of reſerve* in England, who bow not before the Baal of the age, nor ſacrifice to the idol of the times. Let all, who know his Name, glorify him for this mercy!

May the Peace of God, and the all-ſufficient grace of our Lord Jeſus Chriſt be with you all!

MISSIONARY INTELLIGENCE.

Extract of a LETTER from Mr. JAMES MANN, Miſſionary in Nova-Scotia, to Dr. Coke, dated Halifax, July 25, 1804.

Dear Sir,

SEND us what help you can:* there are ſome pleaſing proſpects in ſome parts of this country. From Shelbourne, where I ſpent the laſt winter, and where ſeveral were converted before I left them, I received the pleaſing account a few days ago, of five more, all in one family, having lately found peace with God, and of ſome others enquiring the way to the Kingdom. I bleſs the Lord I am well, tho' I have been much afflicted the two laſt winters; but my affliction is removed for the preſent, and I am uſing every mean to prevent a return of it. The Lord is kind and good to me. The prevailing deſire of my heart is to be holy and uſeful, and to ſpend the remnant of my days in his bleſſed ſervice.

Extract of a LETTER from Mr. OWEN DAVIS.

PLEASE to inform your Committee, that ſoon after Conference I took a ſhort tour, with brother Bryan, towards the South, in hopes of getting into new places, and evidently found a wide door opening to us in theſe parts, for preaching the everlaſting Goſpel. This has encouraged me to call out two more preachers. One to be added to the Ruthen Circuit, to penetrate thro' Montgomeryſhire, the other to be added to Caernarvon Circuit, to penetrate thro' the upper parts of Merionethſhire. And ſhould our Miſſions ſucceed in thoſe parts, (which I have no doubt but they will,) we ſhall, in effect, cover every part of North-Wales. I have attended the five Quarterly-Meetings, and, thro' mercy, find we are ſtill increaſing in number; and I hope in grace. We have completed ſeventeen Chapels, and are engaged in building eleven more. God only knows what pain of mind I have often had, leſt ſo many Chapels ſhould bring a greater burden on our friends, in theſe parts, than they will be able to bear; and yet, I cannot but encourage the building of them, and leave the event to God; ſeeing that, humanly ſpeaking, it is impoſſible for the work to proſper without convenient places for the people to worſhip in; for, in general, private houſes will not hold our congregations. In going from Pullhilly, to Wrexham, (a journey of near 100 miles,) I fell from my horſe, and altho' I had no bone broken; yet I ſuppoſe you never ſaw a poor creature more bruiſed in your life. Thro' mercy I am recovering very faſt, but ſtill find a great ſoreneſs and pain, in the ſmall of my back.

As I find you are about publiſhing an Account of the State of the Miſſions, I have ſent Dr. Coke the beſt information I am capable of giving, reſpecting our Welch Miſſions. But as I am not able to viſit ſome of the Societies at all, and others but ſeldom, of courſe the account could be only a general one.

OWEN DAVIS.

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* Mr. WILLIAM SUTCLIFFE has been ſent to Nova-Scotia, ſince laſt Conference.

From Mr. Mc. Mullen, to Dr. Coke.

Gibraltar, October 1, 1804.

My dear Sir,

After a tedious and dangerous voyage, in which we ſuffered much by a dreadful ſtorm, that obliged us to take ſhelter in an open bay on the Barbary coaſt, we at length, came to Anchor in Gibraltar-bay, and thought our danger and fatigue over. But, alas! our landing was only the beginning of ſorrows. We found raging, in Gibraltar, what at firſt was only thought to be a bad fever, but which, in a few days, proved to be the yellow fever. The day after we landed things became very ſerious; yet ſtill we had hopes that the diſorder was not peſtilential. But a few days entirely annihilated our hopes. The diſorder ran thro' the garriſon like an armed man, whoſe footſteps are marked with certain death. The ſtreets were cleanſed, the garriſon guns were fired again and again, fires, by the Governor's orders, were lighted in the ſtreets and lanes: and all this to purify the air. The Garriſon was drained of Vinegar, the Dock-yard was white waſhed with lime, ſlaked with vinegar, which deprived the inhabitants of this uſeful Article. The garriſon was removed to camps, pitched among the rocks, and along the Sea-ſhore, the mortality being dreadful among them, nor did this meaſure appear to retard its progreſs. Rain, which uſed to pour down in torrents, at this ſeaſon, was now withheld, and all appearance of it vaniſhed; and inſtead thereof, a conſtant blaze of ſun and a fiery atmoſphere parched up all our juices. To heighten our misfortunes, the water of the garriſon failed; ſo that that indiſpenſable Article of Life could not be had unleſs it was fetched more than a mile. So many had died, and ſo many fled to Spain, Portugal, Barbary, &c. that thoſe who remained, refuſed to do any thing unleſs they were paid what ever they aſked. And, as ſervants here cannot be obtained, nor indeed paid and ſupported, except by the rich, of courſe every one, who had not a ſervant, lay at the mercy of the unconſcionable Spaniards or Portugueſe, who would charge about two ſhillings for a load of water. When it happened that the whole or moſt of a family were ill at the ſame time, and there was no one to give a little water to the dying, a dollar per day, might perhaps procure ſome hard-hearted wretch to ſtay with them. All communication with Spain being cut off by mutual orders, (as the diſorder was brought here from Malaga, where it awfully rages at preſent) proviſions are very ſcarce. Milk is 1s. 7d. per quart, and I knew a ſmall hen ſold at 16s. about four days ſince; this was for a perſon who was recovering from the fever. A little beef is obtained from Barbary with great difficulty, but ſo little that none can get any, but at a moſt extravagant price. This day we had to make a dinner of a little barley boiled, and God only knows whether we ſhall be able to get that to-morrow, for the ſhops are all cloſed up, almoſt all buſineſs is laid aſide, and people are afraid to approach each other, while melancholy, or deſpair, ſits on every countenance. Such, my dear Sir, is our preſent awful condition. My little child was ſeized with the diſorder about five days after we landed. As we could get no houſe, (except we would go into a houſe, deſerted or emptied by the plague,) I was in a friend's houſe when my child was taken ill. What an hour of diſtreſs! A ſtranger, without a habitation! my child ill of the plague, and myſelf and wife, expecting to be obliged to take up our lodging under a rock! For I could not hope that any one would ſuffer me to abide in his houſe, at almoſt a certainty of infecting his own family. Yet I had no ſooner intimated my purpoſe of departure, than my affectionate hoſt declared I ſhould not ſtir; that he would run all riſks, as alſo did his kind wife.—Such an inſtance of friendſhip, I believe, is very rare. The Captain, with whom I ſailed, has ſent me word, if my family be in health, he will take me on board, but my family is not in health. My child is but juſt able to creep about, and my wife complains of a pain in her head to-day, which is the firſt ſympton of the diſeaſe. The ſhips are all full of inhabitants, who have fled to them, and a paſſage to England is now 100l.

Our Society here conſiſts of only twelve, three of whom have been carried away in a few days. Many of the ſoldiers were in the Society, but dare not come to meet. I waited on Sir Thomas Trigg, (as is the cuſtom) to inform him that I meant to reſide ſome time in the garriſon: He received me with courteſy. I had a Note from him informing me that the Health-Committee judged it neceſſary to ſhut all places of Worſhip, leſt the infection ſhould be communicated by large numbers aſſembling together. In this Note he ſubmitted the meaſure to my own conſideration. I knew the Orders were iſſued in general, therefore complied, but obtained liberty for a ſelect number to meet in a private houſe. From the courteſy of both the Notes, and my reception, I hope I ſhall be able to obtain liberty for the ſoldiers, if God's hand ſhould be removed, and myſelf be ſpared. But at preſent none will aſſemble together. Indeed our few friends cannot ſpare an hour from the ſick and dying. This day we have obſerved as a day of faſting and prayer in our reſpective houſes. Where this awful deſolation will end, God only knows!

October 2. This day, the mortality is ſo increaſed that they are obliged to bury without coffins: The dead are found locked up: parties of ſoldiers are ſent to compel any they meet, by the point of the B—— to bury the dead.—You ſee, my dear friend, our ſituation! If we are ſpared till this letter reaches you, our friends in London will ſurely cry mightily to God for us, that his hand may cover us, and the few that remain in this ſhadow of death.

I am, dear Friend, truly and affectionately your's,

JAMES Mc. MULLEN.

Gibraltar, Oct. 21, 1804.

Rev. and dear Sir,

I Am particularly ſorry to have to inform you, that on Wedneſday the 10th inſt. Mr. James Mc Mullen was attacked with the diſtemper now raging in this place: and notwithſtanding every medical aſſiſtance that could be procured, was afforded him, it was the Will of the All-wiſe God, to receive his happy ſpirit on the Wedneſday morning following. Dear ſiſter Mc Mullen bore the ſtroke with the fortitude of a Chriſtian, and was enabled to return thanks when he was delivered, as he ſuffered violent pain the laſt 24 hours of his life. She is now labouring under the ſame diſeaſe; but, I truſt in the Mercy of the bleſſed Redeemer, that ſhe will be ſpared, as the Phyſician ſays, "it is but a ſlight touch."

It appears to me it is not the Will of God his Goſpel ſhould be preached here, where it has been ſo long rejected, for, beſides Mr. Mc Mullen, two of the three Local Preachers, four more of the Society, Inhabitants, as alſo ſeveral of the pious Soldiers have been taken off. The Writer of this was taken from the very gates of death, he believes in anſwer to the very faithful prayers of Mr. Mc Mullen, in order to pay ſome little attention to dear ſiſter Mc Mullen, in her now moſt unpleaſant ſituation, occaſioned by want even of the common neceſſaries of life. It is entirely impoſſible to deſcribe the diſtreſs; it is only known to God and the ſufferers. Houſes have been unpeopled, and thoſe who have ſurvived in ſome, have been afraid to remain with their neareſt relations at the approach of death, the ſickneſs is ſo very infectious. According to the laſt account I had of the number of Deaths, I ſuppoſe 2500 ſouls have gone into eternity, out of this ſmall place, in or about five weeks, and lamentable to tell, few, very few of thoſe appeared to have any deſire for ſalvation.

I have now to recommend myſelf, and the few who yet remain, that deſire to love God, to your, and the prayers of the faithful in Chriſt Jeſus in England.

I am, Rev. Sir, your afflicted
Brother and Servant in Chriſt,
MICHAEL CAULFIELD.

Gibraltar, November 2, 1804.

Rev. Sir,

THE foregoing Letter, of October 1, and 2, I found among the papers of the late Mr. Mc Mullen, of whoſe death I informed you under the 21ſt. ult. at which time I had every hope of Mrs. Mc Mullen's recovery, but am ſorry to ſay my hope was without foundation; for on Sunday evening the 28th, ſhe alſo yielded up her Spirit, after eleven days illneſs. My Wife and I were the perſons who attended on her, as they lived in part of our houſe from the time of their arrival, and I muſt ſay, that I never in my Life ſaw a perſon more reſigned, under a painful and ſevere affliction. The Evening ſhe departed this life, on talking with her reſpecting the pain I ſuppoſed ſhe muſt have felt, and the goodneſs of God in ſupporting her under it, ſhe ſaid, "I feel not the ſmalleſt degree of pain;" and broke out, "O that I could tell the world the riches of his grace!" Before her Death ſhe requeſted me to write to you reſpecting her Child, who ſhe ſaid would have to look to you as her Father. She is under my care, and in good health at preſent: I intend as ſoon as poſſible to quit Gibraltar, and, Ireland being my native Country, I hope to make it convenient to leave her under the care of Mrs. Morris, of Waterford, as directed by Mrs. Mc Mullen: However, ſhould any thing happen, to prevent it, I will take the liberty of informing you of it. The ſickneſs has conſiderably abated, but as yet no orders have been iſſued reſpecting opening the places of Worſhip, and if there were; I know not how far the three men that remain, (if they ſhould be ſpared) will be able to carry on the worſhip of God. Mr. Mc. Mullen preached twice in my room the Sabbath after he landed, and of the Congregation, which conſiſted of about twenty, eight are gone into eternity. He alſo wrote to the Commander in Chief reſpecting appointing a Day of Faſting and Prayer, but to this he received no anſwer. However, he ſaid he felt his Conſcience eaſed having done it.

I remain, Rev. Sir, your
afflicted ſervant,
MICHAEL CAULFIELD.

ELEGIAC STANZAS.

Suggeſted by a recent viſit to the Ruins of Helmeſley-Caſtle, once the property of the diſſipated Duke of Buckingham.

IN golden glory ſunk the ſetting Light,
  And ſofteſt ſhadows ſweetly cover all;
No ſound is heard to uſher in the night,
  Save the low murmur of yon water-fall.

This is the lonely, quiet breathing hour,
  When Contemplation wears her ſob'reſt mein;
When ſombre Fancy beſt exerts her power,
  And gives new life to ſcenes that once have been.

Now, o'er the ſtrange viciſſitudes of time,
  Let me awhile with pauſing footſteps brood,
And learn indelibly this truth ſublime,
  That "Virtue only is a real Good."

Ah! who theſe hoary Ruins can ſurvey,
  Where adders hiſs, and boding owlets ſcream,
And not recal great Villiers' feſtive day,
  The Sage's leſſon, and the Poet's theme?

How oft, at roſy mornings earlieſt ſmile,
  Rous'd by the clangours of the echoing horn,
He joy'd to ſhare the Hunter's glorious toil,
  O'er broomy hills and ſhadowy vallies borne!

While many a frolic youth, from ſouthern lands,
  His low companions in endear'd exceſs;
Delighted, emulate the ruſtic bands,
  Who, fir'd with praiſe, to every danger preſs.

And as, triumphant from the devious ſport,
  With wearied ſtep return'd the mirthful crew;
How would they round their gen'rous Chief reſort!
  Charm'd with the wildeſt ſallies Wit e'er knew.

But lo! the board with ev'ry viand grac'd,
  And goblets bright, with care diſpelling wine,
And numerous gueſts in gay diſorder plac'd,
  And mirth, and ſong, and revelry divine.

Yet Reaſon, Fancy, Taſte, were all their own;
  Ah why, alas! not theſe alone preferr'd?
The intellectual conteſt ſure had ſhone,
  Without the grovel of the ſenſual herd!

But mute, as now, was each deſerted wall,
  Whene'er their lord preferr'd his Cliveden's[*] charms,
When gaily held in yielding Beauty's thrall,
  Life flew unheeded in his Wanton's arms.[†]

Ah! me, the billiant race of Vice how ſhort!
  Tho' Monarchs honour'd, and a world admir'd:
Diſeas'd and bankrupt, Friends no longer court,
  And reft of all, ſad Buckingham expir'd!

No pomp of woe attends his niggard bier;
  By loweſt hinds unfeeling borne along;
Nor anguiſh'd ſigh, nor ſympathetic tear,
  Repreſs'd the cenſures of the vulgar throng.

How happier he, the humbleſt cottage ſwain,
  Who, far from all the riot of his lord,
In ſome ſweet corner of this wide domain,
  Saw ruddy Health adorn his temp'rate board!

Saw in his offſpring every open grace,
  Beauty's bright bud, and Virtue's winning ſmile:
And felt a Wife's affectionate embrace,
  Benign oblivion of returning toil.

Who own'd the Power that over all preſides,
  And liv'd in meek ſubjection to his Law;
Mourning the wit that frantickly derides
  The Name, pronounc'd with univerſal awe.

Tho' wretched, miſdirected Genius ſcorn'd,
  In ſoft complacency he clos'd his eyes:
By all he lov'd in life ſincerely mourn'd,
  And ſad and ſolemn were his obſequies.

Oh may this ſoothing truth impreſs my heart,
  That lowlieſt Virtue is a richer prize,
(Howe'er contemn'd by fools without deſert,)
  Than all the dread magnificence of vice.

So ſhall I not have view'd this pile in vain,
  While gayer ſcenes my gayer Friends have mov'd;
So ſhall I haſten to theſe friends again,
  Their humble worth with purer ardour lov'd.

Malton, M. Y.
Sept. 26, 1803.

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[*] A ſplendid Seat, built by the Duke on the banks of the Thames.

[†] The abandoned Counteſs of Shrewſbury. The ſtory of her huſband's death, by the hand of Buckingham in a duel, while ſhe, habited as a page, held the Duke's horſes, is too well known to need repetition here.

METHODIST MAGAZINE

Ridley sc

MR. STEPHEN WILSON,

Aged 31, Preacher of the Gospel.

THE

METHODIST MAGAZINE,

For MARCH, 1805.

BIOGRAPHY.

An Account of Mr. WILLIAM BERRISFORD.

To the Editor.

Sir,

TO make a Character more generally known, who by his virtues will live in the remembrance of all his acquaintance, to magnify the riches of the grace of God, and adminiſter to the profit of my companions in the tribulation and patience of Jeſus Chriſt, are my reaſons for preſenting to you the following Memoir, the inſertion of which will oblige, your's, &c.

R. Waddy.

A Life ſpent in the follies and vices of the age, is by many conſidered as the ſummit of happineſs; and envied by thoſe, who, thro' the narrowneſs of their circumſtances, are prevented from purſuing the ſame courſe; while a life ſpent in piety and virtue, is the object of cenſure; in the opinion of the moſt charitable, only deſerving pity; and in the eſtimate of others, contempt. But the triumphing of the wicked is ſhort, he dieth and waſteth away, and in the next generation, his name is clean put out; while the name of the juſt, is, by the excellence of his character, engraven deep in the public mind; and ſhall be had in everlaſting remembrance.

Mr. William Berrisford, (of Snelſtone, in the county of Derby,) the ſubject of the following Narrative, was born near Leek in Staffordſhire, ſometime in the year 1736. He poſſeſſed a very healthy conſtitution, ſo that he was rarely ſelf-admoniſhed of his own mortality, and his natural temper was warm and choleric; which frequently hurried him into the moſt violent anger: Reaſon being dethroned, by the rebellion of his paſſions, he was led captive at their will; and, in ſome inſtances, rendered eminent in wickedneſs. Youth is the moſt favourable time for religious purſuits, as the mind is then free from the troubles that imbitter, the ſchemes that engroſs, and the cares that interrupt or hinder our devotions in advanced life: But this ſeaſon he neglected. It was not until he arrived at the age of 29 years, and was incircled by a riſing family, that he manifeſted a concern for his ſoul. A member of our Society went into that country in queſt of work, and was providentially directed to his houſe; during his reſidence there, his converſation and conduct were as became the Goſpel of Chriſt, and carried conviction to Mr. Berrisford's mind, that religion was a divine reality. How uſeful might the members of the Chriſtian Church be, if ſtudious to let their light ſhine, they were intent on the glory of God, and the ſpiritual welfare of mankind! And how great will be the condemnation of thoſe, who, acting contrary to their profeſſion, place Chriſtianity in contempt, harden men in wickedneſs, and ſtrengthen the intereſts of ſatan's empire; ſurely they treaſure up for themſelves wrath, againſt the day of wrath, and revelation of the righteous judgment of God.

Mr. Berrisford was now deſirous of knowing the way of God more perfectly; and in order to obtain this knowledge, he attended the miniſtry of the Goſpel at Aſhbourne, which is three miles diſtant from the place where he reſided. I tremble for many of the profeſſed friends of Jeſus, who are ſo effeminate, that if it rain a little, be a little damp, blow a little cold, or if there be a little ſnow on the ground, they ſit at home, and ſuffer the ſervants of the Lord to ſpend their ſtrength in vain, and the words of eternal life to fall to the ground, within a few doors of their habitation. While Mr. Joſeph Guilford was explaining the Parable of the Barren Fig-Tree, Mr. Berrisford's conſcience was much alarmed; he ſaw the evil of ſin, groaned beneath its weight, and ſought deliverance with ſtrong cries and tears; he now met with conſiderable oppoſition from his wife; ſhe had brought him a ſmall family, and feared leſt the Methodiſts ſhould deprive him of his judgment, render him incapable of buſineſs, and that ſhe, and her little ones, ſhould come to the Pariſh. From theſe conſiderations, ſhe expoſtulated with him ſometimes calmly, and at other times with keenneſs; but finding him immovable, ſhe at laſt determined to leave him; and for a ſhort time, actually forſook her habitation. Family oppoſition, the ſcoffs of his neighbours, the riſings of anger, the ſting of guilt, and the dread of hell, deeply oppreſſed his mind, ſo that, at times, he was on the brink of deſpair; but in his greateſt extremity, the Lord was pleaſed to viſit him with a ſenſe of his favour, while attending on a ſermon, preached by Mr. William Orpe; his joy was now unſpeakable and full of glory; not ſatisfied to eat his morſel alone, his ardent ſoul panted for the ſalvation of thoſe around him, he invited the Preachers to the place of his reſidence, and dedicated his houſe unto the ſervice of the Lord.

His diligence in religious exerciſes was truly apoſtolical; he omitted no mean of grace within the diſtance of three or four miles. And after he engaged as a local preacher, however tempeſtuous the weather, or great the perſecution he had to ſuffer, he ſteadily maintained his chriſtian courſe, and regularly ſupplied the places to which he was appointed. What his hand found to do, he performed with all his might; he was not a "religious loiterer," going about from place to place, living on the bounty of others, and leaving his family to ſtarve at home. No! he had a clear diſcovery of his moral obligation to God, and the *relative* duties he was called to diſcharge. When his religious avocations called him from home in the evening, he would riſe early in the morning, and labour proportionably hard during the day, ſo that his family might not ſuffer, or the cauſe of Chriſt be reproached; indeed he has frequently done as much work in one day, as a regular labourer would perform in two, and afterwards walked three or four miles to preach the Goſpel. He entered upon life in the capacity of a farmer's ſervant, and by his own induſtry, maintained a family of nine children, and three grand children, and realized property of near one thouſand pounds.

His Liberality was as eminent as his Induſtry; he ſeldom turned a ſuppliant empty away, he maintained the preacher and his horſe when in that part of the Country, for upwards of thirty years, without any compenſation from the Society. He alſo built a ſmall Chapel at his own expence, which by Will he hath bequeathed to the uſe of the Methodiſts, ſo long as the Eſtate on which it is erected, continues in his family. And having ſerved the Lord, in the furtherance of his Goſpel, and the ſupport of his Miniſters, for ſo many years; on his death-bed he bequeathed them to his wife, requeſting her never to ſuffer them to depart from her houſe, but to receive them as long as ſhe lived; and, altho' ſhe is not a member of our Society, ſhe has, with great hoſpitality, hitherto faithfully fulfilled his requeſt.

Mr. Edmondſon, who had the privilege of an intimate acquaintance with him, writes thus: "From the firſt day I knew him I felt a conſiderable attachment to him, both as a man of good ſenſe, and deep piety. Few men had a more ſtrong or clear underſtanding; I ſcarcely ever failed to gain new and valuable ideas upon every ſubject of our converſation. He ſometimes told me how he had preached from certain paſſages of Scripture, and how he had managed diſputes with the enemies of Truth, and I admired his talents both ways; yet he was quite unpoliſhed, and his manner was far from being pleaſant, to people of a refined taſte. With the opportunities of ſome men he would have been great; but Providence led him in a humbler, but perhaps not leſs uſeful way, eſpecially to the lower claſſes of people, with whom he had to do.

His Piety was equal to his good ſenſe. It was impoſſible to be in his company long, without feeling the influence of thoſe ſacred principles which conſtantly inſpired his heart. Whatever converſation was introduced, he always cauſed it to end in Religion, his favourite ſubject. When he had the leaſt opening, he ſpent his time in explaining and enforcing the plain rudiments of Chriſtianity, particularly to his family, and the poor who frequented his houſe. I had many opportunities of hearing him; for the firſt year of my appointment in Burton Circuit, he was Overſeer of the Poor, and it being a moſt diſtreſſing ſeaſon, many came to him for relief. He enquired carefully into their caſes, felt for them, and did all he could to relieve them; but never ſuffered them to depart without an uſeful lecture upon the duties and bleſſedneſs of religion. In this work he was never tired. It was, I believe, the greateſt pleaſure of his life, and he purſued the ſame plan every where, and towards all men, both rich and poor.

Family Prayer, too much neglected by many profeſſors of religion, was not neglected by him. Three times a day, whoever was preſent, he ſummoned his children and ſervants together, and called upon the Name of the Lord. If he happened to be in his farm, at the return of thoſe ſeaſons of prayer, I have been informed he would call his children and ſervants together there, and bow down in the open air to that God, "whoſe Temple is all ſpace."

Some time previous to his departure, he was favoured with a preſentiment of his death: About a fortnight before he was called to his reward, he preached at Doveridge, and upon his return from the Chapel, ſaid to one of the members of Society, "I ſhall not be long here: but the world has loſt its charms. I feel my mind inſenſible to its allurements and cares, as if it did not exiſt. I have committed my family and concerns into the hand of God, and wait his pleaſure." The laſt time he preached was the Sunday preceding his death, when he addreſſed his audience from theſe words, "The time is come that judgment muſt begin at the houſe of God."

On the 17th of Auguſt, 1801, he rode to one of his ſons who was harrowing in the field, and immediately upon his arrival, without any apparent cauſe, his horſe reared himſelf up, and, falling backwards, the pummel of the ſaddle lighted upon his breaſt, but left no viſible wound: He immediately turned to his ſon, and ſaid, "I am killed: It is all well: I am prepared either for life or death." In a ſhort time, he remounted his horſe, and rode home, a ſurgeon was ſent for who let him blood, and adminiſtered medicine. The next morning the Surgeon propoſed trying ſome other method, to which he replied: "You may do what you will with me: It will avail nothing: for God is calling me." In the afternoon, feeling himſelf much worſe, he took his wife by the hand, and converſed freely with her reſpecting his funeral, and requeſted that Mr. Sadler, Mr. Orpe, and all the members of his Claſs, might be preſent; but perceiving her to be much affected, he ſaid little more that evening; the next morning he admoniſhed his daughter, who ſtood by him, to ſerve God; then taking his wife by the hand, he ſaid, "Kiſs me! farewell! Come, Lord Jeſus, come quickly," and expired, finiſhing his life and labours in peace, and in the full aſſurance of future felicity.

The following lines, compoſed by a Gentleman who knew him well, are inſerted on his grave-ſtone.—

> "This ſacred ſpot, whoe'er thou art, revere;
> The pride of yonder hamlet, moulders here;
> Who many a year, like Enoch, walk'd with God;
> And preach'd, and toil'd, like Noah, as he trod.
> Tho' earth allur'd, no backward glance he caſt;
> Tho' earth oppos'd, he ruſh'd thro' every blaſt:
> Nor ceas'd the Champion, from the glorious ſtrife;
> Nor paus'd the Pilgrim, in the path of life:
> 'Till death's thrice welcome, ſudden ſtroke was given,
> And wing'd his ready ſoul to opening Heaven,
> Which darted glories on life's cloſing ſcene,
> Bright as the beams which gild the Eve ſerene."

In him his Family loſt a valuable head, the Church a uſeful member, and the Poor a liberal friend.

A Short Account of Mr. ABRAHAM DICKENSON, late of Leeds.

To the EDITOR of the METHODIST MAGAZINE.

Dear Sir,

THE Subject of the following Memoir was well known to you, and alſo to a large acquaintance in the Methodiſt Connection, both of preachers and people; and therefore, the inſerting the enſuing ſhort account will be highly acceptable, and I hope, profitable to many of your Readers.

I am, Sir, your's, affectionately,

LEEDS, July 2, 1804. T. TAYLOR.

FROM a ſhort manuſcript, I find he was born at Bramley, five miles from Leeds, Feb. 17, 1744, Old Stile. He was the youngeſt of eight children, four ſons and four daughters. His parents profeſſed themſelves members of the Church of England, and brought up their children in the ſame profeſſion. He obſerves that his mother was a regular, moral woman; but his father was not ſo, being much addicted to drinking, and often giving way to paſſion. Nevertheleſs, he was very ſevere with his children if they broke the Sabbath, or did any thing wrong. But ſuch correction could anſwer no valuable end; for if we wiſh to ſee our children walk in the way of uprightneſs, we muſt ſet them an example, for that has the greateſt influence both on young and old.

He writes. "When I was fourteen years of age, my father put me an apprentice to a family who were Diſſenters, and, as they were grave, moral people, I began to ſee that their way of living was infinitely preferable to the way in which my father governed his family; and I began to think it was religion which made the difference. I obſerved that my maſter and miſtreſs uſed private prayer, and that, on Sabbath evenings, they had prayer in the family. I then thought I ſaw ſuch beauty in religion, that I would begin to be religious too, and eſpecially, I thought there was ſomething ſo agreeable in praying to God, that I would attempt ſomething of the kind; but knowing nothing of extempore prayer, I began with the prayers of the Church. For I had a deſire to be good, and thought this was the way to be ſo. However, ignorant as I was, after praying in this manner ſix or eight weeks, the Lord began to ſhine into my heart, and by his light, ſhewed me my darkneſs; and that, unleſs I were changed, and made a new creature, I could never go to heaven. My deſires now increaſed after ſpiritual things; ſo that I felt an amazing thirſt after righteouſneſs, being ſenſible, without it, I muſt periſh. However, in the midſt of my darkneſs and perplexity, I diſcovered that God ſo loved the world, that he gave his Son to die for every man. On that account I had hope, and was not brought into that deep diſtreſs that many dear children of God ſuffer before they experience a ſenſe of pardoning love. So that I may truly ſay, the Lord drew me to himſelf by the cords of his Love.

About this time my poor father was taken ill, and in his affliction, I believe, the Lord gave him genuine repentance. He appeared exceeding ſorrowful for having ſpent his life in rebellion againſt his Maker, and earneſtly intreated God to be "merciful to him a ſinner:" and before he died, the Lord ſhewed mercy to his ſoul, and plucked him as a brand from the burning.

About this time I began to hear the Methodiſts, and thereby found my mind more clearly inſtructed in the way of ſalvation. And one night as I lay in my bed, the Lord manifeſted himſelf to me in a very ſingular manner. He appeared to me more glorious than the Sun at mid-day. God the Father ſhewed me his glory, and immediately after, I had a manifeſtation of the glory of the Son of God.* At the ſame time the words of the Prophet were applied to my ſoul, "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs,

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* I do not ſuppoſe he means that he ſaw any external brightneſs with his bodily eyes, but that he had a ſpiritual view of the divine glory in his mind.

neſs, mighty to ſave." Iſa. lxiii. Now it was that the Lord fully ſatisfied me as to my acceptance with him thro' the Son of his Love. This was about the 18th year of my age; and now I went on my way, being exceeding happy in the God of my ſalvation. I did indeed delight myſelf in the Lord, and he gave me the deſire of my heart, and made me ſo happy in his love, that I did not know what trouble or ſorrow meant.

But ſoon after, my maſter and miſtreſs, ſeeing me turn to the Methodiſts, were exceedingly offended, and ſtrove to diſſuade me from following them: But their threatenings and oppoſition drove me cloſer to the Lord and his people; and, I believe, eventually proved a bleſſing to my ſoul. The Lord powerfully applied many, very many, great and precious promiſes to my mind, and fully aſſured me, that there was no one who left 'houſe or land, father or mother, wife or children for his ſake, but ſhould receive an hundred fold even in this life, and in the world to come life eternal.' But here all language fails to ſet forth the happineſs which I found in theſe days, in thus giving myſelf to God. And when the Lord permitted me to be tempted, he bruiſed ſatan under my feet; and when he came againſt me one way, the Lord made him flee another. Such a glorious ſalvation did God work out for me and in me!

However, ſoon after this, I fell into converſation with a man, who, in ſentiment, was a Calviniſt, and, as we wrought together daily, in a little time, we began to argue about the doctrines of Calviniſm and Arminianiſm, and each of us attempted to prove the truth of what he profeſſed to believe, from Scripture.

And truly I have often been amazed that ſo many Scriptures were brought to my mind to prove the truth of the doctrine which the Methodiſts hold. But notwithſtanding, by arguing from day to day upon theſe matters, I was brought into great perplexity of mind, which made me cry mightily to God that he would pleaſe to ſhew me what I ought to believe. For ſome time, however, I got no anſwer. But I ſtill continued to pray for light and wiſdom day and night, in that diſtreſſed ſituation, begging of God that he would, by ſome means, ſhew me what ſentiments he would have me embrace, that I might believe agreeably to his Word and Will.

In about ſix months after we began our diſpute, on opening the Bible, I caſt my eyes on the tenth chapter of the Epiſtle to the Corinthians, where the Apoſtle, reciting the diſobedience of the Iſraelites, ſays, "They did all eat of that ſpiritual meat; and did all drink of that ſpiritual drink; for they drank of that rock which followed them, and that rock was Chriſt: But with many of them, God was not well-pleaſed: for they were overthrown in the wilderneſs," &c. &c. While I was reading this paſſage, the Lord ſhone into my heart with ſuch clear light, and with ſuch convincing power, reſpecting the truth of the doctrines taught by the Methodiſts, that if all the world had ſpoken againſt them, I was certainly and divinely aſſured, that what I heard among them, was the truth as it is in Jeſus. Here, bleſſed be God, I found an entire deliverance from all that perplexity and diſtreſs of mind which I had been labouring under for ſix months, on account of Calviniſm. After this, my ſoul went on delighting itſelf in the Lord, ſteadily fixed in the truth, and determined to preſs to greater degreee of holineſs, that I might live and die a Chriſtian. This was in the 19th year of my age. About this time, my maſter's ſon was much offended with me for praying in ſecret; and, as we ſlept together in one bed, he was mightily diſpleaſed, that I would ſpend ſome time in prayer before I lay down, and declared, if I did not get into bed before him, I ſhould lie on the floor; and accordingly one night put his threatening into execution, by refuſing me a ſhare of the bed. I then put on my clothes, retired to my cloſet, and prayed to my Father in heaven. I then laid me down on the floor, and ſlept in peace and comfort till ſix o'clock in the morning. As I was determined to pray in ſecret, the young man's father and mother inſiſted that he ſhould not moleſt me. Thus the Lord ſtood by me in this inſtance, and ſaved me from yielding to my adverſary, and enabled me to go on my way rejoicing.

About this time, I ſpoke ſomething that was wrong, and was condemned for it in my own mind. Immediately it was ſuggeſted that I had committed the unpardonable ſin againſt the Holy Ghoſt. At this I was terribly frightened, and was in great conſternation of mind for ſome time. However, I thought I would try if the Lord would forgive me, and began inſtantly to cry to the Lord, in ſecret prayer, that he would have mercy on me, and pardon me. Being reſolved, I perſevered praying, till divine light ſhone upon my ſoul again, and the Lord reſtored me to the joy of his ſalvation. O how ſweetly did he manifeſt his love to me! and aſſured me of his divine favour! Thus I went on in comfort and peace to the cloſe of my apprenticeſhip. This was about the 20th year of my age, and here ended my engagement with my maſter. Being out of my time, and at my own liberty, I engaged again with my mother as an hired ſervant, and wrought willingly and diligently with my hands, and had for my wages, 4l. 17s. 6d. per annum, with board and lodging. Such were the wages of journeymen at that time. I was in this ſituation when Mr. Weſley wiſhed to pay off all the debts of the Methodiſt Chapels, propoſing that every member, throughout the connection, one with another, ſhould contribute a penny per week for one year, hoping that would clear off the whole; it being ſuppoſed that, if there were ſome who could not ſpare that trifle, that there were others who would willingly advance it for them. I paid for myſelf and four more, viz. five pence per week, out of my ſmall wages; and thank God I did it cheerfully.

Thus I went on for two years, cheerfully labouring "for the meat which periſhes," and "for that which endure to everlaſting life."

life." I then begun a little buſineſs for myſelf; and, ſorrowfully may I ſay it, my mind was ſo much engaged in it, that I did not enjoy that ſweetneſs and happineſs in God, which I enjoyed in the years that were paſt, altho' the Lord was pleaſed to give me ſucceſs in my buſineſs, ſo that I ought to have gratefully given myſelf more fully to him: but I let the world creep in more than was profitable to my ſoul's health. Thus I continued for five years, during which time, I often thought of being married, believing I was called to engage in that ſtate by a pure deſire from God, who drew me to her, whom I reſolved to marry in the Lord."

Here ends the Account which Mr. Dickenſon has left of himſelf. His Narration ends with his reſolution to marry in the Lord, and Providence directed him in his choice to one that was, in every reſpect, an help meet for him; they walked amicably together in the ways of the Lord, who bleſſed them in their baſket and their ſtore; and they reared a numerous offspring, ſeveral of whom are in the ſociety; and it is to be hoped, they will all be given to the prayers of their parents and others, it being certain, that they are the children of many prayers. He complains of worldly anxiety engaging his mind too much, and, perhaps, it was the only weight that hung upon him in his journey thro' life. A large family to bring up and educate, might plead in his behalf; however, I believe, there was more generoſity in him to the Poor than many people were acquainted with. The general tenor of his life, and his happy and triumphant end, is well deſcribed by a very intimate acquaintance in what remains of this Memoir.

"MAY 14, 1804.

"I HAVE known Mr. Abraham Dickenſon, (ſays Mrs. Croſby, who ſince then has herſelf exchanged mortality for life) about 30 years, and have often noticed his great readineſs, to join in Chriſtian converſation and prayer with his friends, which appeared to me rather remarkable, as I knew him to be very much engaged in the buſineſs of this world. This indeed ſeemed needful, as he had an increaſing family, but in time, perhaps, it brought him to be too much engroſſed with, or anxious about temporal things, as ſome thought, which is a fault in many; but it may be remarked, as the *kindneſs* of God to his ſervant, that he was not led by the hurry of buſineſs, altho' naturally of an eager and active diſpoſition, to neglect prayer, and reading the Scriptures daily in his family. He was careful to reſtrain his children from what he thought wrong, and to conſtrain them to what he believed to be their duty, particularly, to attend the ordinances of God, till their years and inclination led them to do ſo of their own accord.

Indeed, I have heard Mr. Dickenſon's attendance on the means of grace, noticed as very uncommon; and certainly, that a perſon ſo engaged in the world, ſhould be ſo diligent in attending on the means of grace, was remarkable; but doubtleſs, he found it good ſo to do.

I am told that, at times, he exhorted his Claſs to diligence and frugality, ſaying, if they earned a ſhilling a day they ought to live after the rate of eleven-pence, and then they would always have a penny to give to the cauſe of God. In very ſolemn meetings, Mr. Dickenſon has often ſpoke of the humble confidence he had in God: and for three or four years laſt paſt, ſeemed to have a conviction, that he ſhould not be long in this world. And when he has ſaid, he thought he ſhould not be long here, he has profeſſed to have the fulleſt and cleareſt aſſurance of the love and goodneſs of God to his ſoul, and that he ſhould be with him for ever!

In his long affliction, he was kept in peace, and often was very happy; altho' for many months, he had very many ſleepleſs nights, and much excruciating pain, being able to lie in bed but very little, ſo that he ſunk very faſt. He ſaid to a friend, that called on him in his confinement, "I have had great pain, but it has been a bleſſed night; for the Lord has ſpoken theſe words powerfully to my ſoul: viz. 'With my favourable loving-kindneſs, will I compaſs thee about, as with a ſhield!" Doubtleſs, he ſaid much more at times, to other friends. The laſt ſabbath but one, that he was able to ſit up, Mrs. Dickenſon ſaid, he had all his Children around him; and altho' he was very weak, he ſaid much to them, and gave them his dying advice and bleſſing; with which they were all much affected. After he had prayed with them, they tenderly lifted him from his knees. This, I think, was the laſt time, he was able to kneel. About a week after he was ſtruck, as they thought, with immediate death; but, in a few hours, he revived a little, while his family ſat round his bed. On the following Saturday a friend called, and ſaid, "You are very near your Father's houſe: the heavenly convoy, is juſt ready to come: I hope you feel Jeſus precious!" He ſaid, 'Yes: altogether lovely! the faireſt among ten thouſand!' but he ſpoke very low. Being lifted up to cough, he heard the friend ſay to Mrs. Dickenſon, 'He is very weak:' He replied, 'Not ſo; I am ſtrong in the Lord, and in the power of his might. I feel the cleareſt, ſtrongeſt, moſt demonſtrative evidence of his love to my ſoul, that I ever felt in all my life! No doubt, nor cloud!'

From this time he ſpoke very little, and what he ſaid was in a very low voice, tho' he many times prayed and praiſed God, in a few ſoft words, till his quiet ſpirit, exchanged mortality for everlaſting life, on April 26, 1804."

DIVINITY.

A SERMON, preached in the New-Chapel, City-Road, London, on Sunday, Auguſt 12, 1804, before the CONFERENCE; and publiſhed at their requeſt. By THOMAS ROBERTS.

NUMBERS XXIII. 23.

ACCORDING TO THIS TIME IT SHALL BE SAID OF JACOB AND OF ISRAEL, WHAT HATH GOD WROUGHT!

"CANST thou by ſearching find out God? canſt thou find out the Almighty unto perfection?" "He dwells in the light which no man can approach unto; whom no man hath ſeen, nor can ſee: to whom be honour and power everlaſting. Amen."

Infinite in all that belongs to his beings, we are from the finiteneſs of our faculties, neceſſarily excluded from the knowledge of God in the abſtract. Yet is he known by the Works he has wrought. The Perfection of Beauty hath ſhined forth, and in effect ſaid, Behold me! behold me! Thoſe who do not perceive him, he cenſures for their blindneſs and inattention, "Have the workers of iniquity no knowledge? Wo unto them, they regard not the work of the Lord, neither conſider the operation of his hands."

But, of all the works of God, in which mankind have any concern, the work of Redemption is moſt important,—the operation of his hands *for* and *upon* human ſouls. On this pertinent ſubject, the minds of the beſt and wiſeſt men, in all ages, have been employed. "The ſalvation of your ſouls! of which ſalvation the prophets have enquired, and ſearched diligently, who propheſied of the grace that ſhould come unto you: ſearching what, or what manner of time, the Spirit of Chriſt which was in them did ſignify." Not only holy men of God, who ſpake as they were moved by the Holy Ghoſt, but others, of different character, contemplated the ſubject in the early periods of prophecy, and they ſeemed to have viewed it with aſtoniſhment mingled with pleaſure. Whatever might have been their general character,—they beheld, with apparent intereſt, during the ecſtatic moment, while the divine afflatus reſted upon them, the developement of the providential ſcenes in the riſe and fall of nations, and breathed their wiſhes for a participation in the future bleſſing, the grand reſult of the whole. "Balaam the ſon of Boſor, who loved the wages of unrighteouſneſs,—He hath ſaid, which heard the words of God, and knew the knowledge of the Moſt High, which ſaw the viſion of the almighty, falling into a trance, but having his eyes open: I ſhall ſee him, but not now; I ſhall behold him, but not nigh: there ſhall come a Star out of Jacob, and a Sceptre ſhall riſe out of Iſrael. Let me die the death of the righteous, and let my laſt end be like his.—What hath God wrought!" The work of God in ſaving ſouls, challenges, in the firſt and higheſt degree,—our ENQUIRY, our ADMIRATION, and our GRATITUDE. Let the text be conſidered as the expreſſion of each of theſe ſentiments.

I. ENQUIRY. "What hath God wrought?" A ſubject to excite enquiry, ſhould not be inſignificant, or unintereſting. Redemption is moſt important. For the Redemption of the ſoul is precious, and it ceaſeth for ever: It is the great, the mighty, the honourable work of God, and therefore, had we no perſonal concern, ſuch an affair would merit our particular inveſtigation.

But in this matter, we have each a perſonal, preſent, and eternal intereſt, compared with which, the acquiſition of a world is nothing. For, "What ſhall it profit a man, if he gain the whole world, and loſe his own ſoul?" Beſide, upon us who are in the miniſtry, this work has additional and peculiar claims. We are employed to forward and effectuate it. We are workers together with God, and for him. Such honour have not all his ſaints, nor any of his angels; yet the latter deſire to look into theſe things, and the former long to comprehend, what is the breadth, and length, and depth, and height. But the ſubject is to meet our enquiry; and if ye will enquire, enquire ye, return, come.

In accompliſhing the mighty affairs of Redemption, God hath wrought by his Son, and by his Spirit; the former work was preparatory to the latter. So the Son himſelf has taught us, to think upon this grand ſubject. "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you." "Father, the hour is come; glorify thy Son. I have glorified thee on the earth; I have finiſhed the work which thou gaveſt me to do."

In the perſon of his Son, God hath wrought, on the theatre of this world, an illuſtrious diſplay of his Nature, Perfections, and Character. This Object, the world had longed to ſee, it was the deſire of all nations. The heathens had purſued this object in the mazes of ſpeculation; but neither did their wiſdom explore, nor their imaginations conceive an idea eſſentially correſpondent with it. They reaſoned, they philoſophized, they diſputed; but like Simonides in his reply to Hiero, being aſked, 'What God is,' they beheld the ſubject ſtill farther and farther removed from them. When every thing in the animate and inanimate creation had been deified, from the Sun, "of this great world both eye and ſoul," down to the moſt deſpicable reptile;—when wearied with feeling after the Lord, if haply they might find him, in birds, and four-footed beaſts, and creeping things; when the darkneſs, diſdaining the feeble ſparks of their kindling, continued to cover the earth, and groſs darkneſs the people,—it was then that on the public monuments of 'Greece, the eye of the world,' of 'Athens, the eye of Greece,' the pagan world inſcribed their ignorance of the true Jehovah; proclaiming to the whole univerſe, that he was to them, "The unknown God."

Paleſtine, it is true, had the lively oracles; revelation ſhone, in that ſpot, as a lamp in a dark place, till the day ſhould dawn, and the day-ſtar ariſe. But how obſcured was the light, even among that favoured people!—Had it even beamed in all its genuine ſplendour, without being obſcured by rabbinical figments, it were ſtill but the glimmering of a lamp; the holy oil was depoſited in a ſmall veſſel; the flame was of little magnitude, its fervour but feeble, and its utmoſt rays diverged to no great diſtance.

In this condition were mankind, when the fulneſs of the times came. At once the Sun of Righteouſneſs burſt forth, the Light of the Gentiles, and the Glory of Iſrael. At once was deſtroyed the face of the covering caſt over all people, and the veil that was ſpread over all nations. "Lo this is our God," the world exulted, "we have waited for him!" The Nature of the Divine Being was no longer hid, for the curtain was drawn aſide. Now was ſeen the brightneſs of his glory, and the expreſs image of his perſon,—the image of the inviſible God;—the only-begotten Son, who is in the boſom of the Father, and in whom dwells the fulneſs of the Godhead bodily, he declared him. Virtue became incarnate, and the pious wiſh of Plato was realized; realized in his own favourite Logos: The Word was made fleſh, and dwelt among us, (and we beheld his glory,) full of grace and truth. Theſe—Grace and Truth, conſtitute the eſſential nature of God; Grace, for God is love; Truth, for God is light.

The Perfections of the Deity, both natural and moral, were now eminently diſplayed in the Perſon of the Meſſiah;—the natural perfections, Omniſcience, Omnipreſence, Omnipotence; and Holineſs and Goodneſs, the fundamental moral perfections, from whence emanate Benevolence, Truth, Juſtice, Pity, and whatſoever is lovely and of good report, either among men on earth, or angels in heaven. And wherefore this public manifeſtation of the perfections and nature of the Supreme Being?—That the Meſſiah might be duly qualified for his office, that his miſſion might be authenticated, that his ſacrifice might be available, that the purity and extent of the moral law might be exemplified by his obedience in human nature, that a perfect Pattern of holineſs might be held out to mankind, that the excellencies of Divinity in itſelf, and in all its relations to men, might be fully exhibited.

Now, too, was diſplayed the Character of God, as Legiſlator of the univerſe,—in puniſhing and rewarding. Firſt, Puniſhing diſobedience. Man had violated the commandment of his Maker and Sovereign. Man could not make reparation; he could not repair the evil by future acts of obedience, even had he the power of obeying, which he now had not.

But in the Perſon of the Lord Jeſus, while we perceive, with awful acquieſcence, a demonſtration of the divine abhorrence of ſin, we alſo behold, with revivified hope and aſſurance, the complete ſatisfaction Juſtice has obtained. "A body haſt thou prepared me," ſays the Saviour, giving himſelf for us, "Lo, I come to do thy will, O God." He ſubjects himſelf to the penalty: Bears thro' life the perſecution of men, and the malicious aſſaults of the devil; bears in death, particularly in his dereliction, the moſt awful ſenſe of the divine diſpleaſure. He lives to ſuffer, and in the protracted circumſtances of dying, ſuſtains inconceivable tortures of body and ſoul. Why all this? Was he not holy, harmleſs, undefiled, and ſeparate from ſinners? without original blemiſh or actual ſpot? Why then does Heaven permit him to be thus puniſhed? He had done no violence, neither was any deceit in his mouth; yet, beſides his ſufferings from men and fiends, it pleaſed the LORD to bruiſe him, he put him to grief. Is God unrighteous who taketh vengeance? (I ſpeak as a man,) God forbid. The LORD laid on him the iniquity of us all. He expired a vicarious ſacrifice. Chriſt ſuffered for ſins, the juſt for the unjuſt.

Would you ſee maintained the inviolable authority of the ſupreme Legiſlator, in the puniſhment of ſin? Look to Gethſemane; look to Pilate's bar; to the bloody pillar; to Mount Calvary! Hearken to the voice of Juſtice, "Awake, O Sword, againſt my ſhepherd, and againſt the man that is my fellow; ſmite the ſhepherd!" Why does the ſun withdraw his beams? Why the rocks rend aſunder? Why the earth quake to her centre? Why! The Moſt High is maintaining the dignity of his character. All the thunders of Sinai are expending themſelves, in tremendous vollies upon one head. Behold the man! Behold the goodneſs and ſeverity of God: on him, ſeverity; but towards thee, goodneſs.

Secondly, In rewarding obedience, God hath wrought an eminent diſplay of his judicial character, in the Perſon of his Son. "When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the LORD ſhall proſper in his hand." He knew that the Spirit of Prophecy could not lie, therefore the proſpect of the ſure reward animated him in his career of ſhame and glory. The Author and Finiſher of our faith, for the joy that was ſet before him, endured the croſs. His reward is two-fold, Firſt, The happineſs he has in the ſalvation of ſouls. How did he love ſouls! how immenſe the price he paid for ſouls! It was to bring many ſons to glory, the Captain of their ſalvation was made perfect through ſufferings. Their eternal redemption was the object of his moſt ardent wiſhes, of his dying prayers, "Father! I will, that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory which thou haſt given me." This happineſs is reliſhed by him this very moment, and will for ever be enjoyed by him in human nature. Is he touched with the feeling of *our* infirmities, who groan, being burdened? He no leſs participates in *their* joys and triumphs, who "circle his throne rejoicing." Throughout eternity he will in our nature, ſhare the delights of all the redeemed. There will be no decapitation: The living Head will ever be vitally united to the members. In him will meet, (like lines paſſing from a vaſt circumference thro' the centre,) all the pleaſures, and all the triumphs, of the glorified ſaints. Worthy is the Lamb that was ſlain, to receive this glory, and to enjoy this bleſſing! The ſecond part of his reward, is the obtaining additional honours. He had a glory with the Father before the world was; but as the Redeemer of men, he obtained an acceſſion of honours. At his Incarnation they commenced. "When he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him!" Angelic adorations were now to be addreſſed to him in human nature. At his death, having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them on the croſs. At his reſurrection, he was proved to be the Son of God with power At his aſcenſion, he led captivity captive. Angels, preparing his way to the empyreal courts, exclaimed, "Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, and the King of Glory ſhall come in." He went up with a ſhout; every celeſtial inhabitant, and every perfection of the Deity, welcoming the illuſtrious Redeemer. Thus we ſee Jeſus, who was made a little lower than the angels, for the ſuffering of death, crowned with glory and honour.—This hath God wrought! He has exhibited in the Lord Jeſus, his Nature, his Attributes, and his judicial Character.

God hath wrought likewiſe by the Holy Spirit. "Behold I ſhew you a myſtery," for great indeed is the myſtery of godlineſs. God, who was manifeſt in the fleſh, was alſo juſtified by the Spirit. The Holy Ghoſt authenticated Chriſt's Meſſiahſhip, aſſerted the meritoriouſneſs of his paſſion and death, proclaimed his victory over the infernal powers, declared his ſeſſion at the right-hand of God, and, in fine, glorified him, to the aſtoniſhment and confuſion of his foes in earth and hell; and to the admiration and delight of his friends in earth and heaven.

Deſcending upon the Redeemer's choſen witneſſes, the Spirit endued them with power from on high. What extraordinary power! Were they not inſtantaneouſly made able miniſters of the New Teſtament? The ruſhing mighty wind, which filled all the houſe where they were ſitting, was but a feeble ſymbol of their zeal, that, like a tempeſt, bore them away thro' the nations; and the cloven tongues of fire, which ſat upon their heads, were but a faint image of their burning ardour. Thro' them, God wrought by the Spirit ſigns, and wonders, and divers miracles *externally*,—and wonders of grace *internally*, in the hearts and ſouls of men. The Spirit convicted, alarmed, comforted, ſanctified. This moment, his arrows are ſharp in the hearts of the king's enemies, whereby the people fall under him; preſently the times of refreſhing come from the preſence of the Lord. It was ſufficient that the doctrine of Moſes diſtilled as the dew; water was now poured upon the thirſty, and floods upon the dry ground. The Comforter was given; and the world was convinced of ſin, and of righteouſneſs, and of judgment. "It is not enough," obſerves an eminent foreign divine, ſpeaking on this ſubject, "it is not enough to ſay, This is the finger of God: we muſt rather exclaim, This is the outſtretched arm of the Lord!"

Nor were the ordinary operations of the Spirit limited to the miniſtry of the Apoſtles and firſt Evangeliſts. To imagine this, would betray the want of acquaintance with the nature of chriſtianity, with the purpoſes of the miniſtry, and even with human nature itſelf. Chriſtianity is the ſame in its eſſence and effects now, as in the firſt age of the church: it muſt be ſo, if genuine. To the religion of Jeſus it may be ſaid, "Thy throne is for ever and ever. The heavens ſhall wax old; they ſhall be changed: but thou art the ſame, and thy years ſhall not fail." As for the object of the miniſtry, it is to exhibit Chriſt, and to bring mankind to the ſaving knowledge of him, and conſiſts of teſtimony and exhortation, of which this is the epitome, "God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them: we therefore pray you, in Chriſt's ſtead, be ye reconciled to God." And is this object now leſs indiſpenſable, in duly and ſucceſsfully fulfilling the miniſtry, than when the goſpel was firſt promulgated? Surely not. The reaſon is plain to any perſon who knows human nature, which is radically the ſame now as ever. The external circumſtances, phyſical, civil, and perhaps moral, in which men are at the preſent period of time, differ, it may be, in many inſtances which might be mentioned, from the condition of ſociety in the apoſtolic day. The miniſtry, however, ſtill meets mankind agreeable to their ſcripture character, guilty and depraved, needing ſtill to have Jeſus Chriſt evidently ſet forth among them; having now no other way of reconciliation with him, than that which the primitive preachers of the goſpel pointed out to the world, the world that now, as then, lieth in the wicked one. And God, we know by the beſt evidence, by facts, worketh by his Spirit in this day, preciſely as in the days of old. "*According to this time* it ſhall be ſaid, What hath God wrought!"

Let us *enquire*, Hath not the Moſt High, by his divine Spirit, furniſhed, owned, and ſucceeded among us, the miniſtry his providence has provided? for, hath not the goſpel been preached as the miniſtration of the Spirit? and have not all the ordinary effects, warranting the truth of ſuch a miniſtration, moſt evidently attended it? In times paſt, were ſinners pricked in their heart, and brought to cry out, 'What ſhall we do to be ſaved?' Were penitent ſouls privileged to obtain the knowledge of ſalvation by the remiſſion of their ſins? Were believers ſanctified by grace? We too witneſs theſe things daily. The chriſtianity, of which we read in the Acts of the Apoſtles, has returned and bleſt the earth. What did the churches of Chriſt, to whom the epiſtles were inſcribed, experience of the work of grace, which has not been, in like manner, experienced by the churches of Chriſt among us? Did the Romans "receive the Spirit of Adoption, the Spirit itſelf bearing witneſs with their ſpirits that they were the children of God?" Were the Corinthians "ſanctified and juſtified?" Was "the Spirit of the Son ſent forth into the hearts of the Galatians, crying, Abba, Father?" Had the Epheſians "redemption in the blood of Chriſt, the forgiveneſs of ſins?" and were they "ſealed with that Holy Spirit of Promiſe, which is the earneſt of our inheritance?" Were the Philippians "filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God?" Finally, were the Theſſalonians "in God the Father, and in the Lord Jeſus Chriſt; abounding in the work of faith, and labour of love, and patience of hope?" To the praiſe of the glory of his grace, God knoweth, were all theſe great things written to our churches, they would not be counted as a ſtrange thing; for he that hath wrought us for the ſelf-ſame things, is God.

Will you, my dear hearers, (for you believe that Jeſus Chriſt is the ſame yeſterday, to-day, and for ever,) will you *enquire*, whether God hath wrought this work in you? whether you are his workmanſhip, created anew in Chriſt Jeſus? Then enquire candidly, not like Pilate, who aſked, 'What is truth?' and, without waiting a reply, immediately adjourned the Court. Enquire ingenuouſly, not like the Athenians, who, wedded to their preconceived opinions, aſked, 'What will this babbler ſay?' having previouſly determined to treat what might be ſaid, with inſult and contempt. Enquire practically, like David, and like him, pray for the light and direction of Omniſcience, "Search me, O God, and know my heart." Comply with the admonition of St. Paul, and enquire as by a fiery ordeal, "Examine yourſelves, whether ye be in the faith; prove your own ſelves." If the enquiry recommended, iſſues with any of you, in the conviction, that you have no part nor lot in this matter, be perſuaded to reflect upon the fearful conſequences, be prevailed upon to yield yourſelves to Him, who is willing to commence, and is well able to fulfil even in you, the work of faith with power. If the enquiry terminates with others of you, in the pleaſing proof that you are new creatures,

tures, old things being paſſed away, and all things become new, acknowledge, with thankful hearts, the grace of God which is ſeen in you, and conſecrate your renewed powers to his glory, "Lord, thou haſt wrought all our works in us. O Lord our God, other lords beſides thee have had dominion over us; but by thee only will we make mention of thy Name."

This work of God, having engaged our enquiry, is no leſs calculated to excite,

II. ADMIRATION. Admiration is the act of admiring or wondering; in ſtrict application, it is wonder mingled with delight, occaſioned by the object of excitation poſſeſſing uncommon excellence. And how tranſcendently excellent is the object we have been contemplating! "What hath God wrought!"

The *created* Works of God afford matter for our Admiration. What grandeur, what harmony, what reality, in the whole univerſe! "Lift up your eyes on high, and behold, who hath created theſe things, that bringeth out their hoſt by number: he calleth them all by name, by the greatneſs of his might; for that he is ſtrong in power, not one faileth." He binds, when he pleaſes, the ſweet influence of Pleiades, or looſes the bands of Orion. He brings forth Mazzaroth in his ſeaſon, and guides Arcturus with his ſons. And the earth, O Lord, is full of thy riches, ſo is this great and wide ſea. O Lord, how manifold are thy works! in wiſdom haſt thou made them all."

The Works of God's *Providence*, too, challenge our Admiration. How univerſal, and yet how minute, is the divine Government! He who calleth the ſtars by their names, numbereth the hairs of our head. This view of Providence has never failed to awake admiration in the human mind. "When I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained, what is man that thou art mindful of him!" We cannot but admire with placid ſatisfaction, (while we adore with ſilent wonder,) the immutability of his counſels in the immediate direction of his affairs, uniformly producing reſults which, while they pour contempt upon our boaſted ſagacity, moſt amply juſtify his government upon the immutable principles of righteouſneſs. Ultimately to make a nobler diſplay of his perfections, he holds back the face of his throne, and ſpreads thick darkneſs upon it. Yet is that providential throne full of eyes, and an inſtinctive ſpirit impels every wheel, however apparently retrograde be its movement. God does not now act as the Judge, but as the Governour of the world. Even the moſt illuminated ſaint, in the preſent condition of his being, can but ſee in a glaſs enigmatically. He ſings, while in the houſe of his pilgrimage, of mixed and unravelled mercies and judgments. In the future ſtate, when that which is imperfect ſhall be done away, the meaneſt ſaint ſhall, with luminous evidence of the fact, "ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God Almighty! juſt and true are thy ways, thou King of ſaints,—for thy judgments are made manifeſt."

But chiefly the work of *Redemption* inſpires us with Admiration. How magnificent the plan! diſplaying in the moſt brilliant manner the unſullied glories of the divine perfections! Unſullied? How does this ſcheme, planned by omniſcience, ſanctioned by holineſs, executed by omnipotence, founded on immutability, and maintained by mercy,—how does it unveil the glories of Deity, and give an illimitable ſcope to their free, and eternal manifeſtation! We ſee, in the frame of nature, the eternal power and Godhead. We collect, from Providence, evident notices both of the benignity and diſpleaſure, both of the punitive juſtice and gratuitous mercy of the Almighty Sovereign. But here, in the ſtupendous myſtery of Man's Redemption, 'here the whole Deity is known.' All his attributes, characters, relations, offices, and glories, are preſented to the view of men and angels. Even that which was made glorious, this univerſe, and the auguſt drama of providence performing in the ſplendid theatre, have no glory in this reſpect, by reaſon of the glory that excelleth. See then with admiration, "that object, in which the Almighty has manifeſted himſelf, both in his eſſential attributes and in his propenſions towards the human race, in a manner more glorious than in all his other works and diſpenſations. This object is a Mediator, in whom the Sovereign of the univerſe appears a juſt God and a Saviour, and at once eminently diſplays the holineſs of his nature, the majeſty of his government, and the immenſity of his mercy."*

How admirable the inſtitution, and the continuance of the church of Chriſt! How myſteriouſly founded, and how ably ſupported! Not commenced nor maintained by the wiſdom of the princes of this world, nor by human might, but by the Spirit of the Lord of Hoſts, by grace, abounding in all godlike wiſdom and prudence, in reſiſtleſs energy and matchleſs power. Neither the King of Sion, nor his Agents, at any period, like the founders of the Egyptian, Grecian, and Roman ſuperſtitions, have employed political machinery, nor imagined there was any propriety in attempting a Mohammedan method of proſelyting, by fire and ſword. The wiſdom of the world, the pride of philoſophy, was ſubjugated, was ſilenced, by the authority, the dignity, the overwhelming invincibility of the doctrines of Chriſt Crucified, plainly propounded, and recommended in their own colours, and for their own ſake. Of the ornaments with which philoſophy plumed herſelf, intent to dazzle and captivate, Chriſtianity either knew nothing, or abſolutely contemned them. And by whom was this conqueſt obtained? By the baſe, the fooliſh, the weak; by things deſpiſed, things which are not: By theſe, preaching repentance, faith, and holineſs, in the demonſtration and power of the Holy Ghoſt, were wiſe philoſophers, and ſecular potentates confounded, and thereby the excellency of the power ſecured to God. By theſe did the great Creator, in this ſecond creation, give occaſion to Paul to preſent, after the model of Moſes, another ſpecimen of the true ſublime, "God who originally commanded light to ſhine out of darkneſs, hath ſhined into our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt." And by ſimilar means he has been pleaſed generally to work in the ſubſequent ages of the world. This would appear, were we furniſhed with a true eccleſiaſtical hiſtory; and inſtead of being diſguſted with the ambitious intrigues and fierce contentions of popes, cardinals, and prelates, we were made acquainted with the Chriſtian experience and real practice of thoſe who, from the firſt, have been branded for fanatics and ſchiſmatics. But the genuine, impartial, and complete hiſtory of the Church, will not always be wanting. The record of every ſaint is on high; the facts are noted down, they are preſerved among the archives of heaven. We ſhall ſoon ſee the books opened. Of the true hiſtory of the true Church, we may ſay in the words of St. Paul, "The day (of the Lord) ſhall declare it." Mean while, may we not ſurvey, with wonder, the work of God in our own age; ſee the coincidence of circumſtances, remote and recent, and juſtify what has been ſtated? "According to this time, it ſhall be ſaid, "What hath God wrought!"

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* Rural Philoſophy, by Ely Bates, Eſq.

[*To be concluded in the next.*]

SYSTEMATICAL DIVINITY.

Of GOD, as Redeemer.

THERE is yet another capital view, in which the *Scriptures* repreſent the Deity to us; a view at once, the moſt intereſting and important, namely, as the *Redeemer* of mankind. The *New Teſtament*, in particular, gives us an hiſtory of God's marvellous doings under this relation; tho' from the *Old Teſtament* alone we are able to trace the origin and cauſe of ſo wondrous and ſo gracious a diſpenſation.

Should we allow a knowledge of God as *Creator* and *Preſerver*, to have obtained in a meaſure amongſt the heathens:—Should we grant that the works which are ſeen, might have led ſome to a dim apprehenſion of the great Workmaſter; and by conſequence, to a belief of his ſuperintending care:—Yet we muſt confeſs, that a knowledge of God, as *Redeemer*, was wholly beyond the reach of the human mind, and could have been conveyed to us no otherwiſe than by immediate *Revelation*. There are, however, many traces of this knowledge in the fabulous ſtories, and ſacred traditions of the Gentile world, as might reaſonably be expected, from the account of the peopling the earth which the Scriptures deliver to us: for, as there can be no doubt that Noah and his family, (from whom the whole earth was peopled,) were acquainted with the covenant of grace, it is reaſonable to ſuppoſe, that traditions of the great outlines of it would be preſerved in their ſeveral diſperſions: traditions, more and more *Fabulized*, (if I may be allowed the expreſſion,) the farther they ran down the ſtream of time from the fountain-head. It is true, beſides theſe traditional hints, we meet with the name of *Saviour* frequently applied to the heathen divinities; but generally in a *temporal* ſenſe, and on account of thoſe deliverances which they were thought to work for particular ſtates or people.

God is repreſented to us as a *Saviour* of a different kind, "As a Saviour of the univerſal race of mankind from preſent ſin, and future puniſhment."

This repreſentation opens to us a large field; in which we muſt take heed, that we direct our ſteps warily and regularly, or we ſhall ſoon be loſt:—eſpecially if we lay aſide the clew of the written Word, and follow our own imaginations.—Now, in the firſt place, and as the moſt natural enquiry, it would be aſked by every thinking perſon who ſhould hear this information,—"Whence came it to paſs, that man ſtood in need of ſuch a redemption?—Did not God create him perfect? at leaſt as perfect as his ſtate and order in the rank of beings would admit? What need then of his aſſuming the character of *Redeemer*, to ſave thoſe, who had nothing to do but diſcharge their appointed duty, and ſecure his favour?"

A former chapter* of this work, will afford a ſufficient and ſatisfactory anſwer to this query; at the ſame time, that it juſtifies an aſſertion we have heretofore made, that on a right knowledge of man, or the true ſtate of human nature, depends a right knowledge of God, and of the Chriſtian ſyſtem. Redemption in its very idea, comprizes *loſs*: we think not of redeeming what is ſafe; or of reſtoring what never was loſt. This is the firſt principle, in the Chriſtian Religion: and, from this firſt link of the chain, the whole depends, with the moſt beautiful and regular uniformity. Strike off this link, deny the fall and corruption of man, and you totally change the ſyſtem, and confound the conſtitution of the Chriſtian Religion; which, let me obſerve, is ſo cloſely connected in all its parts, that a denial or removal of any one capital principle in it, totally varies the whole.

Nothing is more evident, than that the Scriptures repreſent God as the *Redeemer*, *Saviour*, or *Reſtorer* of mankind from their ſins here, and from the wages of thoſe ſins hereafter.—Were mankind in a ſtate as perfect as their nature would admit; were they now in their original degree of purity and excellence; and did they really hold that place in the ſcale of being, which was in their creation deſigned them, it is manifeſt to the leaſt obſervation, that theſe ideas of *redemption* and *reſtoration*, would be weak and abſurd. And accordingly we find, that the ſhrewdeſt adverſaries of the Chriſtian Religion have planted their battery againſt this fortreſs, well knowing, that a demolition of it muſt neceſſarily give them power over all that remains; and muſt reduce Chriſtianity to a ſyſtem of morals, and Chriſt to a mere law-giver, and great example of virtue. How far they have ſucceeded, in our preſent times, is but too evident. Opinions of this ſort, recommended by all the elegancies of poetry, by all the ornaments of ſtile, and by all the art of fancy, cannot fail to diffuſe their poiſon, and lead captive after them, many who are leſs attentive to the Word of God, than the ſmooth verſification of their favourite *Eſſayiſt*.

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*See chapter iv. of the Moſaic account of the Fall, in our Number for May, 1804.

Imagination hath always had its advocates and eſpouſers: and ſo long as human vanity remains ſo ſtrong, will ever have its advocates and eſpouſers. Man is in many caſes too proud to be taught; and will rather ſearch for ſolutions of difficulties from the fertile productions of his own wild fancy, than attend to the calm ſtill voice of God, and humbly ſubmit himſelf to the dictates of unerring Truth. This is notoriouſly the caſe, with reſpect to the preſent queſtion.—God in his divine revelation aſſures us, that he created man in a much higher degree of perfection than that in which he now ſtands: that he placed him in Paradiſe, and gave him a poſitive command, upon the breach or obſervance of which, he was pleaſed to ſuſpend his fate. Man diſobeyed; fell from his original perfection and happineſs; became the ſervant of ſin, and the ſubject of death.—And he moreover aſſures us, that to reſtore the human race, to reinſtate them in their original, nay, in greater happineſs: to atone for their offences; to renew their natures,—he hath made a covenant of grace, and taken upon himſelf the office of a *Redeemer*.

In contradiction to all this, we are told by ſome men, wiſe above that which is written,—that man is not a whit leſs perfect than he was originally: that in ſhort he could not, as man, be either more or leſs perfect; for they aſſure you,—but alas, where is the proof?—that a chain reaches from the Deity down to nonentity:* every link in which is duly dependant upon the other, and every link in which is filled up by its proper order of beings. Man, ſay they, holds his fit and appointed place in this chain; and of conſequence is in that ſtate for which he was originally deſigned; —and neither could have been, nor can be, as man, more perfect than he is.—This is the ſyſtem which human invention hath deviſed, which is utterly deſtructive of Chriſtianity, ſo far as reſpects its capital and diſtinguiſhing doctrines; and which is abſolutely contrary to the Word of God, and to the account of the creation and fall of man delivered therein.—Which then *you*, as a reaſonable perſon, ſhould believe, I leave to your own determination; and will go on to conſider God, as REDEEMER.

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* See thro' this air, this ocean, and this earth,
All matter quick, and burſting into birth:
Above! how high! progreſſive life may go:
Around! how wide! how deep extend below!
Vaſt chain of being, which from God began,
Natures æthereal, human, angel, man,
Beaſt, bird, fiſh, inſect, what no eye can ſee,
No glaſs can reach, from infinite to thee,
From thee to nothing:—on ſuperior powers

[*To be continued.*]

Were *we* to preſs, inferior might on ours:
Or in the full creation leave a void,
Where one ſtep broken, the great ſcale's deſtroy'd:
From nature's chain, whatever link you ſtrike,
Tenth or ten thouſandth, breaks the chain alike, &c.

POPE'S ESSAY, Ep. 1. v. 23, 31, &c.

The TRUTH of GOD DEFENDED.

To the EDITOR.

SIR,

IN looking thro' a publication entitled, "A Sketch of the Denominations of the Chriſtian World," by Mr. John Evans, I wiſhed to diſcover to what denomination the author belonged. When a man does not honeſtly tell us who he is, and what he thinks, I always ſuſpect that he has ſome ſiniſter purpoſe to ſerve. Amidſt all the flouriſh and compliment in favour of Chriſtianity, and the many ſtudied ſentences in praiſe of reaſon, charity, &c. which we find in the "Reflections" of this Writer, I ſuſpect that all is not ſound at the bottom. He tells us that he is a "*firm believer*" in the truth of Chriſtianity; but he does not tell us that he believes Jeſus Chriſt to be *over all, God bleſſed for ever.*[*] He does not tell us that he believes in that grand doctrine of the Church of England, and of the Scriptures, *Juſtification by faith, in the Atonement of Jeſus Chriſt*; and which Martin Luther and the other Reformers call, *Articulus ſtantis aut cadentis eccleſiæ:* The doctrine by which the Church muſt ſtand or fall.

This author ſeems to lament that Atheiſts and Deiſts are "aſſailing on every ſide the venerable fabric of our religion;" but he does not tell us what the Arians and Socinians are doing. They, good men, kind and liberal in the extreme, are not in the leaſt to be ſuſpected! Their charity is unlimited, and they only wiſh to ſee an end of all *bigotry* in the world, i. e. of all religious zeal;

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[*] Rom. ix. 5. VIDE Mr. WESLEY's Note on this paſſage.

and of all attachment to religious opinions, and forms of worſhip of every kind! *

Dr. Prieſtley, Mr. Belſham, and others of ſimilar ſentiments, are Mr. Evans's favourite authors; and from the books which he recommends, we may form a tolerably accurate judgment of the religious denomination to which he belongs. He wiſhes to have a new tranſlation of the Bible, and mentions two Socinians, and an infidel Papiſt, who have contended ſtrenuouſly for it. He might have given us more names of perſons of the ſame ſort, who have contended for the ſame thing, and who, I hope, will long contend in vain. He then ſpeaks highly of a *Family Bible*, which is juſt publiſhed, "in which," he ſays, "many errors of the common tranſlation are corrected." It is not difficult to imagine what ſort of *Family Bible* this is.

Here I would take the opportunity to warn the uninformed againſt the impoſitions which are practiſed upon them by thoſe artful bookſellers, who are conſtantly advertiſing *Family Bibles*, in weekly Numbers, with *new*, *full*, *and complete Explanations*, *Illuſtrations*, *&c.* under fictitious names, with high ſounding titles. The ſame men are alſo frequently publiſhing in Numbers, in the names of Doctors and Eſquires, who never exiſted, *The Life of Chriſt*, *Joſephus's Hiſtory*, *Hiſtories of England*, *Syſtems of Geography*, *&c.* The bookſellers, who have lately republiſhed Mr. Matthew Henry's Expoſition of the Old and New Teſtaments, at a moderate price, have done great ſervice to Society. I know of no Expoſition of the Scriptures which is more valuable than this, either to Preachers or private Chriſtians.

But Mr. Evans adds, "Sufficient has been ſaid to ſhew, that "the differences ſubſiſting between Chriſtians do not affect the "Truth of Chriſtianity, nor hazard the ſalvation of mankind." By which I underſtand that he means, Whether mankind worſhip Images, or the Virgin Mary, or the Almighty God in Chriſt Jeſus, their ſalvation is in no hazard. Whether a man be a Papiſt, or a Proteſtant, an orthodox Believer, an Arian or Socinian, or of any other of "the denominations of the Chriſtian World," his ſalvation is in no hazard! This may be the *broad way* of the Socinians to *deſtruction*: It certainly is not the *narrow way* of Jeſus Chriſt to *life*.

Of late years the Socinians have given up the old cry of *Enthuſiaſm and Fanaticiſm*, when ſpeaking of the Methodiſts and their Publications, and now exhort us to moderation and charity. The differences among the people called Chriſtians, they would have us believe, are of no conſequence. We all believe, ſays this Author, “in the *vaſt utility* of the life, death, and ſufferings of Jeſus Chriſt.” Some of us, however, would wiſh this fine phraſe of *vaſt utility* to be explained. *Dolus verſatur in generalibus.* “Fraud lurks in looſe generalities,” ſay the lawyers, and divines may ſay ſo too. It would have been well if we had been informed what particular doctrines of the Scriptures are included in Mr. Evans's general doctrine of “*vaſt utility.*” This is ſomething like Dr. Prieſtley's Addreſs to the Methodiſts, in which, after beſtowing great praiſe on their zeal and labours, he endeavours to perſuade them that they differ from him “*Hardly in any thing,*—EXCEPT”——

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* They wiſh to have us think, that "*Articles* of faith are things merely *ſpeculative*, and that it is of little ſignification what a man *believes*, if he is but hearty "and *ſincere* in it, that is, in other words, it is a mere trifle whether we feed upon "bread or poiſon; the one will prove to be as good nouriſhment as the other, provided it be eaten with an appetite."

JONES'S CATHOLIC DOCTRINE OF A TRINITY.

Never were the arguments of the Socinians ſo completely deſtroyed, root and branch, as by that giant in literature Biſhop Horſley, in his controverſy with Dr. Prieſtley. In the hands of the Biſhop, Dr. P. is a perfect ignoramus, both in the learned Languages, and in Eccleſiaſtical Hiſtory. His “Hiſtory of the Corruptions of Chriſtianity,” is proved to be corruptions all thro', and the Bookſellers may now ſell it, with the Doctor's other Socinian Tracts, as waſte paper.

INSPECTOR.

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The WORD of GOD Illustrated.

Of the Tropes in SCRIPTURE. *Section* III.

IN the Holy Scriptures, the *Adjunct* is frequently put for the *Subject.* Thus *gray-hairs*, ſtand for being *gray-headed*, or an *old man.*[a] *Days* and *multitude* of *years* are *old men.*[b] The *Strength of Iſrael* is the *ſtrong God of Iſrael.*[c] *Circumciſion* is thoſe that are circumciſed.[d] The *Election* is the *Elect.*[e] This is generally termed, the *Abſtract* for the *Concrete.* Thus *Abomination* is an *abominable thing.*[f] A *Curſe* is *curſed.*[g] *Darkneſs* is put for *ignorant*, and *light* for *enlightened.*[h]

Time is likewiſe put often for things which are therein done, or which happen in it. And days are ſaid to be good or evil according to that which falls out in them. And that is called any one's *day*, wherein any thing remarkable doth befal him, whether good or bad.[i] By the ſame manner of ſpeech, *Harveſt* is put for the *fruits* which are gathered at that time.[j]

Sometimes the *action* or *affection* which is converſant about any *object*, or placed upon it, is put for the object itſelf. Thus *Petition* and *Requeſt* ſtand for the things deſired or requeſted.[k] In like manner *the Promiſe* is the thing promiſed,[l] and the *calling* of God that which he hath called us to.[m] *Faith*, in ſundry places, which

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[a] Gen. xlii. 38. [b] Job. xxxii. 7. [c] 1 Sam. xv. 29. [d] Rom. iii. 30. [e] Rom. xi. 7. [f] Gen. xlvi. 34; Luke xvi. 15. [g] Gal. iii. 13. [h] Eph. v. 8. [i] Luke xix. 42; John viii. 56; 1 Theſs. v. 2. [j] Deut. xxiv. 19; Iſai. xvi. 9; [k] 1 Sam. i. 27; Job. vi. 8. [l] Acts i. 4; Heb. xi. 13. [m] Phil. iii. 14; 2 Theſs. i. 11.

I need not now ſpecify, is put for the Doctrine of the Goſpel which we believe; *Hope*, for God in whom we hope; for Chriſt, or the benefits which we receive by him; and *Deſire* for the thing deſired. Thus the *luſt* of the eyes means the Objects of the eyes which we luſt after, and Chriſt is called the *Deſire* of all nations, becauſe the people of God, of all nations, *deſire* him, and ſhall be gathered to him.

Sometimes the *ſign* is put for the thing ſignified. Thus *Sovereign Power* and *Authority* is expreſſed by a *Sceptre*, *Crown*, *Diadem*, *Throne*, by *ſhutting* and *opening* without reſiſtance. War is ſignified by Bows, Spears, Chariots, Shields. In like manner, to *lift up the hand*, is to *ſwear*;[n] or to *pray*;[o] To *ſtretch forth the hand*, is to *call for audience*;[p] to *kiſs the hand* is to give *reverence*.[q] To kiſs another is often of like ſignification, as the Reader will ſee if he will be at the pains of conſulting the paſſages here referred to.[r] To *bow the knee* is to worſhip: to *give the hand*, or to *ſtrike hands* is to *ſwear*, to *join* in fellowſhip, to *engage* or become ſurety for another: To *cover the feet*, is to eaſe nature, which, when they did, their looſe garments hung ſo low as to cover their feet.[s] When the Pſalmiſt ſays, "The righteous ſhall waſh his feet in the blood of the wicked,"[t] he means, that he ſhall ſecurely triumph over him, or that he ſhall take pleaſure in his deſtruction; waſhing the feet being a great refreſhment after travel in thoſe hot countries, and *giving water for them* an ordinary expreſſion of civility to ſtrangers, as amongſt us giving a cup of drink.[u] To *put on ſackcloth* is to *mourn*;[v] and to beat *ſwords* into *ploughſhares*, and *ſpears* into *pruning hooks*, is to live in peace and quietneſs.

By the ſame form of ſpeech the *names* of things are often put for the things themſelves. Thus the *Name* of God, doth often ſignify *God* himſelf,[w] and the word *Names* is often put for perſons.[x] In like manner we find names given to perſons to expreſs their ſtate or condition, tho' they be not ordinarily called by ſuch names; as "Thou ſhalt be called the city of Juſtice;"[y] which means thou ſhalt *be ſuch*. So it is ſaid, Chriſt ſhall be *called Immanuel*, becauſe he really was ſo. The ſame may be ſaid of many other names given him. And, according to the ſame form of ſpeaking, ſpeeches are often attributed to perſons, ſignifying either what they do in effect, or what they ſay in their hearts, or implying a condition wherein they might well ſpeak ſo, or which is ſuitable to ſuch ſpeeches; ſpecimens of which the Reader will find below.[z]

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[n] Gen. xiv. 22. Deut. xxxii. 40. [o] Lam. iii. 41; 1 Tim. ii. 8. [p] Pſal. xliv. 20; Prov. i. 24. [q] Job. xxxi. 27. [r] 1 Sam. x. 1. Pſalm ii. 12. 1 Kings xix. 18. Hoſ. xiii. 2. [s] Judges iii. 24. 1 Sam. xxiv. 3. [t] Pſal. lviii. 10. [u] Luke vii. 44. [v] Pſal. lxix. 11. [w] Pſal. xx. 1. cxv. 1. Prov. xviii. 10. Iſai. xxx. 27. Jer. 10. 25. [x] Acts i. 15. Rev. iii. 4. xi. 13. [y] Iſai. i. 26. [z] Deut. xxxiii. 9. 2 Sam. xvi. 10. Job xvii. 14. Prov. vii. 4. Eccleſ. x. 3. Matt. xxiii. 39, and Luke xxiii. 30.

The Works of GOD displayed.

> "And GOD ſaid, Let there be a Firmament (Heb. an *Expanſe,*) in the midſt of the Waters, and let it divide the Waters from the Waters. And GOD made the Firmament, and divided the Waters which were under the Firmament, from the Waters which were above the Firmament."

Of the AIR and ATMOSPHERE.

(Extracted from different Articles of the Encyclopædia Britannica.)

AIR, in a general ſenſe, is that inviſible fluid every where ſurrounding this globe; on which depends, not only animal, but vegetable life; and which ſeems, in ſhort, to be one of the great agents employed by the God of Nature, in carrying on his operations throughout the world.

Atmoſphere (from ατμος, a vapour, and σφαιρα, a ſphere,) is a term uſed to expreſs the whole fluid maſs, conſiſting of air, aqueous, or watery, and other vapours, electric fluids, &c. which ſurrounds the earth to a conſiderable height, and partakes of all its motions, both annual and diurnal.

Tho' the attention of Philoſophers has, in all ages, been engaged in ſome meaſure, by enquiries concerning the nature of the Atmoſphere, yet, till within theſe laſt forty years, little more than the mere mechanical action of this fluid was diſcovered, with the exiſtence of ſome anomalous and permanently-elaſtic vapours whoſe properties and relation to the air we breathe, were almoſt entirely unknown. Within the above-mentioned period, however, the diſcoveries concerning the conſtituent parts of the Atmoſphere itſelf, as well as the nature of the different fluids, which go under the general name of *Air*, have been ſo general and ſo rapid, that they have raiſed this ſubject to the dignity of a *Science*, and now form a very conſiderable and important part of the modern Syſtem of *Natural Philoſophy*. And theſe diſcoveries have not been more intereſting to Philoſophers, than uſeful to Science and beneficial to Society. Many perplexing proceſſes in Chemiſtry have been explained in conſequence of them, ſeveral have been facilitated, and a number of new and uſeful ones have been introduced. The Phænomena attending metallic calcinations and reductions, have been greatly elucidated: The knowledge of the uſe of Air in reſpiration; the method of aſcertaining its purity and fitneſs for that function; the method of impregnating water with fixed air; are all calculated to anſwer purpoſes of the greateſt utility: The medicinal properties of fixed Air, have been in a great meaſure aſcertained, and promiſe to be of conſiderable advantage. The method of aſcertaining the purity of the air of a place, and the manner of ventilating an apartment, are of great uſe for thoſe concerned in public buildings. In ſhort, there is no ſtation of life in which ſome knowledge of this ſubject may not be of uſe.

For many ages, this fluid was ſuppoſed to be ſimple and homogeneous; its common operations to depend on its heat, cold, moiſture, and dryneſs; and any effects, which could not be explained by theſe, (ſuch as the appearance of peſtilential diſeaſes,) were reckoned to be entirely ſupernatural, and the immediate effects of divine power. But, however ſimple and homogeneous this fluid may have been thought in former times, it is the receptacle of all kinds of effluvia produced from terreſtrial ſubſtances, either naturally or artificially. Hence, whatever may be the nature of the aerial fluid, when abſolutely pure, that which we breathe, and which commonly goes under the name of *Air*, muſt be conſidered as an exceedingly heterogeneous mixture, various at various times, and which it is by no means poſſible to analyſe with accuracy. The whole maſs of it contains a great deal of water, together with the vaſt collection of particles raiſed from all bodies of matter on the ſurface of the earth by effluvia, exhalations, &c. ſo that it may be termed a *Chaos* of the particles of all ſorts of matter confuſedly mingled together. And hence it has been conſidered as a large chemical veſſel, in which the matter of all kinds of bodies is copiouſly floating; and thus expoſed to the continual action of that immenſe ſurface, the Sun, from whence proceed innumerable operations, ſublimations, ſeparations, compoſitions, digeſtions, fermentations, putrifications, &c.

Tho' in this view the Atmoſphere, ſeems to be a kind of ſink or common ſewer, where all the poiſonous effluvia, ariſing from putrid and corrupted matters are depoſited: yet it has a wonderful facility of purifying itſelf, and one way or other, of depoſiting thoſe vapours contained in it; ſo that it never becomes noxious, except in particular places, and for a ſhort time; the general maſs remaining, upon all occaſions, pretty much the ſame. The way, in which this purification is effected, is different according to the nature of the vapour with which the air is loaded. That which moſt univerſally prevails is Water; and from experiments it appears, that the quantity of aqueous vapour contained in the Atmoſphere, is immenſe. Dr. Halley, from an experiment on the evaporation from a fluid ſurface, heated to the ſame degree with that given by our meridian Sun, has calculated, that the evaporation from the Mediterranean Sea alone, is ſufficient to yield all the water of the rivers that run into it. Dr. Watſon, in his Chemical Eſſays, has given an account of ſome experiments made with a view to determine the quantity of water raiſed from the earth itſelf alone in the time of drought. He informs us, that when there had been no rain for above a month, and the graſs was become quite brown and parched, the evaporation from an acre was not leſs than 1600 gallons in 24 hours. Making afterwards two experiments when the ground had been wetted by a thunder-ſhower the day before, the one gave 1973, the other 1905 gallons, in twelve hours. From this the air is every moment purified by the aſcent of the vapour, which flying off into the clouds, thus leaves room for the exhalation of freſh quantities; ſo that, as the vapour is conſiderably lighter than the common Atmoſphere, and of conſequence aſcends with great velocity, the air, during all this time, is ſaid to be *dry*, notwithſtanding the vaſt quantity of aqueous fluid that paſſes thro' it.

Nor is it only from the aqueous vapour that the air is purified at this time. Much of that vapour ariſing from decayed and putrid animal and vegetable ſubſtances, and which, by ſome modern Philoſophers, is called *Phlogiſton*, attaches itſelf to the aqueous vapour, aſcends along with it. Another part is abſorbed by vegetables; for the phlogiſtic vapour is probably the food of Plants. The phlogiſtic vapours which aſcend along with the water, probably continue there, and deſcend along with the rain; whence the fertilizing qualities of rain-water above thoſe of any other. Thus we may ſee why a dry air, whether cold or hot, muſt always be wholeſome; but as the Atmoſphere cannot always *receive* vapours, it is obvious, that when great rains come on, eſpecially if attended with heat, the lower regions of the air muſt be overloaded with vapours, both of the aqueous and phlogiſtic kind, and of conſequence be very unwholeſome.

But beſides the aqueous and phlogiſtic vapours, both of which are ſpecifically lighter than common air, there are others, which being ſpecifically heavier, cannot be carried off in this manner. Hence, thoſe groſs vapours which contaminate certain places of the Atmoſphere, rendering them not only unhealthy, but abſolutely poiſonous. Of theſe are ſulphureous, acid, and metalline exhalations, produced principally by volcanoes; and as they deſcend, in conſequence of their ſpecific gravity, they ſuffocate and ſpread deſtruction all around them, poiſoning not only animals, but vegetables alſo. The vapours, ariſing from houſes where lead and other metals are ſmelted, have the ſame pernicious qualities; inſomuch that the men who breathe them, the cattle which eat the graſs, and the fiſhes which inhabit the waters on which they fall, are poiſoned by them, if taken into the body in a certain proportion. From all theſe, the Air ſeems not capable of purifying itſelf, otherwiſe than by diſperſing them by winds, or by letting them ſubſide by their ſuperiour gravity, till they are abſorbed either by the earth or water, according as it is their nature to unite with one or other of theſe elements. Of this kind alſo ſeem to be the vapours which are properly called peſtilential. The contagion of the plague itſelf, ſeems to be of an heavy, ſluggiſh nature, incapable of riſing in the air, but attaching itſelf to the walls of houſes, bed-clothes, and wearing apparel. Hence, ſcarce any conſtitution of the Atmoſphere can diſpel theſe noxious effluvia; nor does it ſeem probable that peſtilential diſtempers ever ceaſe until the contagion has operated ſo long, and been ſo frequently communicated from one to another, that, like a ferment much expoſed to the air, it becomes vapid, communicates a milder infection, and at laſt loſes its ſtrength altogether.

[*To be continued.*]

The PROVIDENCE of GOD ASSERTED.

ANECDOTE.

To the EDITOR. *Leek, Oct.* 2, 1804.

AS you ſeem partial to Anecdotes on the Providence of GOD, I can favour you with one of a ſingular kind, which happened here about forty years ago. It is often related among perſons who knew the parties, and is fully believed in this place to have been a fact. It is one inſtance, among many others that occur from time to time, of God's bringing good out of evil, and making uſe of the wicked to accompliſh his own merciful deſigns.

J. BEAUMONT.

One night, at a Public-houſe in Leek, Staffordſhire, a few men were drinking at a late hour; when one of the party ſaid, he would engage to ride his horſe to Blackmere, and back again in a certain time, (which he mentioned,) for a ſum of money, which he alſo named; and that he would bring with him ſufficient proof of his having been there. Blackmere is a large pool of water, at the top of the hill called "Morridge;" which, ſome think, is without bottom: It is about three miles from Leek. His propoſal was agreed to, and he mounted his horſe, and ſet off with all ſpeed. When he came near the place, he heard a woman cry out, in a very mournful tone, apparently in very great diſtreſs. It directly ſtruck him that ſome perſon was going to drown the woman. He immediately ſpoke aloud, as tho' he had been addreſſing ſome companions. "He is here: He is here. I have him." The perſon directly left the woman, and ran for his life, and never was heard of after. But the man found his conjectures too true, for the perſon was indeed going to throw her into the pool! He gave the woman his top-coat, told her ſhe muſt get up behind him, and hold faſt, for that he was obliged to be at Leek by ſuch a time. They both mounted, and reached Leek within the time. He delivered the woman to the landlady, gave orders for her to be dreſſed immediately, related the circumſtance, and preſented the woman as a demonſtrative proof that he had been at Blackmere. Thus was the Life of an helpleſs creature ſaved, thro' the frolic of a few drunken men!

MEMORABLE INSTANCES of the CONDUCT of DIVINE PROVIDENCE, in Behalf of the Ejected Miniſters. *Continued.*

4. MR. SHORT, who had been ejected from Lyme, in Dorſetſhire, was, in 1682, convicted of having preached at a Conventicle, and was, in conſequence, confined in jail five months. While he lay in priſon, his perſecuting enemies meditated farther ſeverities againſt him, and one of them, Mr. Andrews, tho' he had expreſſed great friendſhip for him before, was heard to ſay, " I will ſtick as cloſe to Mr. Short as his ſkin does to his fleſh." He was ſoon afterwards named Foreman of the grand Jury at the Aſſizes, and would certainly have endeavoured to make good his threat; but as he was going to the Aſſizes his " ſoul was required of " him, and he was found dead on the road.

5. Mr. ROWE, ejected from Litchet in the ſame county, was informed againſt for preaching in a cottage among his old pariſhioners. He eſcaped into another county, but many of the hearers were apprehended and carried before a Juſtice, who, hearing that Mr. Rowe's text had been, " Mortify your members which are upon the earth," profanely burleſqued the words, and uttered many indecencies. Not long after, he was ſeized with a mortal diſeaſe, which was of ſuch a nature, that, on his death-bed, he declared it was a juſt judgment on him for his profaneneſs in this inſtance.

The informer himſelf, ſoon afterwards, had the uſe of one ſide taken from him, and died in that ſtate: And a Peace-Officer, who had aſſiſted him in diſturbing the Meeting, was, within a few weeks, killed by his own cart, directly oppoſite to the houſe where the meeting was held.

6. In April 1682, ſome ſoldiers came to break up a Meeting, where Mr. Browning, (who had been ejected from Deſborough, in Northamptonſhire,) was preaching, and to apprehend him. The Conſtable of the place, who was preſent, admoniſhed them to be well-adviſed in what they did, " for," ſaid he, " when Sir A. B. " was alive, he eagerly proſecuted theſe Meetings, and engaged " eight ſoldiers of the country troop to aſſiſt him, whereof myſelf " was one. Sir A. B. himſelf is dead; ſix of the ſoldiers are " dead; ſome of them were hanged, and ſome of them broke " their necks; and I myſelf fell off my horſe, and broke my " collar-bone in the act of proſecuting them. This has given me " ſuch a warning, that for my part, I am reſolved I'll never meddle " with them more."

7. After Mr. Doolittle was ejected from St. Alphage, London-Wall, he reſided, and kept an Academy at Wimbledon. While there, he was one day riding out with a friend, when they were met by a military officer, who went to Mr. Doolittle, and took

hold of his horſe. The miniſter aſked him what he meant by thus ſtopping him on the highway. The other then looked earneſtly at him, and not being certain who he was, let him go, and went away, ſaying, "That he would know who that black devil was, before he was three days older." Some of Mr. Doolittle's friends were apprehenſive of his being in danger of trouble: but on the *third* day, a perſon brought him word, that the Officer was choaked at his table by a bit of bread.

8. Very ſhortly after the Reſtoration of Charles II. a Perſecution was commenced againſt Mr. Rule, the miniſter of Alnwick, in Northumberland, (from which Living he was afterwards ejected,) for not reading the whole of the Common Prayer. His moſt determined enemy was a major Orde, who perſiſted in the proſecution, altho' ſeveral hundreds of Mr. Rule's pariſhioners joined in ſigning a teſtimonial of the peaceableneſs and propriety of their miniſter's conduct. Bail was taken for Mr. Rule's appearance at the next Aſſizes: But about three weeks after the commencement of major Orde's proſecution, as he was returning home, near Ovingham, he was ſeen to fall from his horſe, and when thoſe who ran to his aſſiſtance, got to him, they found him quite dead. This was generally recognized as the awful Providence of God: for when Mr. Rule appeared at the Aſſizes, he was acquitted for want of farther proſecution.

9. Major Robinſon, a Juſtice in Cornwall, was noted for his fury againſt all Nonconformiſts. He uſed to call his feats in diſturbing their Meetings *Fanatic-hunting.* Mr. Sherwood, the ejected miniſter of St. Hilary, was brought to a meeting of Juſtices, at which Major Robinſon preſided, on the charge of having preached after his ejection. The fact was, that he had been oftener than once cited to appear in the Spiritual Court for not going to Church, and tho' he truly alleged that there was no preaching, and that he could not, with any ſatisfaction, attend there only to hear the Clerk read the Prayers; his excuſe does not ſeem to have been conſidered as ſufficient. One Lord's-day, therefore, he went to Church, and, as uſual, there was no miniſter to preach a ſermon. Mr. Sherwood obſerving this, went up into the pulpit, and prayed, and then preached from theſe words, "I will avenge the quarrel of my Covenant." The report of this went abroad, and his enemies were determined to put the intolerant laws in force againſt him; but ſuch was the general affection for Mr. Sherwood, that, tho' there was a crowded congregation in a great Church, no one would come forward to give information againſt him, and his perſecutors' deſign would have been fruſtrated at the very beginning, if they had not by threats terrified the Churchwarden to make the information. He was apprehended on this, and taken to the Juſtices' Meeting, where he was reviled by Robinſon, who called him rebel and other opprobrious Names. He calmly replied,

"That as he was a miniſter of the Goſpel, and at the Church where there was ſo great an aſſembly, he could not but have compaſſion on the multitude, and give them a word of exhortation." Robinſon ſaid, "But did ever man preach from ſuch a rebellious text?" "Sir," replied Mr. Sherwood, "I know man is a rebel againſt his Creator, but I never knew that the Creator could be a rebel againſt his creature." Robinſon immediately ordered him to be committed to Launceſton jail, and, turning to Mr. Sherwood, ſaid, "I ſay, Sir, it was a rebellious text." Mr. Sherwood looked at him with great earneſtneſs, and ſaid, "Sir, if you die the common death of all men, God never ſpake by me." He was then ſent to priſon, where he remained till Robinſon died in the following remarkable manner.

He ſent one day to a neighbouring Juſtice to go with him a fanatic-hunting; and while his man was making ready his horſe, he went into a field, where he ſometimes uſed to divert himſelf in a playful manner with a bull, which grazed there. According to his cuſtom, he was fencing at him with a quarter-ſtaff, when the bull ran fiercely upon him, ſtruck his horn into Robinſon's thigh, and threw him over his back, by which his thigh was torn up to his belly, and one of his legs was broken. The bull then gored him a ſecond time, roared, and licked his blood. Some workmen, who were not far off, ran to his aſſiſtance, but could not drive the bull away till they brought dogs for the purpoſe. The Major's ſiſter hearing of the diſaſter, came, and ſaid, "Alas! brother, what a heavy judgment is this!" He replied, "It is a heavy judgment indeed!" He was carried home, and ſoon died.

This awful event was much noticed in the country; and leave was given to Mr. Sherwood to return home. At the next Seſſions he was ſent for by the Juſtices, and went, under the perſuaſion that they were about to remand him to priſon: But when he came, Mr. Godolphin, one of the Juſtices, took him aſide, and ſaid, "Sir, I ſent for you to know how you came to expreſs yourſelf in ſuch a manner, when we committed you. You know, Sir, what has ſince befallen Mr. Robinſon." Mr. Sherwood replied, "Sir, I was far from bearing any malice againſt Mr. Robinſon, and can give no other anſwer than that when we are called before Rulers for his Name's ſake, whom we ſerve, it ſhall be given us in that very hour what we ſhall ſpeak." To which Mr. Godolphin replied, "Well, Sir, for your ſake, I will never more have a hand in perſecuting Diſſenters."

"Verily, there is a God that judgeth in the earth!" and by the foregoing Inſtances, we ſee he ſometimes interferes in a remarkable manner, to ſupport his perſecuted people againſt their enemies, and to reſcue them from their oppreſſive fury. And how fearful a thing is it to fall into the hands of an angry God! He tears in pieces, and there is none to deliver! But, notable as is his vengeance on the enemies of his Church, not leſs ſo is his care of his children when in want and difficulties.

THE GRACE OF GOD MANIFESTED,

In a ſhort ACCOUNT of the LIFE and DEATH of

Mr. WILLIAM BEVAN.

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

IN looking over ſome of my papers, I found the following Account of one of the beſt young men I ever knew, who lived and died a very worthy member of our Society at Carmarthen, in the year 1799. I ſend it you for the Magazine, and if you think proper to inſert it, I believe it will give pleaſure to ſome ſteady friends to our Connection, and, I hope, will ſtimulate ſome young perſons to imitate ſo good an example.

I am, yours, with great reſpect and affection,

Nottingham, October 22, 1804. JOHN KINGSTON.

MR. WILLIAM BEVAN, the pious ſubject of this Memoir, was born in 1777, at Pengay, in the county of Carmarthen, South-Wales, of pious and reſpectable parents. Being endowed with a good ſhare of natural underſtanding, improved and refined by a religious education, he ſhewed very promiſing appearances, when quite a boy. He knew how to ſympathize with the poor and afflicted, and his ample fortune enabled him to gratify himſelf and them, in ſupplying their wants and redreſſing their grievances. At this time, the form of his body and the endowments of his mind together, conſtituted him an amiable youth: and he grew in favour both with God and man. While in Carmarthen, he regularly attended, with his uncle, Mr. John Taylor's family, the miniſtry of the Methodiſt Preachers. But, altho', as he acknowledged after his converſion, the loving Spirit of the Almighty frequently ſtrove with him, yet he never fully conceived the vaſt importance of a religious life, until his removal to London in 1794.

He now regularly attended preaching at the New-Chapel, City-Road, and, under the miniſtry of Mr. Pawſon and his colleagues, his ſoul was deeply convinced of the entire depravity of his nature, and of the need he had of the precious Blood of Chriſt to reconcile him to God, and renovate his mind. Mr. Bevan followed this bleſſed light until it brought him thro' the gate of regeneration, and now, with newneſs of heart and life, he became one of the happieſt of young men. He eſteemed it a real privilege to be united with our united Society. He loved our diſcipline, and always ſpoke of the preachers and people in London with great affection and reſpect. Being now in poſſeſſion of the favour of God, and, in a great degree, bearing his image, he promiſed to be a tall Cedar in our Lebanus. But alas! how ſoon this fine flower began to fade away! Having made an appointment to ſpend the evening at the Weſt-end of the town, with a young gentleman of his acquaintance from Wales, after ſupper, haſtening home to his friend's houſe in the city, it ſo happened that a man in Cheapſide ran againſt him, and gave him a violent blow on his breaſt. This cauſed an immediate bleeding at his mouth. Seeing a Paſtry-cook-ſhop open, Mr. Bevan went in, and begged leave to ſit down until he could a little recover himſelf. This favour was readily granted, and a pint baſon was nearly filled with blood from his ſtomach. On his return home, he was put to bed: but, in the night, the bleeding coming on again, it was thought proper to call in a phyſician. The doctor ordered him to go immediately into the country; and he went firſt to the houſe of a friend near London. But here, growing rather worſe than better, he thought proper to go down to his diſtreſſed mother and family at Pengay. At this place, Mr. Joſeph Cole viſited him, and was much ſatisfied with his ſtate of mind, and his behaviour under his affliction. He then profeſſed to experience, and evidently enjoyed a lively ſenſe of the favour and love of God to his ſoul. Seeing no proſpect of returning health, he deſired to be removed to Mr. Taylor's in Carmarthen. Here he was regularly viſited in the tendereſt manner by my fellow-labourers Mr. Cole and Mr. Thomas Parſons, who both expreſſed themſelves as pleaſed and profited more and more, by every freſh interview with him.

To his anxious friends it now appeared evident that his ſtrength was rapidly wearing away. But as it reſpected himſelf, the bitterneſs of death was paſt: he rejoiced greatly in the God of his ſalvation. On my coming into this part of the circuit, I viſited him, (and I bleſs God that I did, for it was uſeful to myſelf,) I found him exceeding low in body, reduced almoſt to a ſkeleton: but his inward man was ſtrong in the Lord. His faith was lively and conſtant, and his peace great. Mrs. and Miſs Bevan, his moſt tender mother and moſt affectionate ſiſter, finding their cares and prayers could not detain him, had only now to bow themſelves to the painful providence, and intreat the Almighty Diſpoſer of events to give him an eaſy paſſage to the grave. The laſt Lord's-day he ſpent on earth was marked with very peculiar bleſſings to his ſoul. That night he had another glorious manifeſtation of the love of God in Chriſt Jeſus. He addreſſed his mother and ſiſter, his aunt Taylor and the nurſe, in a manner deeply affecting, telling them that on one ſide he ſaw death, on the other the bleſſed Redeemer. Then, claſping his hands together, he joyfully ſaid, "Oh! Death! Oh! Death! where is thy ſting?" He next obſerved how great the ſufferings of Chriſt and of many of his dear followers were, and that his ſufferings were nothing in compariſon of theirs. After ſome time ſpent in quiet communion with his God, he broke out, and ſaid to his aunt Taylor, who was in the room with him, "O Aunt, if I had ſtrength to ſpeak, I ſhould ſay a great deal in behalf of my glorious Redeemer." On this day, he deſired to receive the Lord's-Supper, and, when I adminiſtered the bread and wine, he ſeemed inexpreſſibly happy. Early on Monday morning I viſited him again. As ſoon as I ſat down on his bed-ſide, he began to tell me how happy he had been in the night, and rejoiced very much in the liberty wherewith Chriſt had made him free. He particularly thanked God that ſatan was not permitted to aſſult him, ſo as to do him any harm. I told him the friends in London, that knew him, would rejoice to hear of God's gracious dealings with him, and he again expreſſed his love and good wiſhes to them all, eſpecially to his Claſs-Leader.

I believe it may be ſaid of Mr. Bevan with truth, that all thro' his ſickneſs he manifeſted admirable prudence, patience, and grace: and when the plaineſt ſymptoms of approaching death were upon him, and his cough was very troubleſome, yet he never once ſaid, "When will it be over? Why are his chariot wheels ſo long in coming?" On Thurſday morning he ſpoke as much as his extreme weakneſs would allow. He obſerved to me, how comfortable it was to have a chriſtian friend to converſe with. I replied, "It is: but you will ſoon be landed on the ſhore of eternal deliverance, there to ſing the ſong of Moſes and the Lamb." He ſaid, "Yes: glory be to God, I ſhall! I ſhall!" and added, "If we were not ſuch poor creatures, ſo backward to believe and truſt in God's promiſes, we might ſing it more joyfully here below." He then began the Hymn, "Oh for a heart to praiſe my God," &c.; and again, "I'll praiſe my Maker while I've breath," &c. "Now," ſays he, "I clearly ſee how true it is, as Mr. Fletcher ſaid, that every thing is a ſhadow and a lie in compariſon with the Goſpel of Chriſt." In the evening of this day I called again to ſee him. He ſpoke very little, but enough to ſatisfy every one around his bed, how happy his ſoul was in the bright proſpects which he had of immortality before him. And we prayed for him in faith, believing that God would grant unto his pious ſpirit a glorious admittance into the everlaſting kingdom of his dear Son. When I aroſe from my knees, taking my leave of him, and bidding him a long farewell, I ſaid, "God bleſs you, Mr. Bevan; and peace be with your ſpirit!" He ſmiled and ſaid, "Amen! Amen!" The next morning, a few minutes before 8 o'clock, he deſired the curtains might be drawn cloſe round his bed; and a few minutes after, without a lingering groan; with his hands cloſed together, he yielded up his ſoul to God, who gave it, Friday, Feb. 5, 1799, in the 22d year of his age. May my death be the death of the righteous, and may my eternity be like his! And may every young perſon, into whoſe hands this account may fall, like this exemplary young man, firſt wiſely live, and then nobly die to glorify the God of their ſalvation!

To the Editor of the Methodist Magazine.

My very dear Friend, *Briſtol, Nov.* 26, 1804.

BY inſerting in the Methodiſt Magazine, the following very remarkable letter, which was ſent to a reſpectable houſe in this city, you will oblige many of your readers. The Writer, having been brought under the ſound of the goſpel, appears to have witneſſed the truth of the Apoſtle's words, Heb. iv. 12. and to have found "the Word of God to be quick and powerful, and ſharper than a two-edged ſword."

We ſee in many particular inſtances, that the Lord even now "brings to light the hidden things of darkneſs, and makes manifeſt the counſels of the heart." No one, it ſeems, was acquainted with this man's ſin but God and himſelf. Yet no ſooner did the word of God take hold on his heart, than he was obliged, not only to confeſs his ſin with ſhame and confuſion of face, but alſo to make reſtitution for the wrong he had done.

I am your affectionate Friend and Brother,

J. Pawson.

To Meſſrs. J. K. and Son,

Some years ſince, you made an omiſſion in your account againſt me: And altho' I perceived the error, an evil heart tempted me, and I ſuffered it to paſs on with impunity and injuſtice. Year after year rolled away, and becauſe it could not poſſibly be diſcovered, I thought all was well. In an awful moment it pleaſed God to convince me, that altho' we might ſin, and act unjuſtly to each other, and break his holy law, ſtill his Juſtice preſerved a book of faithful remembrance, and ſooner or later our conſciences would bring to light all our guilt, how diſtant ſoever or forgotten it might appear to us to be. His mercy, I humbly truſt, was not beſtowed upon me in vain, for while his Juſtice accuſed, his Mercy bleſſed me with grace to repent and believe. With the deepeſt ſhame and confuſion, I acknowledge my tranſgreſſion and confeſs my guilt, and, as a poor penitent tranſgreſſor, humbly implore your forgiveneſs. I again repeat it: The poor ſinner is ſorry, ſincerely repentant, and humbly begs forgiveneſs.

That bleſſed God who diſcovered to me my guilt, in his own good time, ſhewed me alſo, that he is a God of mercy, paſſing by iniquity, tranſgreſſion, and ſin; and directed me by his Holy Spirit, to that glorious fountain which is opened for ſin and uncleanneſs. The Lord Jeſus Chriſt, that precious Lamb of God, whoſe ſacred blood cleanſes from all ſin, tho' my ſins are as ſcarlet, yet makes me white as ſnow. Thro' this grace, I am led, by the Holy Spirit, to wiſh to make reparation as far as is in my power, by paying what I ſo diſhoneſtly withheld, not looking to this retribution as in the leaſt cancelling my guilt towards God or man, but looking alone to our adorable Saviour.

I have herewith ſent you five guineas, deſiring to aſcribe the whole to the ſovereign grace of God, thro' Jeſus Chriſt our Lord. Amen.

MISCELLANEOUS.

SHORT OBSERVATIONS, ADDRESSED to YOUNG PREACHERS.

Knowing, therefore, the terror of the Lord, we perſuade men,
2 Cor. v. 11.

AS it is your buſineſs to perſuade men, ſo it is your duty to qualify yourſelves to reaſon with them on every truth of Chriſtianity.

Ignorance in a Preacher is inexcuſable; and in order to obtain knowledge, *Give attendance to reading*. 1 Tim. iv. 11. Read the Scriptures. The Word of God is the Sword of the Spirit. Meditate on the doctrines of the Goſpel, and on the duties of your office. *Give thyſelf wholly to them*; εν τȣτοις ισϑι, *Be in them.* 1 Tim. iv. 15. "Be always employed in theſe things, that thy "improvement to all may be manifeſt." DODDRIDGE.

Apollos was an eloquent man, and *mighty in the Scriptures*, and being fervent in ſpirit, he *mightily convinced* the Jews, and that publicly, ſhewing by the Scriptures that Jeſus is Chriſt. Acts xviii.

A good divine is a good textuary. Have you ſo read the Scriptures, that on the mention of any text, you know the context and the parallel texts?*

Next to the Scriptures, read thoſe books which treat of ſalvation by Chriſt, and of Chriſtianity, as a divine nature communicated to the ſoul by the Holy Ghoſt, and operating in all holy obedience to God's commands.

Read for the purpoſe of enriching your minds with new perceptions of the truths of the Goſpel. You will ſoon become a burden to your congregations, if you are content to ſay the ſame things over and over again. He who is too idle to read, ſhould not attempt to preach.

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* The Rabbies have a ſaying, *Nulla eſt objectio in lege quæ non habet ſolutionem in latere.* There is not any doubt which may not be reſolved by the context.

The preacher who would *teach the people knowledge*, muſt give *good heed*, and ſeek *to find out acceptable words:* Eccleſiaſtes, or the Preacher, ch. xii. The words of a wiſe preacher are *as goads, and as nails, faſtened by the Maſter of Aſſemblies.*

Whenever you preach let your mind be wholly engaged in your ſubject, and warmed by it. Your hearers will never be affected while they ſee you cold and indifferent. Remember that you are preaching for ETERNITY! Conſider how thoſe preached who have gone before you in the great work. In a ſermon, preached by a clergyman in America, on the death of the Rev. Mr. Whitefield, it is ſaid, "In what a flaming light did he ſet out Eternity before "us! How earneſtly did he preſs Chriſt upon us! How cloſe, "ſtrong, and pungent were his applications to the conſcience, "mingling light and heat!" What Goldſmith ſays of his country Clergyman, might juſtly be ſaid of Mr. Whitefield:

"Truth from his lips prevail'd with double ſway,
"And fools who came to ſcoff, remain'd to pray."

Labour to gain the attention, enlighten the minds, and affect the hearts of your hearers. Dry, dull ſermons, which affect no perſon, do very little good. In the darkeſt times of popery we have heard that the ſermons of ſome zealous preachers produced extraordinary effects. When *Varni* taught the populace in Lent, from the pulpits of Rome, it is ſaid that half the city went from his ſermons crying along the ſtreets, "*Lord, have mercy upon us! Chriſt have mercy upon us!*"

Increaſe in all uſeful knowledge. No excuſe can be urged for a preacher who has the opportunity of improvement, and makes no uſe of it. Read the life of Mr. Thomas Walſh. See how that man of God improved his time, increaſed his learning, and laboured for the ſalvation of ſinners. Study the hiſtory of Methodiſm, and of thoſe bleſſed men whom God raiſed up in the laſt Century, to ſpread vital religion thro' the land.

No man ſhould preach who is unwilling to ſpeak in a tone of voice that may be heard. On the contrary, a preacher ought not to roar like a common cryer. A preacher ſhould conſtantly retain his natural tone of voice. "To avoid all kinds of unnatural "tones, the only rule is this. Endeavour to ſpeak in public juſt "as you do in common converſation. Attend to your ſubject, "and deliver it in the ſame manner as if you were talking of it "to a friend."*

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* See a brief Diſſertation on public preaching, by the Author of the Notes on Claude's Eſſay on the Compoſition of a Sermon.

† *Vide* Mr. Weſley's "Directions concerning Pronunciation and Geſture."

Avoid *monotony*. Adapt the voice to the meaning of the words. Avoid all affectation of voice and manner. It is eaſy to diſtinguiſh between a natural and an affected tone of voice, and between geſtures that have a meaning, and thoſe that have none. Avoid the ſing-ſong voice, and the ſee-ſaw geſture. "He that is "inwardly perſuaded of the truth of what he ſays, and hath a "concern about it in his mind, will pronounce with a natural "vehemence that is far more lovely than all the ſtrains that art "can lead him to. An orator muſt endeavour to feel what he "ſays, and then he will ſpeak ſo as to make others feel it." *

The young Preacher will do well to ſolicit the candid remarks of one or two of his friends of piety and judgment. An humble man will liſten to the chriſtian obſervations of others, and improve by them. If the preacher have found a friend who is able to criticiſe his preaching, let him highly eſteem him. There is no fault which he may not correct by the aſſiſtance of ſuch a perſon, if he will employ him freely.

But above all things pray conſtantly for the aſſiſtance of the Holy Spirit of God. He is the efficacious Teacher, and under his teaching, the meaneſt inſtruments have been uſed in bringing ſinners out of darkneſs into light, in order "that the excellency of the power might be of God, and not of man." 1 Cor. i. 27, 28, 29, and 2 Cor. iv. 7. Auditor.

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* Burnet's Paſtoral Care.

Δειλοις και απιϛοις.

Cowards and Infidels. Rev. xxi. 8.

Dr. Barrow has obſerved, that theſe two characters are well joined, among thoſe who ſhall have their portion in the lake that burns with fire and brimſtone.

Cowards are aſhamed of the Goſpel of Chriſt, and dare not believe the truths of it. Infidels reject it altogether.

Cowards are aſhamed of the Children of God, and are afraid of being ranked with them. Infidels do not ſee that the righteous is more excellent than his neighbour.

PRAY ALWAYS.

The Primitive Chriſtians prayed when they began to plough, ſow, or reap, and they gave thanks to God when their work was ended. They prayed when they began to build a houſe, and when they began to live in it. Their ſalutations, when they met, were not only expreſſions of friendſhip, but prayers.

OBITUARY.

FEBRUARY 1, 1804, died MARY SMITH, wife of ROBERT SMITH, of York. She was born at Durham in the year 1772: from her infancy ſhe was remarkable for obedience to her parents; but, while young, like moſt others of her age, was led away by the imaginary pleaſures of this world.

In May 1790, R. Smith became acquainted with her; and in little more than a year they were married. He had formerly known the goodneſs of God; but had backſlidden from him previous to his marriage.

In the latter end of the year 1797, (being then removed to York,) God was graciouſly pleaſed to heal his ſoul, and give him a ſenſe of his favour. No ſooner did his wife ſee the effect of this work of God in her huſband's heart, than ſhe enquired if the ſame grace was free for her? He aſſured her it was; and, from that time, ſhe earneſtly ſought to be made a partaker of that ſalvation which the Lord Jeſus died to procure.

On Tueſday morning, Feb. 27, 1798, after exhorting her to look to Jeſus, the Fountain open for ſin and for uncleanneſs, her huſband was much engaged in prayer for her; and, in the evening, at a Prayer-meeting, the Father of Mercies was graciouſly pleaſed to manifeſt himſelf unto her as a God reconciled. Her load of guilt was removed: She could call upon God as her Father in Chriſt, and the reality of the change was then viſible in her countenance, and afterwards in her deportment. For, from this time, ſhe conſtantly attended all the means of grace, always regulating her domeſtic affairs ſo that they might be no hinderance, and, in all reſpects, adorned the Goſpel.

The duties of the cloſet, ſhe obſerved with no leſs care than thoſe of a public nature; allotting daily, a conſiderable part of her time to ſecret devotion. No engagements in buſineſs or hurry of company were ſuffered to prevent it. In her ſecret retirements I have often overheard her pouring out her ſoul in ſuch language as this, "Come, thou Joy of my heart, thou Life of my ſoul, in thee all fulneſs dwells; out of the treaſury of thy grace, ſupply my every want, anſwer my every objection, and ſatisfy my longing deſires."

The Bible was the conſtant companion and rule of her devotion: She ſet a high value on the Scriptures; and would ſometimes ſay, "This book is mine, the promiſes are mine, as cordials to refreſh me: and, above all, God, the Author of it, is mine." Thus her heart went forth in appropriating acts of faith. Thus ſhe went on her way rejoicing: having a well-grounded hope of being for ever with God, and of reſembling her glorious Redeemer, and ſo conducting herſelf, that ſhe never once had occaſion to receive a reproof from any one, for any immoral conduct.

On Saturday, Aug. 20, 1803, ſhe was attacked with a bilious vomiting, which, by proper treatment, was removed; nevertheleſs, it greatly ſhook and broke her conſtitution. Some weeks after, ſhe caught a violent cold, ſucceeded by a cough, which bid defiance to all the means that were uſed for its removal. During this her laſt illneſs, ſhe ſuffered much, yet never once complained or wiſhed her ſufferings leſs: but her conſtant cry to God was, that he would give her patience. And ſhe did not cry in vain; for it was evident that patience was given her in an high degree.

Her diſeaſe increaſed apace, and ſhe was ſenſible that ſhe was haſtening to the eternal world: The hectic fever towards night, and the profuſe ſweats towards morning, ſoon rendered her like a living ſkeleton: but ſhe was wont frequently to ſay, "The Lord, by this affliction, is preparing me for himſelf."

About a month before her diſſolution, when aſked by her huſband, how matters ſtood between God and her ſoul, and what views ſhe had of death? She anſwered, that ſhe knew God was reconciled to her in Chriſt; and as to death, that it had long ſince loſt its ſting; but, yet ſhe added, "If it pleaſed God, I would rather live a little longer, to ſhew you, that I am not ungrateful for the expence you have been at, and the tenderneſs you have ſhewn me in my affliction. In ſhort; you are the only bar in my way." He exhorted her to give up all for Chriſt; and ſhe told him, ſhe would reflect on it. A day or two after, he enquired if ſhe had conſidered their late converſation? "Yes, I have," ſhe ſaid, "after a hard ſtruggle, I am more than conqueror, through faith in the Blood of the Lamb. I can now relinquiſh every created object, for the ſake of him who died for me."

About a week before ſhe died, one of her Band-mates called to ſee her, to whom ſhe ſaid, "Be the iſſue of my affliction life or death, I am reſigned to the will of God.

On the Thurſday before her death, a Friend called to ſee her, who, in the courſe of converſation, ſaid to her, "I think you get little benefit from medicine." She anſwered, "But what a bleſſing it is, that I have Chriſt to go to, when man utterly fails."

On January 29, 1804, ſhe had ſeveral increaſing ſymptoms of approaching death. Her huſband obſerving that he was much alarmed on that account; ſhe ſaid, "Well my dear, let God work his will, and all will be well." On ſeeing him ſhed tears, (after looking ſtedfaſtly on him,) ſhe ſaid, "Oh! do not fret ſo; your weakneſs is a draw-back on my happineſs: endeavour to give me up: my race is nearly run: victory is declared on my ſide, and, if you are faithful to grace given, we ſhall ſpend eternity together."

The day before her diſſolution, ſhe was ſometimes delirious, tho', at other times, perfectly recollected. One aſked her concerning her hope: She anſwered, with firmneſs, "I am going to Jeſus."

She languiſhed, (tho' ſeemingly not in much pain,) till Wedneſday the 1ſt of February. The laſt words that could be diſtinctly heard were ſpoken to her huſband, and were, "Do not fret: God bleſs you." She then ſeemed much engaged in ſilent prayer, with her hands lifted up towards heaven, and ſoon after reſigned her happy ſpirit to her dear Redeemer. May we follow her as ſhe followed Chriſt!

Feb. 9, ANNE HOLGARTH, of North-Searle, Lincolnſhire. Her natural temper being very active and lively, ſhe ſeldom, while young, entertained any ſerious reflections on death and eternity;

and, as ſhe did not run to any great exceſs of wickedneſs, the enemy of ſouls eaſily perſuaded her to think well of her ſtate, ſo that, notwithſtanding ſhe was brought to the brink of the grave by a ſevere affliction, ſhe was ſo deluded by Phariſaic hopes, as not to be afraid to die, altho' ſhe knew nothing of Jeſus Chriſt as a Saviour. But it pleaſed the Lord in great mercy to ſpare her life, and raiſe her up from that diſorder.

In the latter end of the year 1796, or the beginning of 1797, ſhe became an occaſional hearer of the Goſpel of Chriſt, as preached among the Methodiſts, and frequently found the word ſo applicable to her condition, that ſhe affirmed the preachers had been told of her ſtate of mind, at which her pride was pained, and, on this account, ſhe frequently refuſed going to the preaching. The Spirit of God, however, continued powerfully to ſtrive with her, and ſome of her friends frequently called upon her to go again, and hear the word. She went, and it continued to take hold on her conſcience, almoſt every time ſhe heard it. About this time Mr. Robert Crowther came to preach at Searle, which was then in the Gainſborough Circuit, and curioſity, overruled by a gracious Providence, led her to hear the new preacher, who was ſoon made the happy inſtrument of removing her prejudice. Continuing to hear, ſhe ſoon found her falſe, deluſive hopes vaniſh like a dream, ſo that ſhe now fell into the oppoſite extreme, and was on the borders of deſpair. In this forlorn ſtate ſhe continued to ſtruggle, aſſaulted by various temptations, till Feb. 1801, when, at a Watchnight, ſhe was enabled to believe on the Lord Jeſus for ſalvation. Now her bonds were broken, her load was removed, and ſhe rejoiced with joy unſpeakable and full of glory.

She then joined the Methodiſt Society, met regularly in Claſs, and being much bleſſed in that uſeful mean of grace, continued to walk in the light of God's reconciled countenance, till the ſubtle enemy of God's people tempted her to think hardly of ſome profeſſors of religion, who did not entertain exactly her views of things, but who, nevertheleſs, upon the whole, were ſteady characters. While looking at theſe, in ſtead of *looking to Jeſus*, ſhe loſt much of the ſpirit of piety. She continued, however, to ſeek the Lord in the uſe of the means of grace, and ſometimes faintly believed, but did not regain ſolid peace and firm confidence, till within about two months of her diſſolution. Her affliction now preventing her from attending on the public means, the preachers and pious friends viſited her often. While they prayed with her, ſhe was wont to weep on account of her folly in giving way to temptation, and at length the Lord reſtored her to the liberty of his children.

Her diſorder, which was a conſumption, had now brought her to a very weak ſtate of body, but the fear of death was quite gone, and ſhe rejoiced in hope of ſoon dropping the curtain of mortality, and putting on a Crown of Glory. Her huſband and children, of whom ſhe was fond, even to a fault, ſhe could now freely reſign into the hand of God.

Yet, notwithſtanding her firm confidence in God, ſatan was permitted to make another powerful (but his laſt) attack upon her. As ſhe had been long confined by affliction, her nerves were much relaxed, and ſhe was very ſuſceptible of ſuch temptations as are of a diſcouraging nature. The force of this laſt temptation was diſtreſſing indeed; but that God, in whom ſhe believed, ſoon fulfilled his gracious promiſes, and "ſuffered her not to be tempted above what ſhe was able to bear." For, while turning her languid eye of faith toward Jeſus the foundation of her hope, in a moment the tempter was vanquiſhed, and fled: it ſeemed as tho' Jeſus ſaid to her mind, as he did to the ſea, "Peace, be ſtill;" ſo that, notwithſtanding her great weakneſs of body, ſhe exclaimed, loud enough to be heard in every room in the houſe, "Heaven begun below! Heaven begun below!" ſeveral times together, and deſired that all her chriſtian friends in the town might be ſent for, that they might rejoice with her over *ſatan*, *ſin*, and *death*. She continued to exert herſelf in this way of rejoicing and praiſing God, till her ſtrength failed. The laſt words ſhe ſpoke were in anſwer to this queſtion, "Are you now comforted?" She replied, with great earneſtneſs, "Yes!" and immediately expired.

THOMAS VASEY, Jun.

[*Obituary to be continued.*]

MISSIONARY INTELLIGENCE.

The following LETTER, tho' written in April laſt, did not come to hand till this Number of our Magazine was nearly finiſhed.

To the Weſleyan Miſſionary-Society, London.

THE General Aſſembly of the Preſbyterian Church in the United States of America, at their Seſſions in May, A. D. 1802, appointed "A Standing Committee of Miſſions," a part of whoſe duty was declared to be, "to correſpond with Miſſionaries, if neceſſary, and with all other perſons on Miſſionary Buſineſs."

The Committee, after attentively conſidering this part of their truſt, have concluded that it will probably both aid and gratify the Aſſembly, to be informed of the Meaſures and Succeſs of others engaged in Miſſionary Undertakings. They are alſo diſpoſed to believe that a mutual communication of the Plans, Purpoſes, and Proſpects, of the various Miſſionary Aſſociations in Europe and America, with the effects of their exertions already produced, may greatly encourage, and aſſiſt each other, in their common efforts to propagate the precious Goſpel of Chriſt, among thoſe who have hitherto been deſtitute of its bleſſings.

The Committee, therefore, will take the liberty of communicating to you a ſhort Statement of the Miſſionary Buſineſs under the ſuperintendance of the Aſſembly, and of other Societies of Chriſtians in the United States; and will then requeſt of you, in return, anſwers to certain queſtions which they will ſpecify, from which they hope to be both inſtructed and animated in their arduous Work.

From the time that the Preſbyterian Church was organized in this country, which was at the commencement of the laſt century, the practice has exiſted among us, of ſending miniſters of the goſpel to preach to thoſe who had not its inſtitutions regularly eſtabliſhed among them. This, however, for a number of years was done only, or principally, to ſuch people as requeſted the aid which they received from Preſbyteries and Synods. The number of our miniſters was then ſmall, themſelves and their flocks poor, the country was thinly inhabited, and frequently the places, calling for miniſterial labour, were conſiderably remote. Gradually, however, all theſe circumſtances were ameliorated; and the duty of ſending the Goſpel without ſolicitation to the regions deſtitute of it, was more ſenſibly felt, and more eaſily executed. Our church indeed has always conſidered Miſſionary Labours as an object of importance; which they have accordingly purſued, at ſome times with a greater, and at others with a leſs degree of zeal. The Rev. David Brainard, the Rev. John Brainard, the Rev. Charles Beatty, and the Rev. George Duffield, all members of the ſynod of New-York, went on miſſions to the Indians, between the years 1740 and 1765. Accounts of all theſe miſſions, except that of the Rev. John Brainard, have been publiſhed. Salaries were given to the two firſt mentioned, by the ſociety in Scotland for propagating Chriſtian Knowledge. During

ing the period already ſpecified, and for ſeveral years ſucceeding it, miſſions were alſo ſent to the Europeans, and their deſcendants, who were ſettled in the Weſtern parts of Virginia and N. Carolina.

But it was not till the year 1789, when the ſupreme judicature of the Preſbyterian Church was made a delegated body, and denominated a General Aſſembly, that any meaſures were taken to eſtabliſh a regular and permanent fund for the ſupport of miſſions. Before this their ſupport was gratuitous, and thoſe who undertook them commonly ſuſtained a principal part of the expence. But the Aſſembly, at their very firſt ſeſſions, formed a plan for obtaining a permanent fund, and directed that voluntary contributions to it ſhould be ſought for, and received, in all the churches under their care. Conſiderable ſums of money were accordingly collected in this manner, and carefully and œconomically applied, to enlarge the ſphere of Miſſionary uſefulneſs. In the years 1795 and 1796, the ſum of Dollars 1226.50 was expended for this purpoſe.

In the year 1799, the Aſſembly obtained, from the legiſlature of the State of Pennſylvania, a Charter of Incorporation, whereby certain individuals of their communion were impowered to hold property, both real and perſonal, for charitable and pious purpoſes, and ſubject to the order of the Aſſembly. In conſequence of this event very conſiderable donations have been made, and the fund for ſupporting miſſionaries is now reſpectable, and has the proſpect of a ſtill further increaſe.

For three years paſt ſeven or eight miſſionaries have been annually ſent out, beſides a ſtated miſſionary, who reſides on the frontiers of the country to direct the labours of others, and to ſpend ſix months of the year himſelf, in travelling and preaching. The ſucceſs of theſe miſſionaries, among the white inhabitants who have received their labours, has been very conſiderable. They have already been inſtrumental in eſtabliſhing churches thro' a large extent of country, and their preaching, under the divine bleſſing, has manifeſted the power of evangelical Truth in the hopeful converſion of many ſouls. In a word, they are annually forming into regular congregations, the people who emigrate from the interior of our country to the wilderneſs that ſurrounds it, and planting and cheriſhing among them the ſeeds of genuine Piety.

There are four deſcriptions of people to whom the Aſſembly, at preſent, are endeavouring to ſend miſſions. 1. To thoſe who are ſettled on our frontier; with whom, as juſt ſtated, they have had much ſucceſs. 2. To certain places in the more ſettled parts, where the goſpel has not been regularly eſtabliſhed. Here, too, there has been ſome ſucceſs; and the proſpect of more is promiſing, if it be not clouded by the want of ſuitable miſſionaries. 3. To the black people, or negroes, of the United States. Theſe, in the ſouthern part of the Union, are moſtly ſlaves, extremely ignorant, and, from the rank they hold in ſociety, difficult of inſtruction. The Aſſembly, however, have, for two years paſt, employed a miſſionary of their own race and colour to travel and labour among them. He is a man of education, as well as of prudence and piety, and has been well received. 4. To the Indians, or Aborigines of our country. The Aſſembly have not been able, till the preſent year, to obtain a ſuitable miſſionary to be ſent among theſe: at their laſt meeting, however, their ardent wiſhes were gratified; and one was engaged whom they eſteem in all reſpects well qualified for the undertaking; and he is now commiſſioned to eſtabliſh a ſchool for the inſtruction of the youth of the Cherokee Indians, and to introduce among them, as ſpeedily as may be practicable, the knowledge of evangelical Truth.

Perhaps it may not be improper to mention, that ſeaſons of ſpecial prayer, for the ſucceſs of the Goſpel, have been recommended by the Aſſembly, and obſerved by many of their congregations; and that there is reaſon to believe that a prayer-hearing God hath graciouſly regarded, and anſwered the petitions of his people.

Having thus given a ſhort ſtatement of the Miſſionary Undertaking, as far as the immediate influence of the Aſſembly is concerned, we will now briefly notice the other inſtitutions, of a ſimilar kind, in the United States.

1. The Synods of Virginia, of Pittſburgh, of Kentucky, and of the Carolinas, are all employed in this important work. Theſe Synods are connected with, and under the care of the Aſſembly. But, from local circumſtances, it has been judged expedient that they ſhould manage the Miſſionary Buſineſs ſeparately from the Aſſembly,* and ſome of them have manifeſted a moſt commendable zeal in the cauſe. From the Weſtern Commiſſion of the Synod of Virginia

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* At the laſt Meeting of the Aſſembly, the Synod of Kentucky, at their own requeſt, were connected with the General Aſſembly in the buſineſs of Miſſionaries.

nine miſſionaries were ſent forth during the laſt year. Three of theſe have gone to the Indians. They have alſo ſent a young man, of pious character, among the heathen, to inſtruct them in agriculture, and to make inſtruments of huſbandry for their uſe. The Commiſſion of Synod are likewiſe inſtructing a native Indian youth, who has lately become pious, with a view to his being an interpreter, and in due time a preacher of the Goſpel among his people.

The Friends of vital Piety will probably be gratified by our departing from our main purpoſe here, ſo far as to ſtate that in the bounds of theſe Synods, comprehending parts of the States of Pennſylvania, Virginia, Kentucky, Tenneſſee, North Carolina, South Carolina, and Georgia, there has been for ſome time paſt, and ſtill continues to be, one of the moſt wonderful diſplays of Divine power in the converſion of ſinners, that perhaps has been witneſſed ſince the Apoſtolic age. We cannot go into a detail of particular circumſtances. But the appearances are aſtoniſhing, and the effects of the work have already been ſuch as to put a new aſpect on the ſtate of ſociety. Many thouſands, it is hoped, have been added unto the Lord, as well as to his Church.

2. The Miſſionary Society of New-York. This was inſtituted in the year 1796. Its deſign is to goſpelize the heathen; and it confeſſedly owes its origin to the ſpirit, which, for ſome years paſt, has been manifeſted in Europe to carry on this great and benevolent enterprize. They have conſiderable funds. One of their miſſionaries, with his ſon as a ſchool-maſter, is permanently eſtabliſhed among the tribe of Chicaſaw Indians, and with ſome proſpects of ſucceſs. There are, indeed, eighteen perſons in all who have gone out with the miſſion, and who are expected in various ways to co-operate in carrying its deſign into effect. This ſociety have likewiſe ſent a miſſionary among the Seneca Indians, by whom he was received with great cordiality. When the miſſionary returned, the Indians ſent a requeſt to the ſociety to be farther inſtructed, and alſo that ſome of their own youth might be taken, and educated ſo as to be able to teach their countrymen, both the principles of the Chriſtian religion and the arts of civilized life. This ſociety, in a word, promiſes to be extenſively uſeful.

3. The Northern Miſſionary Society. This was founded in the year 1797. They have likewiſe made laudable exertions to promote Indian miſſions. They have made preparations for ſending a miniſter of the goſpel and a ſchool-maſter, to the Oneida nation, or tribe. They have conſiderable funds; and the Indians themſelves have made a donation of land to the ſociety.

4. The Miſſionary Society of Connecticut. This was inſtituted in the year 1798. It is compoſed of repreſentatives from the congregational aſſociations in the whole State, who chooſe a board of truſtees for the management of their concerns. Their funds, ariſing from voluntary contributions, are reſpectable. The number of their miſſionaries in a year, has been as large as twelve or thirteen. They have been as ſucceſsful as the miſſionaries of the General Aſſembly, with whom they act in concert, in ſpreading the goſpel among the white inhabitants, on the frontiers of the country. They have alſo ſent a miniſter of the goſpel and a ſchool-maſter, as miſſionaries, among the Chipaway Indians.

5. The Society for propagating the Goſpel among the Indians and others in North-America. This was inſtituted at Boſton, in the State of Maſſachuſetts, in the year 1787, in conſequence of a commiſſion being granted to certain gentlemen in that town, from the ſociety in Scotland for propagating Chriſtian knowledge. Stimulated by this circumſtance, a number of pious and public ſpirited individuals aſſociated, and took the title given at the beginning of this article. They have had at their command funds to a pretty large amount, obtained from collections made from churches and individuals of that ſtate, as well as from teſtamentary bequeſts of zealous chriſtians. In the year 1798, they had three miſſionaries among the Indians. They had likewiſe a number of ſchools, in which the Indians were taught to read; and they had obtained the tranſlation of a catechiſm into the Indian language, which was printed and diſtributed among thoſe who were able to uſe it. Beſide this, they had given away more than five hundred volumes of books, to ſuch of the Indians as had been taught, or were learning to read.

They have alſo ſent out ſeveral miſſionaries to preach the goſpel to the white inhabitants, in the deſtitute parts of the ſtate; and have diſtributed more than eight thouſand volumes of pious books to the poor people, among whom the miſſionaries have laboured. Conſiderable ſucceſs both among the Indians and the white people, has rewarded the exertions of this ſociety

6. The Maſſachuſetts Miſſionary-Society. This was inſtituted in the year 1799, and is yet in its infancy. Its

funds, however, are increaſing, and in the ſummer of the year 1800, they had appointed four miſſionaries.

7. There are two other Miſſionary-Societies in the ſtate of Maſſachuſetts, as well as one in the ſtate of New-Jerſey, of whoſe funds, efforts, and proſpects we regret that we are not able to make a ſtatement.

8. The Moravian Brethren, or Society of the Unitas Fratrum. Of this inſtitution it will be neceſſary to ſay but little, as their own account of the ſucceſs of their miſſions is printed, and is well known to the Chriſtian world. In this country they have not been leſs zealous than in other regions. Their labours among the Aboriginal Nations of this continent have not only been unwearied, but probably more ſucceſsful, than thoſe of any other ſociety of Chriſtians.

9. The Baptiſts in the United States have been both zealous and ſucceſsful in preaching the goſpel among thoſe who are periſhing for lack of knowledge. On the frontiers of our country their exertions have been vigorous, and the effect of them great. They have not at preſent any perſon employed on an Indian miſſion. But among the black people in the ſouthern part of the American Union, they have a large number in the communion of their church. In the ſtate of Georgia, in particular, they have two or three regularly organized churches, compoſed wholly or chiefly of the African race. They are alſo making arrangements to extend ſtill more widely and ſyſtematically their miſſionary efforts.

10. The Weſleyan or Arminian Methodiſts have been ſecond to none in zeal and induſtry, in carrying the goſpel to all who are deprived of it, except the Indians. Among the blacks and the poor people of European deſcent, whether in the interior, or on the borders of theſe ſtates, perhaps none have been ſo frequently as they the pioneers of religion; and their ardent and unwearied exertions have added multitudes to the communion of their church. The leading religious opinions embraced by the various denominations, who, as ſtated above, are engaged in Miſſionary Undertakings, are thoſe which were generally taught and embraced at the reformation from popery: and in which the trinity and equality of perſons in the undivided Godhead,—the deep depravity of man by nature,—the imputed righteouſneſs of Chriſt, as the only meritorious cauſe of a ſinner's juſtification in the ſight of God,—and the renovation of the human heart by the influences of the Holy Spirit of grace, as eſſentially neceſſary to genuine holineſs,—form the prominent and commanding features of the whole ſyſtem. It ſhould be mentioned, however, that theſe doctrines are held with various modifications by the ſeveral Chriſtian denominations that have been ſpecified; and that the Methodiſts, in particular, attribute more than the other Sects to the agency of man in the work of his ſalvation.*

The Civil Government of this country has never thrown any impediment in the way of miſſionary enterprizes, and, in ſending miſſions to the Indians, it has even afforded ſome aſſiſtance. Some of the officers of government have decidedly countenanced and encouraged the undertaking.

The great difficulty with us is, to obtain men well qualified for the office of miſſionaries, eſpecially to the Indian tribes. This has much circumſcribed the efforts that might, and that probably would, otherwiſe have been made. We hope, at preſent, that there is reaſon to expect that this hindrance will be diminiſhed, if not wholly removed.

From the ſtatement now finiſhed you will perceive, that in the United States of America, the Great Head of the Church has put it into the hearts of many of his people to labour, with diligence and earneſtneſs, to extend the ſavour of their Redeemer's Name, among the ignorant, the deſtitute, and the vicious; that their ſucceſs has already been encouraging, and that their future proſpects are highly animating.

Allow us now to propoſe to you a few queſtions, to which we would ſolicit your anſwers, as ſoon as you may find leiſure to make, and opportunity to tranſmit them. The queſtions are the following:—How long has your Society exiſted? What were the Circumſtances and Motives that led to its Inſtitution? What are your leading Religious Principles? What Obſtacles or Difficulties have you had to ſurmount? Have any oppoſed you, by Writing, or by governmental Intereſt? What are your Funds? What is the Number of your Miſſionaries? Are they all men of Education, or not? What Inſtructions do you give to your Miſſionaries? What are the Places to which you have already ſent Miſſions, and what other Places do you contemplate for them? What has been your Succeſs hitherto? What are your Hopes and Proſpects for the future? What Advice can you give to us? By Anſwers to theſe Inquiries, and by any other uſeful Remarks that you may think proper to make, you will greatly oblige us.

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* Our Doctrine is, that man may reject the counſel of God againſt himſelf, and continue in impenitence and unbelief; or that, thro' the divine grace, he may obey the heavenly call, and turn to God in repentance and faith. In other words, as we believe that "God worketh in us to will and to do of his good pleaſure;" ſo we alſo believe that it is therefore our indiſpenſable duty, through his divine help, without which we know we can do nothing, to "work out our own ſalvation with fear and trembling."

We have nothing further to add, but our intreaties and our hopes that your prayers may be united with ours, and moſt fervently offered at the Throne of Grace that God may give the heathen to his Son for an inheritance, and the uttermoſt parts of the earth for his poſſeſſion: and that he may ſpeedily become King of Nations as he is King of Saints.

By order, and on behalf of the Standing Committee of Miſſions,

Ashbel Green, Chairman.

Philadelphia, April 28, 1804.

POETRY.

TO-MORROW.

By Mr. N. Cotton, M. D.

TO-MORROW, didſt thou ſay?
Methought I heard Horatio ſay, *To-morrow.*
Go to!—I will not hear of it,—*To-morrow!*
'Tis a Sharper, who ſtakes his penury
Againſt thy plenty;—who takes thy ready caſh,
And pays thee nought, but wiſhes, hopes, and promiſes;
The currency of idiots! injurious bankrupt,
That gulls the eaſy creditor!—To-morrow!
It is a period no where to be found,
In all the hoary regiſters of time,
Unleſs perchance in the fool's calendar.
Wiſdom diſclaims the word, nor holds ſociety
With thoſe who own it. No, my Horatio!
'Tis Fancy's child, and Folly is it's father;
Wrought of ſuch ſtuff as dreams are; and baſeleſs
As the fantaſtic viſions of the evening.
But ſoft, my friend! arreſt the preſent moments;
For, be aſſured, they all are errant tell-tales!
And, though their flight be ſilent, and their path
Trackleſs, as the wing'd couriers of the air,
They poſt to Heaven, and there record thy folly:
Becauſe, though ſtation'd on the' important watch,
Thou, like a ſleeping, faithleſs centinel,
Didſt let them paſs unnotic'd, unimprov'd.
And know, for that thou ſlumber'dſt on the guard,
Thou ſhalt be made to anſwer at the bar
For every fugitive: and, when thou thus
Shalt ſtand impleaded at the high tribunal
Of hoodwink'd Juſtice, who ſhall tell thy audit?
Then ſtay the preſent inſtant, dear Horatio;
Imprint the marks of wiſdom on it's wings.
'Tis of more worth than kingdoms! far more precious
Than all the crimſon treaſures of life's fortune.
Oh! let it not elude thy graſp! but, like
The good old patriarch upon record,
Hold the fleet angel faſt, until he bleſs thee.

THEOCRITUS: Imitated.

By the late Mr. James Hervey.

WHEN Snows deſcend and robe the fields,
In Winter's bright array;
Touch'd by the Sun, the luſtre fades,
And weeps itſelf away.

When Spring appears, and violets blow,
And ſhed a rich perfume,
How ſoon its fragrance breathes its laſt!
How ſhort-liv'd is the bloom!

Freſh in the morn, the Summer roſe
Hangs withering 'ere 'tis noon,
We ſcarce enjoy the balmy gift,
But mourn the pleaſure gone.

With gliding fire an evening ſtar
Streaks the Autumnal ſkies,
Shook from the ſphere, it darts away,
And, in an inſtant, dies.

Such are the charms that fluſh the cheeks,
And ſparkle in the eye;
So, from the lovely finiſh'd form,
The tranſient graces fly.

To this the Seaſons, as they roll,
Their atteſtations bring:
They warn the fair; their every round
Confirms the truth I ſing.

Methodist
Historical Society
Southern California - Arizona
Conference

METHODIST MAGAZINE

Ridley sc

Mr. JOHN CRICKETT,

Aged 66, Preacher of the Gospel.

THE METHODIST MAGAZINE,

FOR APRIL, 1805.

BIOGRAPHY.

A ſhort Account of the Right Honourable Lady ELIZABETH HASTINGS.

THE Right Honourable the Lady Elizabeth Haſtings was, by her mother's ſide, grand daughter of Sir John Lewis, of Ledſtone, in the county of York, baronet, and daughter of Theophilus, the 7th Earl of Huntingdon. There was a dawn of her future ſplendour in her moſt early years; a ſweetneſs of countenance, ſomething in it both great and lowly, an ingenuous diſpoſition, an aptneſs of underſtanding, a benevolent ſpirit, a devout frame, and a ſolemn ſenſe of divine things. Her footſteps ſlipt not in the moſt dangerous parts of life; ſhe did not then follow the world in its vain amuſements, but kept cloſe to the baptiſmal vow, as ſhe was progreſſively taught, and as ſhe underſtood it. She ſpent much of her time in holy employments in private. Her active life moſt conſpicuouſly commenced after the death of her brother, the Right Honourable George, Earl of Huntingdon, when her excellencies ſhone out by what has often proved in others the extinction of good, the acceſſion of a large fortune. Her great accompliſhments attracted the affections of ſeveral of the nobility; but ſhe choſe a ſingle life, both that, being ſole miſtreſs of her eſtate, ſhe might ſee that a wiſe and religious uſe was made of it, and becauſe ſhe thought ſhe ſhould thus have fewer hinderances in the purſuit of holineſs.

The higher claſs of perſons were ſome of them wonderfully charmed and divinely impreſſed with beholding her ſpirit and conduct; the lower claſſes were informed by her wiſdom, and cheriſhed by her alms. Her attendance and apparel were ſuch as became her ſtation. She poſſeſſed her body, as the temple of the Holy Ghoſt, in ſanctification and honour; her ſupport of it by meat, and drink, and ſleep, was ever bounded by neceſſity.

She begun every day with ſupplications and interceſſions in private, praying with all diligence, with a recollected ſpirit, and with fervency. Little intermiſſion was there of this duty of prayer, as ſhe attended every where to the all-ſeeing eye of God upon her, had her affections ſet upon things above, and was carried up with holy longings and aſpirations towards him.

So well ſhe knew the great importance of prayer; that ſhe made the moſt plentiful proviſion for the practice of it, as for herſelf, ſo for all her family, having all that were in it called together four times a day, unleſs they were detained by neceſſity, to the worſhip of God. And well was it for thoſe ſervants, whoſe lot fell within her walls; for there was every thing for them that might do them good; a kind, bountiful, compaſſionate miſtreſs, preſiding over them with the diſpoſition of a parent, providing for the improvement of their minds and behaviour, and uſing every art to bring them to real religion. As her great talents were calculated to turn many to righteouſneſs, ſo were they ſucceſsful; and ſhe was very inſtrumental in enlarging the borders of Chriſt's kingdom. She delighted greatly in public worſhip, and conſtantly attended it; and her behaviour there was ſolemn and grave, and clear of phariſaical affectation.

The Word of God was a lanthorn to her feet, and a light unto her paths: Her delight was in the law of the Lord, and every day was her ſtudy in it. She held the Bible to her heart, as a mirror to her face, to take in its quickening virtue, to find out all her ſpots and blemiſhes. The other books which ſhe uſed, were wiſely choſen, the doctrines of which were ſound and ſalutary: Theſe were much in her eſteem, and often in her hands, to learn from them, and to examine herſelf by them; comparing ſpiritual things with ſpiritual, and ſearching into her heart, and weighing it as in a balance.

In her converſation ſhe watched with penetration and eagerneſs to turn the diſcourſe upon religion, and when that was once gained, then was ſhe in true enjoyment of ſpirit, and placed in her natural element.

Such were her abilities and principles, that very many conſulted her in matters of importance, who were well qualified to give advice to others. She held all her capacities and powers, and all her fortune, continually upon the ſtretch for the good of all; weeping with them that wept, rejoicing with them that rejoiced, given to hoſpitality, diſtributing to the neceſſities of others, eſpecially of ſaints; having joy at the converſion of a ſinner, or the leaſt appearance of it. She had a very peculiar care for the poor, the fatherleſs, the widow, the ſtranger, and him that had no helper: the lame, the halt, and the blind. The bent of her ſpirit ever lay towards theſe: She had a ſhare in all their ſufferings, ſhe would enquire into their hiſtory with as much poverty of *ſpirit* as they were in of *outward condition*; ſhe would ſtudy their particular caſes, and put them into a way of doing better; ſhe would viſit them in ſickneſs, and bear the expences of it; ſome of theſe were ever in her court, or in her houſe, and frequently in great numbers; it was no neglect of her's, if any one went away unrelieved with meat, phyſic, raiment, or money, and many times a ſingle perſon would receive all. Many that lived at a diſtance had yearly allowances, and large ſums were often ſent into remote parts of the kingdom. Her ſtill larger donations were fixed penſions to reduced families, exhibitions to ſcholars in the Univerſities, the maintenance of her own Charity-Schools, and contributions to others, diſburſements to the religious Societies for propagating the Goſpel in foreign parts, and for promoting Chriſtian knowledge at home, for the erection and decorations of Churches, and for the augmentation of ſmall Livings. Add to theſe, free and frequent remiſſion of ſmall debts in caſe of ſtraitneſs or inſolvency, and great acts of generoſity to relations and others; ſuch as five hundred a year to one relation, three thouſand pounds to another; and three hundred guineas to a Lady whoſe fortune had been impaired. It is amazing how all this was done with leſs than three thouſand pounds a year; but the peculiar bleſſing of God was upon her, and upon all that ſhe had, according to her faith, and ſhe was a great miſtreſs of all the parts of economy, and her own conſumption was but ſmall.

After all, this Lady conſidered that the great ſcene of religion lies within; accordingly, her eye was ever upon her heart, to ſee that her principles were cleanſed from evil mixtures, from ſelf-love, and vain-glory. She was continually ſeeking the renewal of her ſoul in righteouſneſs by acts of faith in the blood of her Redeemer, by reckoning her own righteouſneſs as nothing, and renouncing all dependance upon it; and ſhe carefully marked her failings, and daily committed them to writing, and lamented them with tears of repentance. It is difficult to think that Mary Magdalene herſelf was more abundant in the effuſion of tears. She was careful to keep her ſpirit always in a recollected ſtate, and herſelf in continual readineſs to lie down in death, even in the midſt of life, and in perfect health. Thro' a ſeries of almoſt thirty years, ſhe, in this great manner, let her light ſhine before men, and ſtood the bright example of every chriſtian grace; but could never endure to hear a word in her own praiſe; and when ſome of the fineſt pens in the kingdom were about to have diſplayed her worth, the deſign was laid aſide, entirely by her own oppoſition.

Let me remind you, Reader, that Chriſtianity is one and the ſame thing to every perſon, and every man and woman are tied, at their utmoſt peril, to the vital and eſſential parts of it, namely, to a living faith in the Lord Jeſus Chriſt, and a diligent labour to perfect that holineſs which he hath taught us. All indeed have not the ſame ability to do good, nor the ſame time at command, but the grace of Chriſt is ſufficient for all to make them holy and heavenly-minded, and to enable them to do ſome good in the world.

This Lady lived and died in the communion of the Church of England. It was therein ſhe arrived at her great growth and attainments in holineſs, which were known and confeſſed by all. She ever held our Church to be moſt excellent, and eſteemed its firſt Founders who drew up the Liturgy, Articles, and Homilies, to be as great and holy men as ever ſat in council ſince the Apoſtles' days.

To proceed now to the account of her illneſs and death. In early life ſhe received a bruiſe in her right breaſt: It left behind it a ſmall inward tumour, but did not give much trouble, nor ſenſibly increaſe, until about twenty years before her death. Application was then made to a reverend gentleman, highly eminent for his ſkill in ſurgery, who, upon examination, was clear in his judgment, that there was an abſolute neceſſity that the affected part ſhould be ſeparated from the body. She poſſeſſed great and conſtant meekneſs and tranquility, without any change of temper, and with cheerfulneſs hardly to be believed, until the time of the operation, being indifferent for life or death. During the operation, no reluctancy did ſhe ſhew, no ſtruggle nor even complaint did ſhe make; ſo aſtoniſhingly was ſhe ſupported by the power of religion! The night following was not, indeed, a night of much ſleep, but of truly heavenly reſt, a night of thankſgiving to her God, for the viſible demonſtration of his power in her, and for her every bleſſing, wherein ſhe exerciſed all her powers in the acts of adoration, love, and gratitude. In this her weakly condition, ſhe was much employed in ſecuring all her ſettlements, that all her holy, wiſe, and good purpoſes might be attended with execution and effect. Her diſtemper increaſed, to the much greater affliction of thouſands of others, than of her that bore it. She conſidered that her own ſufferings were infinitely ſhort of the agonies that her Saviour endured for her upon the croſs: Her hope was full of immortality, and the eternal weight of glory, now in full view, made all her afflictions light. She was much in prayer, endeavouring to do good to the ſouls of others. Becauſe her houſhold mourned and refuſed comfort, therefore ſhe was cheerful, that they might ceaſe to weep; and, for a pattern to them, when in diſtreſſing circumſtances, ſhe made no complaints, which a mortal creature could ſuppreſs.

In this near and certain approach of death, her cheriſhing warmth, like the ſun's, reached thoſe at a diſtance, tho' it was moſt felt by ſuch as were near; witneſs the many letters that ſhe wrote, and dictated to others, when unable to write, full of ſweet counſel, and preſſing home the bleſſedneſs and neceſſity of true religion; witneſs the great number of perſons, of all conditions that came to her houſe to behold in her the living power of religion, and to be benefitted by her wiſdom, with whom ſhe wou'd continue in heavenly converſation as long as ſhe had ſtrength to ſpeak. Many, it may be, have dated their entrance into *ſpiritual life*,

life at, or near the end of her *natural* life. At other ſeaſons, ſeeking out and drawing to her the company of holy perſons, refreſhing and warming her ſpirit at the ſight of them, ſhe and they mutually received and gave light, heat, comfort, and ſtrength; at the ſame time, having their ſpirits mingled, and holding communion with all the ſaints upon earth and in heaven; her alms, all along, under her own neceſſary increaſe of expence, driving on, as the waves of a ſwelling river: "Where," ſhe would often ſay, "is there a poor member of Chriſt, whom I can comfort and refreſh?"

By the power of faith ſhe had overcome death; and found its ſting taken out; ſhe had walked by the law of the Lord, and he ſpoke peace to her ſoul, and ſtrengthened her by aſſuring her, that as he had long brought her up in his nurture, and was putting his laſt hand to the finiſhing his own work, ſo the gates of heaven were ready to be opened for her entrance into his reſt.

Her Ladyſhip's life was now in its laſt vibrations; but her lamp and her life muſt be extinguiſhed together, and ſhe muſt occupy until her Lord comes. Accordingly, ſhe called her houſhold together, to ſtrengthen and enforce, by her dying counſels, every thing ſhe had done, or ſhewn them before; and would have extended the ſame care to all the village, but was reſtrained by the Phyſician. The laſt offices of the Church were miniſtered to her in the moſt ſolemn manner, by the Vicar of the Pariſh, whom ſhe held in great honour. And now, behold! all the company was caſt into aſtoniſhment; the miniſter, and all preſent, were almoſt ready to think they ſhould ſee the bright meſſengers that were diſpatched to take charge of this favourite of heaven, whoſe ſpirit had now pierced thro' the veil of her fleſh, and, in ſome ſuch manner as Stephen, ſaw the heavens opened, and Jeſus ſtanding at the right hand of God. Her Ladyſhip was in tranſports, quite melted down with impreſſions of glory; her eyes, tho' languiſhing under years and ſickneſs, were wonderfully bright, and ſhe broke out with a raiſed accent, in theſe or the like words; "O Lord, what is it that I ſee! Oh the greatneſs of the glory that is revealed in me!—that is before me!" And after ſhe had ſaid this, ſhe fell aſleep in the Lord, in the year 1740, and near the 60th year of her age.

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A ſhort Account of the Life and Death of RICHARD MURLIN.

MR. RICHARD MURLIN was brother to Mr. John Murlin, well known in the Methodiſt connexion by the name of "the weeping prophet," on account of that peculiar tenderneſs of ſpirit which he manifeſteſt in his uſual addreſſes to mankind from the pulpit. The ſubject of this Memoir was an old diſciple. It appears he firſt heard the Methodiſt Preachers in the year 1751. He went at the earneſt entreaty of his brother, who had previouſly experienced a ſaving change of heart, and had joined the Society. His principal intention in going the firſt time to hear the word, was to find ſomething to cenſure in the preacher, or his doctrine. In this he was diſappointed; for altho' he was not convinced of ſin; yet he was conſtrained to acknowledge, that the diſcourſe delivered was ſcriptural and good.

The next time he heard preaching, an arrow of conviction pierced his heart. The wound was deep, and the anguiſh of his ſoul indeſcribable. At this time he kept a public-houſe; and finding his employment unfavourable to a work of grace in his ſoul, he relinquiſhed it almoſt immediately. The next time he heard the word, which was from Mr. John Roberts, he felt an hope that God would have mercy upon him; and about that time, joined the Society.

One day, returning from his work, he found his family from home, and the door of the houſe locked. He went into a field at ſome diſtance. Here he read Mr. Charles Weſley's Sermon on Eph. v. 14, "Awake, thou that ſleepeſt," &c. While reading, his diſtreſs increaſed, and in an inſtant he loſt the uſe of his ſpeech and ſight: He fell upon his knees, and groaned in ſpirit before God. His ſight ſoon returned; and opening the ſermon, the firſt words which caught his eyes, were the following, "Thy light ſhall break forth as the morning, and thy darkneſs be as the noon-day. And in that day it ſhall be ſaid unto thee, ariſe, ſhine, for thy light is come," &c. With theſe laſt words, the bleſſing of peace and conſolation was conveyed to his ſoul. His heart was free. He ſprung upon his feet; ran home, and declared what God had done for him. He expected that all around him would join with him in praiſing God upon his account; but, alas! he ſoon diſcovered his miſtake. All his family, except his brother, oppoſed him. The parſon of the pariſh preached publicly againſt him, and againſt the dreadful errors of inſpiration, and remiſſion of ſins! Even the Society, which had been but lately formed, and the members of which, altho' they avoided outward ſin, yet had but very little experimental religion, were, by no means, friendly to him; as the knowledge of ſalvation, by the forgiveneſs of ſins, appeared to them to be a thing altogether myſterious, and not attainable in this life.

He ſoon received the travelling preachers into his houſe; and continued to be the firm friend of Methodiſm till the laſt. He built a preaching-houſe at his own expence; and was the principal ſupport of the cauſe of God at Queen's, till the day of his death. And it would be injuſtice to his memory to omit obſerving, that, with a view to perpetuate the preaching of the Goſpel at

Queen's, he has bequeathed the preaching-houſe, &c. in his Will, to the Methodiſt Connexion, with a ſmall ſum weekly for the ſupport of the cauſe in that place.*

He had been complaining for ſome time of an increaſing weakneſs, the natural reſult of old age. But upon his return from St. Cullomb, whither he had gone to attend the market, he was taken very ill upon the road. It was with difficulty he could ſit upon his horſe: He diſmounted, hoping he could walk better than ride; but, attempting to walk, he fell down upon the road, without being able to riſe again. In this ſituation he remained till a perſon coming that way with a cart, took him up, and carried him home. He continued to grow worſe every day, till his affliction terminated in death.

I ſaw him about a week after he was firſt taken ill; when part of his converſation was as follows. "I feel no condemnation, no doubt, no fear." And he repeated that verſe of the hymn, "No condemnation now I dread," &c. He added, "I feel the Spirit of God within me, and he will bring me triumphant thro'. It is an hard paſſage; but I hope it will not be long. I will wait with patience till my change come." I repeated theſe words, "Behold, I come quickly." He inſtantly replied,—"and my reward is with me. Jeſus is here. He has told me, he will never leave me. I can never raiſe the theme of his praiſe high enough." He earneſtly exhorted thoſe who ſtood by his bed-ſide, to begin the great work of preparation for eternity betimes, and ſaid, "*Now, now* is the time; *to-day*, no to-morrow Bible has been printed yet: The work muſt be done here, or it never can be done. The blood of Chriſt cleanſes from all ſin. I love every one, but I love Chriſt beſt of all; and Chriſt loves me. I ſhall ſoon change my company." And then with uncommon ardency, he cried, "What ſhall I do to promote the glory of God? Lord, raiſe me higher, even to Mount Piſgah! Let me not only ſee the land; but let me enjoy it." He ſeemed at this time to be very happy, and ſaid, "O! I find the Lord in my heart: The Lord bleſs you, my friend, and bleſs the word. I have been praying that God would ſearch the corners of my heart, to ſee if there be any thing amiſs: The anſwer is, "It is done." O what ſtrange things I ſhall ſee! but they will be good things, heavenly things. Jeſus waits to give the welcome word: Oh! that all the world knew Jeſus; that all the world might love him! What fools mankind are! Jeſus has promiſed to be with me to the end, and that is enough; yea, to be with me for ever."

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* His houſe, ſituated cloſe by the great turnpike-road, to the Weſt of Cornwall, was always open to the followers of Chriſt, whether preachers or others, who choſe to call as they went that way; on which account it went by the name of THE PILGRIMS' INN.

When I was about to take my leave of him, he ſaid, "May my every breath be praiſe and thankſgiving! May every inch I move be towards heaven. I ſhall wait with patience till my change come. Give my love to the people round the circuit; and tell them, (I hope I am not wrong,) I am going to glory."

Towards the laſt, his ſufferings were uncommonly ſevere: Satan took the advantage of this circumſtance, and violently aſſaulted him. His ſoul was brought into great heavineſs. This, no doubt, was neceſſary to give it a brighter poliſh for the pure regions of immortality. I ſaw him a few hours before he died, when his mind was more eaſy. He appeared to ſuffer much; and it was with difficulty I could underſtand what he ſaid. I heard him diſtinctly ſay, "Jeſus hath died, and God is love." His pains abated, and his comfort increaſed as his end approached; when he, at laſt, quietly fell aſleep, in the eighty-ſeventh year of his age: Full of good fruit, and full of days.

St. Auſtle, May 27, 1804. JAMES ANDERSON.
Cornwall.

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DIVINITY.

A SERMON on NUMBERS XXIII. 23.

[*Concluded from page* 116.]

WHAT an admirable work is Methodiſm, conſidered in itſelf! A *holy* work: It has not been a polemical conteſt about modes, ceremonies, and creeds; but the effecting the new creation. It is the bringing ſinners to repentance, converting them from ſin; it is the renovation of their hearts in righteouſneſs and true holineſs; giving them an inheritance among them who are ſanctified thro' faith in Jeſus Chriſt. A *ſcriptural* work: The firſt inſtruments, who were ſeeking the knowledge of the truth, inveſtigated its pure perennial fountain, the Bible. There they found thoſe doctrines which they happily experienced to be effectual to ſalvation, and they could not but declare them to others. They and their ſucceſſors have been in this reſpect, 'Men of one book;' appealing, for the evidence of their teſtimony, to the word and teſtimony of God.—A *deep* work: It is poſſible for the truth to be maintained, but at the ſame time, held in a ſuperficial, or partial manner. The aim of Methodiſm is to ſecure the truth, the whole truth; to complete the ſuperſtructure, advancing from repentance toward God, to faith in Chriſt, and on to holineſs, without which no man ſhall ſee the Lord. The doctrine of univerſal holineſs is the badge, the glory, the palladium of Methodiſm, the royal diadem in her hand. An *extenſive* work: This thing was not done in a corner. The glories of it are not circumſcribed within the limits of a buſhel. No. They have enlightened the whole houſe: Not only have they illuminated every part of this nation, but, diſtant continents and iſles of the ſea. Can we forbear admiring the rapid increaſe both of the velocity and the magnitude of this ſtone, cut out without hands! Methodiſm, were it perſonified, might adopt the language of Wiſdom,* "I came out as a brook from a river, and as a conduit into a garden. I ſaid, I will water my beſt garden, and will water abundantly my garden-bed. And lo, my brook became a river, and my river became a ſea. I will yet make doctrine to ſhine as the morning, and will ſend forth her light afar off. I will yet pour out doctrine as prophecy, and leave it to all ages for ever."

What *Means* has God uſed to accompliſh this work! means, ſpecially, incontrovertibly his own, from firſt to laſt, and in every department. Our ſpiritual and temporal plans had not been preconceived in the beginning. There were no well-projected ſchemes. Our preachings, prayer-meetings, bands, claſſes, love-feaſts; our quarterly-meetings, diſtrict-meetings, conferences;—our claſs-monies, yearly-collections, ſubſcriptions for the maintenance of our ſupernumeraries, and ſuperannuated preachers, and for the ſupport of Kingſwood-School;—theſe all grew out of providential circumſtances.

What *Inſtruments* has God employed to carry on this work! Inſtruments peculiarly fit for the ſervice. "Let us now praiſe famous men, and our fathers that begat us. The Lord hath wrought great glory by them, thro' his great power from the beginning: Such as did bear rule, men renowned, giving counſel by their underſtanding, and declaring prophecies; leaders of the people by their counſels, and by their knowledge of learning meet for the people, wiſe and eloquent in their inſtructions. Their bodies are buried in peace, but their name liveth for evermore."† Such were the firſt inſtruments; men of ſtrong natural and highly-cultivated parts, able ſcholars, critical grammarians, ſound logicians, and elegant poets; and all this preparatory work was accompliſhed by Providence, long before our Moſes and Aaron were ſent into Egypt, to preach deliverance to the captives. Theſe qualifications were expedient; by them, our illuſtrious fathers "took care of the temple that it ſhould not fall, and fortified the city againſt beſieging." Providence has, in continuance, provided the Methodiſt Connection with the help of many men of ſound ſenſe and learning, who have been well able to repel the aſſaults of every enemy. But the generality of the inſtruments have been men of common minds, and plain manners. Taught of God, they have been enabled to teach others, who were ignorant and out of the way. They have been remarkable for pureneſs of intention and ardour of zeal; and not leſs diſtinguiſhed

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* Eccleſiaſticus xxiv. † Eccleſiaſticus xliv.

for their capability of illuſtrating, and confirming, not merely the plaineſt, but the ſublimeſt parts of divinity, in a manner which commends their miniſtry to every man's conſcience in the ſight of God. They may, with propriety, bear the appellation given to the moſt ancient meſſengers of the Lord,—they are "Seers;" having, by the beſt evidence, an inſight into the truths they preach, namely, by a divinely enlightened mind. And, like the Baptiſt, they are not only "a voice crying," but "lights ſhining,"—their conduct confirming their teſtimony.

What *Subjects* has God wrought upon! Perſons of every character, in all claſſes of Society. While we have ſaints in our Cæſar's houſehold, we do not deny that the poor among us have the goſpel preached unto them. Natives of different countries and divers climes, are brought to ſit down together in the kingdom of grace; and people of previous religious prejudices, and various church-communions, have bid adieu to their bigotry, and become one in Chriſt. This, perhaps, may be deemed the moſt ſtriking effect of all; for not only does the wolf dwell with the lamb, and the leopard lie down with the kid; but Ephraim ceaſes to envy Judah, and Judah to vex Ephraim. The name of Methodiſm is "Beauty and Bands." Are we not juſtified in adopting the words of Balaam, while we behold ſuch a ſcene before our eyes? "How goodly are thy tents, O Jacob, and thy tabernacles, O Iſrael! As the valleys are they ſpread forth, as gardens by the rivers' ſide, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beſide the waters. Bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee. According to this time it ſhall be ſaid, What hath God wrought!"

Will you, my dear hearers, be candid with yourſelves? Is there cauſe for admiration on account of this work being wrought in your ſouls? Are you loſt in aſtoniſhment at all the good and great things the Lord has performed in you? Are you, like dejected David, crying out with wonder, "And is this the manner of man, O Lord!" like aſtoniſhed John, exclaiming, "Behold what manner of love the Father hath beſtowed upon us!" Like enraptured Zechariah, exulting, "How great is his goodneſs, and how great is his beauty!" On the ſublime ſubject of Redemption, you may freely expreſs your admiration, without fearing you may be thereby expoſed to a charge of ignorance. Not to wonder, would be the ſtrongeſt indication that you merited ſuch a reproach. Here, the more you know, the more you muſt admire. All is grand, magnificent, ineffable. Eye had not ſeen, ear had not heard, neither had the heart conceived this myſtery, till the Almighty turned aſide the impenetrable veil, that had hidden it from the prying ken of all finite beings. God revealed this free diſpenſation of his unſpeakable gift, this diſplay of his manifold wiſdom, this communication of the unſearchable riches of

Chriſt, the immenſe expanſion of the love of Chriſt which paſſeth knowledge,—all iſſuing in joy unſpeakable and full of glory.

What a theme for eternal admiration! We now ſee the living waters of the ſanctuary guſhing forth from the temple, deepening, and widening, and communicating life and fertility in their progreſs; but we ſhall ſoon ſee them ſwelled into an infinite ocean. Standing on the brink, we ſhall for ever exclaim, with enraptured ſaints and angels, "O the depth of the riches both of the Wiſdom and Knowledge, both of the Mercy and Love of God!" Nearly connected with admiration is,

III. GRATITUDE,—of which the text may be conſidered as the expreſſion. "What hath God wrought!" Admiration contemplates the object at a diſtance: Gratitude approaches, appropriates, and makes the object its own. Admiration may be calumniated, as "the daughter of ignorance;" and Gratitude may be contemned, as a mean virtue of deſpicable parentage: So it has been treated by a living philoſophical "Enquirer:" But ſurely it poſſeſſes real excellence, or why has its oppoſite been always held as one of the blackeſt vices? Draco, whoſe laws were written in blood, made Ingratitude a capital offence. A greater than Draco, ranks the ungrateful with the moſt abominable characters, whoſe appearance in the world marks the laſt perilous times: "Unthankful, unholy," &c. As if Ingratitude were a crime he hardly knew how to forgive, God ſays, "How ſhall I pardon thee for this? Thy children have forſaken me, when I had fed them to the full." Let cold ſpeculators philoſophize on the qualities and quantities of moral excellence in thoſe virtues they deſpiſe; let the unthankful form their aſſociations, and be aſſociated by the juſt judgments of heaven, with the unholy, with boaſters, with the proud, with blaſphemers, truce-breakers, falſe-accuſers, inconſtant, fierce, deſpiſers of thoſe that are good, traitors, heady, high-minded, lovers of pleaſure more than lovers of God;—ſtill praiſe is comely for the upright. O give thanks unto the Lord, for he is good, and his mercy endureth for ever. Gratitude is the moſt pleaſing exerciſe of the mind, and the covenant of grace is peculiarly adapted to excite it in the higheſt degree. In the new covenant all is benefit, freely and exuberantly beſtowed upon the unworthy. We are, therefore, called upon, by the innumerable mercies of God in Chriſt Jeſus, to be thankful unto him, and to ſpeak good of his Name.* All God hath wrought for and in the Church in times paſt, as well as what he is effecting at this period, ought to fire our gratitude, becauſe the whole is beneficial to us.

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* "The ſame principle which is touched with the kindneſs of a human benefactor, is capable of being affected by the divine Goodneſs, and of becoming under the influence of that affection, a ſource of the pureſt and moſt exalted virtue. The love of God is the ſublimeſt gratitude." Paley's Moral Philoſophy, Vol. 1, page 281, 13th Edition

What we have heard of the Work of God in paſt ages, ſhould excite thankfulneſs, for it becomes an encouragement to our faith and hope, to our prayers and efforts. It was ſo to the Church, in a ſeaſon of affliction: "We have heard with our ears, O God, our fathers have told us, what work thou didſt in their days, in the times of old. Ariſe for our help." And in another time of diſtreſs, "Awake, awake, put on ſtrength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it, that cut Rahab, and wounded the dragon? Art thou not it which dried the ſea, the waters of the great deep, that made the depths of the ſea a way for the ranſomed to paſs over. Therefore, the redeemed of the LORD ſhall return, and come with ſinging unto Zion." And from thus reflecting on his former manifeſtations of goodneſs and power, have many individuals thankfully derived comfort and encouragement. Aſaph, brought to the loweſt depth of mental anguiſh, after deprecating his final and eternal rejection from God, found relief in this way. "And I ſaid, This is my infirmity: But I will remember the years of the right-hand of the Moſt High. I will remember the works of the Lord: Surely, I will remember thy wonders of old."

What we have ſeen of the Work of God in our own day, demands thankfulneſs. What hath he wrought, at home and abroad! What heavenly light is diffuſed! What moral influence thereby brought into exertion! What evils prevented! What judgments averted! What multitudes of ſins covered, and ſouls ſaved from death! What accumulation of joys to angels! What triumphs obtained by grace! What glory redounding to God!

What we experience of the work of God in our own ſouls, muſt ſurely lay us under great obligations to be thankful; eſpecially if we have obtained mercy, if delivered from going down to the pit, if filled with joy and peace thro' believing, if enabled to work the works of God, if kept from all evil that it may not grieve us, if our heart and affections are in heaven, and we have the precious earneſt of the inheritance in light. "Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy Name: Bleſs the Lord, O my ſoul, and forget not all his benefits; who forgiveth all thy iniquities, who healeth all thy diſeaſes; who redeemeth thy life from deſtruction, who crowneth thee with loving-kindneſs and tender mercies."

For THE IMPROVEMENT of this diſcourſe, permit me to make the following remarks.

Firſt. *This work of ſaving ſouls, is the work of* GOD HIMSELF. “*What hath* GOD WROUGHT!” Here the well known maxim[*] is not violated, for the divine Being is not introduced to effect that, of which an inferior agent is equal to the performance. He himſelf claims the character and the honours of the Saviour of men. He connects the grand achievement with his incommunicable Name, implying, not only that none ſhould ſhare with him the honours of ſalvation, but that none other could effectuate ſuch a ſtupendous work: “I, even I am JEHOVAH, and beſide me there is no Saviour.” This work is *all* of God: The projection, the execution, the completion. He who gave his Son, wrought by his Son; he who gives the Spirit, works by the Spirit; he who works in us to will, works in us to do. All things are of God. I am the Alpha, and the Omega.—This is the *greateſt* work of God. As the ſoul is ſuperior to the body, eternity to time,—ſo much ſuperior is the work of ſalvation, to all the arrangements in the courſe and conſtitution of nature, and in the whole economy of Providence in the maintenance and government, the continuance, or annihilation of the world. Will not this admit of mathematical demonſtration? May it not be demonſtrated with reference to one ſoul only? whoſe enjoyment of happineſs, or endurance of miſery, throughout eternity, muſt in the nature of things preponderate in an infinite degree, when weighed againſt all poſſible circumſtances originating in time, and limited by its duration. This is the *abiding* work of God. Every thing belonging to ſalvation has an everlaſting reſult,—every event, however trivial; every circumſtance, however minute. Was not the world created to be the theatre in which this great affair was to be tranſacted? What means the ſplendid ſcenery of Providence in the riſe and ruin of the empires of the earth? What are all beings, human, angelic, and diabolic, buſily acting? Will not the cloſe of time develope the grand cataſtrophe, and the preſent introductory drama terminate in the beatific glorification of the Church? Then indeed cometh the end of the mediatorial kingdom; but then all the brilliant iſſues of time will properly commence their grand career. Then,—the myſtery of God being completed, and the laſt act concluded,—the providential ſcenery will be ſet aſide; the whole theatre will be diſplaced, being then of no farther uſe. The archangel ſhall ſound the trump of God from pole to pole, the heavens ſhall paſs away with a great noiſe, all theſe things ſhall be diſſolved, the great white throne ſhall be ſeen, and he who ſitteth on it, from whoſe face the earth and the heaven ſhall flee away, and no place be found for them. Yet ſhall immortal ſouls ſurvive ‘the wreck of matter, and the cruſh of worlds;’ and the work of God, in them, and for them, ſhall abide for ever.

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[*] “Nec Deus interſit, niſi dignus vindice nodus
“Inciderit.” HOR.

Secondly. *The peculiar ſeaſons when God moſt eminently works, ought to be particularly noticed by us.* "ACCORDING TO THIS TIME, *it ſhall be ſaid, What hath God wrought!*

We ſhould diſcern the ſigns of the times. The Jews of old were blamed becauſe of their blindneſs in this reſpect. As they knew not their day of gracious viſitation, ſo they ſaw not afterwards the certain indications of the ruin of their ſtate and polity. Neither did their foreſathers know their day till too late. They killed the prophets whom the Lord ſent to them, and then built their tombs. They deſpiſed the meſſage of heaven when brought, and when too late, knew that a prophet had been among them. On the other hand, the pious, in all ages, have ever watched the Providence of God; they looked for his tokens, on the right, and on the left, and ſtood prepared to enter into his deſigns.

Without this particular attention to the peculiar methods taken by Providence, we whom Jeſus Chriſt our Lord has enabled, and counted faithful, putting us into the miniſtry, ſhall be perpetually deviating from the path of our immediate duty; we ſhall be either exceeding, or falling ſhort of the preciſe point we are immediately called to aim at, by the duty impoſed on us by exiſting circumſtances. We ſhall be aſſaying to go, without the permiſſion of the Holy Ghoſt, or we ſhall be terrified by imaginary lions in the ſtreet, even when Jehovah himſelf goes before us, and engages to make his glory our reward. We ſhould enter into our Maſter's views. How elſe can we be prepared to be workers together with him? Does he pour out his Spirit more plentifully in one place than in another? at one time more than another? We ſhould watch thoſe ſeaſons, and faithfully improve them. Does he ſet before us an open door? We ſhould be prepared to enter. What connection do we perceive in all the parts of the viſionary machinery, preſented to the view of the prophet, on the banks of the Chebar; and how did the inſtinctive Spirit influence and impel the whole! "The Spirit of the living creatures was in the wheels. When thoſe went, theſe went; when thoſe ſtood, theſe ſtood; and when thoſe were lifted up, theſe were lifted up over againſt them, for the Spirit of the living creatures was in the wheels."

Thirdly. *A general and open Enquiry, Admiration, and Gratitude, ſhould be evinced by us, in regard to the work of God.* "*According to this time,* IT SHALL BE SAID, *What hath God wrought!*"

Our minds may, and ſhould be occupied in our retirements, inveſtigating this mighty diſplay of divine mercy. A more magnificent ſubject cannot be contemplated. Reviewing the wonders of redeeming love, and the victories of almighty grace, in the renovation of the moral world,—what other ſubject, (for there is none that is not infinitely inferior,) what other ſubject can wing the imagination of man? can awake him to wonder, to aſtoniſhment? And the hidden flame of gratitude, fed by ardent and unwearied reflections on the weighty obligations laid upon us by the unſpeakable gift of God, ſhould without intermiſſion aſpire from the altar of our heart.

But our own boſom ſhould not circumſcribe our Enquiry, Admiration, and Gratitude. This is not an affair of ſcientific reſearch, on which the mind expatiates for mere amuſement. It is the ſalvation of immortal ſouls, the ſalvation of our own ſouls; the greateſt poſſible good the Almighty has conferred upon men, upon us,—preventing the greateſt evil; it is the glorious miniſtration of the Spirit, the abounding grace of the Redeemer, the illimitable love of God;—it is all this, involving the fate of the whole human race, involving our own, deeply, everlaſtingly; this forms the ſubject, ſolemn and dignified, on which our powers are to be employed. Can we then, without putting a painful reſtraint upon ourſelves, forbear abundantly to utter the memory of his great goodneſs?

Let us not be aſhamed in ſocial converſation, to ſpeak on facred ſubjects, ſtirring up the pure minds of each other. Inſtead of unmeaning compliments, and inſignificant enquiries, let us enquire, What hath God wrought—in our own ſouls? in our families? What is he doing in our churches, what in the world? Let us make minute and extenſive enquiries. And let us be prompt to communicate relations of the work of God, of which we have heard or read, or have ſeen. Can our tongue, the glory of our rational and ſocial nature, be ſummoned to awake up, and employ its nobleſt powers of expreſſion, upon more refined, more uſeful, more worthy matters? The goſpel, with its graces and glories, yields a theme richer and grander, and more intereſting, in a ſupereminent degree, than the Jewiſh ſyſtem of ſhadows, which was not deſerving the appellation of "the very image itſelf" of the goſpel; yet of thoſe low, carnal, and temporary types, were the Iſraelites commanded to talk, when ſitting in their houſes, when walking by the way, when lying down, and when riſing up.

I am aware of an objection. I admit in part its propriety, and yield to all it ought to impoſe. But will the people who are ſo inimical to ſerious converſation, 'Becauſe Religion ſhould not be a common-place topic,' be pleaſed to conſider, that this duty is at preſent inculcated on the pious? What theme, in their interviews, poſſeſſes paramount claims to diſcuſſion? And will the objectors ſay, that things do not deſerve diſcuſſion, in proportion to their worth, and our perſonal concern with them? In a word, will they maintain that objections of this kind, for the moſt part, are not the offspring of the natural and rooted diſtaſte to godlineſs, that dwells in every unſanctified heart? Admitting, then, there is a ſeaſon for all things, let it not be denied, that there is *a time* when it ſhould *be ſaid*, What hath God wrought!

My dear hearers, is not this an æra, beyond all the times that have paſſed over us, when we ſhould be very jealous for the Lord God of hoſts? when we ſhould, in ſeaſon, and out of ſeaſon, be bold as lions? when we ſhould be always pleading the cauſe of religion? In theſe laſt days the ſcoffers are come, walking after their own luſts. Theſe beaſts of the foreſt do not now creep forth under the covert of darkneſs, as in the times of Bolingbroke, Hume, Helvetius, and Voltaire. They appear in open daylight; and not only deſpiſe the divine Revelation, but contemn the notion of a forming and ſuperintending Cauſe in the Univerſe; they deride the thought that we are the ſubjects of his moral empire. Indignant Atheiſm, projecting her gorgon head above all that is called God, or that is worſhipped, inſults reaſon and ſcripture. According to this time, it is ſaid contemptuouſly, "What hath God wrought!" Deſpiſers of thoſe that are good, our modern blaſphemers ſit in the ſeat of the ſcornful. "What," they ſay, "is this work? Enthuſiaſm! Fanaticiſm!" But, ye mockers, what mean theſe tremendous accents from the throne of the Eternal! "Behold, ye deſpiſers, and wonder, and periſh, for I work a work in your days, a work which ye will in no wiſe believe, tho' a man declare it unto you!" Now, therefore, be ye not mockers, leſt your bands be made ſtrong.

Ye who, impreſſed with the genuineneſs and excellence of religion, are grieved at theſe blaſphemies, what ſay you? Who is on the Lord's ſide? Who will riſe up with me againſt the wicked? They are not aſhamed to ſpeak evil of the things which they know not. Will not you, who know their worth by experience, plead for the good cauſe? will not you proclaim it to the ends of the earth? You can ſtop the mouth of iniquity, can ſtill the noiſe of the enemy and the avenger. Yes, "I will praiſe thee, my God, O King. Thy ſaints ſhall bleſs thee. They ſhall ſpeak of the glory of thy kingdom, and talk of thy power."

Particularly by you who are employed in promoting the great work among us, it ſhould *be ſaid*, What hath God wrought! Be ye intimately acquainted with Methodiſm, with its genius, courſe, operation, effects, extent. Look at it, ſo as to appreciate the excellencies and peculiarities, by which it is identified. Know the divinity of its origin, its providential preſervation and continuance the ſoundneſs of the doctrines on which it is eſtabliſhed, the apoſtolic diſcipline which is its ſecurity. "Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks, conſider her palaces, that ye may tell it to the generation following."

But our moſt perſpicuous views of the work of God in our own day, muſt, by reaſon of our ſuperficial and limited information, be exceeding imperfect. How inſufficient, therefore, muſt we be, to the forming an adequate opinion, as to the amazing work of redemption at large, either as now advancing in all parts of the Meſſiah's dominions, or what it will be when finally completed. This myſtery, which was hid from paſt ages and generations, is yet only partially revealed. In the diſpenſation of the fulneſs of times, will be gathered together in one all things in Chriſt, even in him. Then ſhall ye return from the duſt of death, and diſcern, and adore! Then ſhall the righteous ſhine forth as the ſun in the kingdom of their Father. Then ſhall the manifeſted glories of the godhead, without an intervening cloud, ſhine forth reſplendent in the perſon and character of the Redeemer. You ſhall, enraptured, ſee redemption conſummated. You ſhall, with all the redeemed, and with ten thouſand times ten thouſand, and thouſands of thouſands of angels, ſeeing the top-ſtone brought forth, admiring cry, "WHAT HATH GOD WROUGHT!"—"And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him both ſmall and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, ſaying, Alleluia; for the Lord God omnipotent reigneth."

* * *

SYSTEMATICAL DIVINITY.

The TRUTH of GOD, reſpecting MAN'S REDEMPTION, DEFENDED.

THAT, by Adam's firſt diſobedience, a great and important change enſued, affecting his whole exiſtence, is evident from the ſhort Account which Moſes gives us. The Deity deſcends from heaven to examine the delinquents, he ſolemnly paſſes ſentence, they are removed from paradiſe, from the preſence of their God, and the tree of life; and are condemned to ſorrow and labour, to trouble and death. Yet, in the midſt of wrath, he remembers mercy: A gracious promiſe is given, the meaning of which, tho' it may appear myſterious in itſelf, was doubtleſs thoroughly explained and perfectly underſtood by our firſt parents; and, as it is highly probable, *ſacrifices* were then inſtituted, as prefiguring types of that grand and future SACRIFICE, from which Adam and all his race were to derive pardon, ſalvation, and peace.

Henceforward we read of no religious ſervices without *ſacrifice*: Cain and Abel offered; and Noah no ſooner returns from the ark, than he builds an altar to the Lord, and offers acceptable *ſacrifices* to him. The original promiſe and covenant are renewed with Noah, till at length Abraham is ſelected, as the ſacred guardian of the precious gift, and the *bleſſing of all nations* is ſecured, by the faithful word of Jehovah, to his line. Abraham, we are informed by the Redeemer himſelf, deſired earneſtly, nor deſired in vain, to ſee *his day*;—the repreſentation, of what that Redeemer was to do in the day of his life upon earth for the ſalvation of mankind,—and he ſaw it with joy: Then moſt probably he ſaw it, in a figurative repreſentation, when he was called to Mount Moriah, to offer upon the altar his ſon,—his only ſon—whom he loved. And there can be no doubt but that ſo pious a father, and ſo exemplary an head of a family, as Abraham, would be eſpecially careful to communicate what he knew of this moſt intereſting truth, wherewith he himſelf had ſo earneſtly deſired to be acquainted.

When the Abrahamic family, under Moſes, was collected into a commonwealth, and honoured with the divine legiſlation and government, it ſeems evident to the ſlighteſt attention, where that attention is not warped by ill-contracted prejudices, that the whole of their polity, laws, ceremonies, feaſts, &c. &c. had a figurative or typical aſpect to the good things to come; and, as in a ſcenical repreſentation, pointed out the acts, offices, and future benefits, which were to be performed by, and derived from the promiſed and expected Redeemer. Conſider the Jewiſh law in this view, and the whole appears worthy of God; it will afford you ſtrong arguments in behalf of the truth, and a clear knowledge of many important points in Chriſtianity.

As thus the original promiſe had gradually expanded itſelf, ſo it pleaſed God, in the proceſs of time, to add ſome farther light to it for the preſent, which might reflect ſtill ſtronger light back, in the future. Hence he commiſſioned a number of Prophets, who were to animate the hopes, and awaken the faith of the people, towards the coming Meſſiah, by delineating exactly every circumſtance reſpecting him. And accordingly we find in their divine writings, a treaſury of invaluable comfort;—not only the place and the time of the Saviour's appearance and birth foretold, but every circumſtance, which concerned his ſuffering life and death.

The prophet Daniel in particular had ſo exactly marked the æra, when this Deſire of all nations was to appear, that it could not be miſtaken. It was not miſtaken; the fame of it had ſpread abroad; and not among the Jews only, but amongſt various other people, a ſtrong expectation prevailed of his coming, who was promiſed to Adam, to Abraham, and to all the faithful Patriarchs of old: and at this very criſis, when univerſal expectation was looking for him, that CHRIST was born,—born at the place, where the prophets had long before fixed his birth; born of a virgin, as they had foretold; and born, with no ſmall atteſtation of his divinity from heaven: for angels uſhered in his bleſſed appearance with ſongs of gratulation, and ſang glory to God in the higheſt, and peace upon earth, for God's good pleaſure now revealed, and now, thro' this incarnate God, reſtored to men.

Not a few only, nay not ſeveral, not the greater part, but every individual circumſtance, which the Prophets had foretold of the Meſſiah, was fulfilled in Jeſus Chriſt. This is a point again diligently to be regarded. It may be poſſible, perhaps, to find one or more perſons, in whom ſome one or more prophecies were fulfilled: But ſhew me the perſon, if you can, beſides Jeſus Chriſt, in whom all the prophecies are fulfilled: and if you will collect with the utmoſt diligence all the predictions in the prophecies, concerning the Meſſiah, you will find, they have all been fulfilled, (ſo far as reſpects their preſent completion, for doubtleſs there are ſome which yet remain to be fulfilled,) in our Redeemer Chriſt. And can you deſire a ſtronger argument to prove, that he was the *Seed of the woman*, the Seed of Abraham, the promiſed Shiloh, the Deſire of all nations?

As *ſacrifices* had from the beginning prefigured him, in his office of Redeemer, we find accordingly, that he himſelf became a *ſacrifice*; the great antitype and completion of all the typical *ſacrifices* offered from the beginning of the world. He lived a life of ſuffering, and at length voluntarily offered himſelf upon the croſs, as a propitiation for the ſins of the world.

That ſuch a ſacrifice was neceſſary, and highly expedient for us, as well as for the honour of God, we will ſhew in our next chapter: Only obſerving before we conclude this, that however ſome men affect to diſbelieve and diſcredit the notion of an expiatory *ſacrifice*, or atonement for human ſins; yet this notion hath prevailed almoſt univerſally in every nation, and amongſt all people: *Sacrifices* offered to the Deity, to expiate ſin, being of almoſt general uſage; and there being few inſtances of religious worſhip without ceremonial ablutions, atonements, and offerings, to avert the puniſhment of heaven, and to obtain remiſſion of guilt. How this ſhould have become ſo general, ſo engrafted, as it were, in the minds of men, without a reference to the original conſtitution of things, without ſome tradition of the great Redeemer's atoning *ſacrifice*, ſeems inexplicable; and will always remain, upon any other ſyſtem, one of the paradoxes, which can never be ſolved.

[*To be continued in the next.*]

ON EJACULATORY PRAYER.

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

IN a former paper a few obſervations were offered on the ſubject of private devotion, which is juſtly accounted an important duty and invaluable privilege.

Some Remarks on Ejaculatory Prayer, which will be ſupplementary to thoſe on Secret Prayer, will not, perhaps, be deemed unſeaſonable.

One of the higheſt privileges of the chriſtian believer, is acceſs to God by prayer and ſupplication. He that never prayed cannot conceive, and he that has prayed as he ought, cannot expreſs its advantages. In proportion, therefore, as any one is accuſtomed to pray, he will love it; and embrace every opportunity of renewing his addreſſes to the throne of grace, in public and in private.

Many pious perſons, however, are ſo circumſtanced, that they have few opportunities to attend public worſhip, and have little time for the ſecret duties of the cloſet. This is often the caſe with ſervants; perſons, *eſpecially females*, with large families; and others who are engaged, unavoidably, in a multiplicity of buſineſs. Let ſuch recollect, that the God we worſhip is not confined to places; but is every where preſent, and always attentive to the breathings of our ſouls. Intercourſe with him may be enjoyed amidſt all the buſtle of buſineſs and of the family; and Ejaculatory Prayer is recommended as a mean of attaining that happineſs.

The example of Nehemiah, (Neh. ii. 4,) places it in a juſt point of view. Hearing of the ſtate of Jeruſalem, the place of his father's ſepulchres, which lay waſte, he "ſat down, and wept, and mourned certain days, and faſted and prayed before the God of heaven." So oppreſſed was he with grief, that he could not conceal it from the King his Maſter. His countenance, which had "not been ſad beforetime" in the royal preſence, indicated a mind in great diſtreſs. The King ſaid him, "Why is thy countenance ſad, ſeeing thou art not ſick?" &c. "Then I was very ſore afraid, and ſaid unto the king, Let the king live for ever: Why ſhould not my countenance be ſad, when the City, the place of my fathers' ſepulchres lieth waſte, and the gates thereof are conſumed with fire?" "Then the king ſaid unto me, For what doſt thou make requeſt? So I prayed to the God of Heaven."

It is not probable that Nehemiah's prayer was vocal: In the preſence of the King and his Courtiers, he would not pray aloud. He *lifted up his heart* to the God of heaven, and the God of heaven heard and anſwered him.

The example of Nehemiah is worthy of imitation. The exerciſe of mental prayer is a precious mean of grace, which may always be at hand, and the earneſt breathing of the ſoul to God in holy ejaculations, will be attended with the beſt effects. Some obſervations on that mode of addreſſing God, will not be deemed unneceſſary.

It is of great moment to have right views of him who is the object of worſhip, and to have a *realizing ſenſe* of his Being, Perfections, and Preſence: Not a *bare opinion of theſe things*; but a deep impreſſion of them upon the heart. Who will pray to a diſtant Deity? Or to one who is ſo engaged as to be incapable of attending to his prayer? Who is, as Elijah ſarcaſtically repreſents Baal, "aſleep, or on a journey, or talking" with ſome other perſons? Or to one who is unable to help, who is as a "broken ciſtern that can hold no water," and afford no ſupplies; or who, if able, is unwilling to ſave and bleſs? God is ever preſent. See Pſa. cxxxix. 1, &c. He can attend, at the ſame inſtant, to every worſhipper in heaven and earth. Though ſtiled "the God of heaven," he fills univerſal ſpace, and knows our inmoſt deſires. Yea, he knows better than we ourſelves do, our ſtates and neceſſities.

He poſſeſſes whatever is neceſſary to render all his creatures completely happy; and can ſupply all their wants, without any diminution of his fulneſs. "He is able to do exceeding, abundantly above all that we aſk or think." He ſits at the helm of the univerſe, and *all* cauſes, natural, moral, and accidental, are ſubject to his direction or control. "He doeth whatever pleaſeth him, in heaven and earth, and all deep places." His providence ruleth over all. He ſupports and governs the world he created, and exerciſes a ſuperintending care over every part, however apparently inſignificant, of this great whole. Even a "ſparrow falleth not on the ground" without his notice. But towards the upright, his providence is kind and gracious. The very "hairs of their heads are numbered." He has fully expreſſed his peculiar regard for them that fear him, and has engaged to give unto them grace and glory, and to withhold no good thing from them. And it may be added, that the experience of his people in all ages, confirms the truth of his gracious declarations.

Let a lively ſenſe of theſe things exiſt in the mind, and it will be *prepared* and *diſpoſed* to offer holy ejaculations to a *preſent God* who is able and willing to ſupply all its want.

A deep conſciouſneſs of our preſent neceſſities will be uſeful. This is ſomething more than a conviction that *in general* we are "poor and needy," and wholly dependent upon God: it is a conſciouſneſs of our need of help NOW; *this moment*; accompanied with a conviction that *God alone* can help us. So it appears in the caſe of Nehemiah before mentioned.

Happy they who live habitually in this ſpirit! They are *diſpoſed, prepared*, and *enabled* to expreſs their deſires, amidſt the various avocations of life, without a voice, to him who attentively regards their prayers, and ſupplies their wants. Realizing the preſence of the *Almighty God of Love*, and impreſt with a ſenſe of their preſent neceſſities; they *pant for God, even the living God; their heart and fleſh cry out for* him. Theſe, like all other addreſſes to God, ſhould be offered up in faith nothing doubting; in full expectation of being heard and anſwered.

One conſiderable advantage attends the practice of *ejaculatory prayer:* No *place* or *time* is improper for it. In the houſe of God, in our own houſes, in company, in ſolitude, in the market or ſhop, in our leiſure moments, or amidſt the hurry of buſineſs, we may pray to the God of heaven; and he *can* and *will* attend to our petitions. In proſperity, and adverſity; in every emergency, and in all poſſible circumſtances, we may lift up our hearts unto the Lord for neceſſary aid; and ſhall find him to be "a very preſent help in every time of trouble."

THE GOOD EFFECTS OF EJACULATORY PRAYER, ARE MANY AND VARIOUS.

1. It induces a peculiar tenderneſs of conſcience and fear of offending God, of whoſe preſence we are conſcious. Hence, ſin appears *exceeding ſinful.* It is regarded as the greateſt evil that exiſts on earth or in hell. This view of ſin is not confined to *outward* acts of wickedneſs, but extends to all its inward motions. The man who accuſtoms himſelf to lift up his ſoul to God, will not "regard" (indulge or connive at) "iniquity in his heart." In the preſence of the holy God, he abhors himſelf, and repents before him in duſt and aſhes. Intercourſe with God produces a deep ſenſe of his holineſs, and, conſequently, of the evil of ſin. The effect is obvious: He who lives in this ſpirit, not only "abſtains from all appearance of evil," but keeps a conſtant watch over his own heart; oppoſes in himſelf whatever is wrong; repreſſes, thro' grace, the riſings of pride, evil deſire, &c. and cries to God for full conformity to his holy image.

2. It is a bleſſed mean of preſerving the ſoul in the hour of temptation and trial. When ſuddenly aſſaulted by the enemy of ſouls with ſome pleaſing temptation, if we, by an act of faith and prayer, apply to God, he will preſerve us. Like Joſeph, in circumſtances extremely dangerous, we ſhall flee from the temptation, ſaying, "How can I do this great wickedneſs and ſin againſt my God?" If ſatan caſt his fiery darts, by the ſame mean they ſhall be quenched. If a ſudden calamity, or the fear of ſome impending evil, diſtreſs or alarm the mind, it is relieved and kept in peace, "calm on tumult's wheel." Faith lies at anchor in the ſtorm. And if temptations be often repeated, and outward troubles, like wave after wave, follow each other, the way is ſtill open to God; and if improved in the way now recommended, we ſhall find him a ſtrong helper and all-ſufficient portion.

3. *It prevents the undue influence of lawful things.* In proſperity, men forget God; and even *good* men too often loſe ſight of him, and too much cleave to earth. Amidſt the hurry and buſtle of buſineſs, the mind is apt to be diſſipated, and then na-

turally ſlides into trifling and levity; or becomes toſſed with the tempeſt of anxiety and other unholy and unhappy tempers. *Ejaculatory Prayer* will keep the mind duly poiſed; neither too high in proſperity, nor too low in adverſity; neither *diſſipated* nor *ruffled* by outward things. It prevents, alſo, that barrenneſs of ſoul which is frequently occaſioned by too much company and converſation, and improves ſilence and ſolitude. It is impoſſible to avoid company, unleſs we go out of the world, like hermits, which is contrary to the divine order; for we are formed for Society. Yet, "we ſee,—we hear with peril." *All* men are alone ſometimes; and ſolitude itſelf may be a ſnare. In neither caſe, however, will he ſuffer loſs who watches unto prayer.

4. *Ejaculatory Prayer* preſerves the mind in a temper and diſpoſition to improve by all other means of grace in private and in public. For want of this, many ſin or trifle away the good they receive in divine ordinances; ſo that when they wait upon God again, they have all to begin anew; and perhaps the opportunity is gone before their hearts are in tune. But he who lives in the habit and exerciſe of mental prayer, like a prudent muſician, has his inſtrument tuned before he begins to perform.

5. It is eaſy to perceive from the connection of things, and univerſal experience proves, that proſperity of ſoul muſt be the conſequence. The watchful chriſtian is diſpoſed and enabled to "*add to his faith*, virtue, and to virtue, knowledge; and to knowledge, temperance, and to temperance, patience, and to patience, brotherly-kindneſs, and to brotherly-kindneſs, love; and theſe things abounding in him, he is neither ſlothful nor unfruitful in the knowledge of our Lord Jeſus Chriſt."

Great attainments in this ſoul-enriching exerciſe, may be acquired, if we apply our minds to it. And let it not be imagined that it will be attended with a certain gloomineſs of aſpect in company diſhonourable to Religion. It will have a contrary effect. We ſhall,

"Preſent with God, by recollection ſeem,
"Yet preſent by our cheerfulneſs with men."

Our SERIOUS CHEERFULNESS will recommend Religion to others; and, which is of infinite moment to us, we ſhall have the divine approbation, as well as the teſtimony of a good conſcience. Keeping on good terms with God and conſcience, we ſhall enjoy ſolid comfort; and under the protection of a gracious Providence, ſhall be ſecure and happy.

Macclesfield, J. E.
Jan. 2, 1804.

The WORD of GOD ILLUSTRATED.

Of the Tropes of Scripture.

THERE is another form of ſpeech, which in Rhetoric we call *Synedoche*, whereby a *part* is put for the *whole*, or the *whole* for a *part*, which is very frequent in our ordinary ſpeech; and is often uſed in ſcripture. Thus fleſh, which is only a part of the body, is put for the whole man, conſiſting of body and ſoul.[a]

Sometimes the *plural* number is put for the *ſingular*, as the *Mountains* of *Ararat*, Gen. viii. 4; the *Cities* where *Lot* dwelt, Gen. xix. 24; the *Prophets*, Mark i. 2; Job vi. 45; Acts xiii. 40; in all which places, one only of thoſe named, is to be underſtood. Thus *children*, *daughters*, and *ſons*, are mentioned, when only one of each is intended.[b]

Sometimes the *whole* perſon is put for one *eſſential part*, or, that is ſpoken of the *man* which is true only of *one part*: As when a man is ſaid to be in heaven, it is underſtood only of the *ſoul*: and when any one is ſaid to die, or to be buried, or to return to the duſt, it is to be underſtood only of the *body*. Thus the *world* is put for a great part of it, whether it be taken for the *earth*, or its *inhabitants*.[c]

Sometimes again *ſpecial* are put for *general* words, as *man* is ordinarily in Scripture put for both *ſexes*, and the *maſculine* gender for both *maſculine* and *feminine*. Thus *father* is put for *any anceſtor*. So the Greeks, who were the moſt conſiderable of the *Gentiles*, ſtand for the *Gentiles* in general.[d] *Bread*, means the neceſſaries of life,[e] and the *fatherleſs* and *widows*, any in diſtreſs or affliction. To take away the daily *ſacrifices*,[f] is to aboliſh the Levitical worſhip; which is expreſſed likewiſe by *meats*,[g] about the diſtinction of which there was ſo much difference in the primitive Church. So Mat. vi. 1. by *giving alms*, ſome underſtand all *duties of Charity* towards our neighbour: by *prayer*, ver. 5, *all duties of God's worſhip*: By *faſting*, ver. 16, *all the exerciſes of mortification*; by *waſhing feet*, John xiii 14; *all acts of charity, humility*, and *condeſcenſion*; by *father* and *mother*, Exod. xx. 12, *all ſuperiors*.

The *ſingular* number is very frequently put in Scripture for the *plural*. "Bleſſed is the *man*," *all* that walk not, &c. Pſal. i. 1. So the *Hivite* and *Canaanite*, the *Ox* and the *Aſs*, the *Stork*, the *Turtle*, the *Crane*, the *Swallow*, the *Palmerworm*, &c. mean many of theſe ſpecies of creatures.

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[a] Gen. vi. 12. Pſal. cxlv. 21. Iſa. xl. 5, and lxvi. 23. Matt. xxiv. 22. Rom. iii. 20. [b] Gen. xxi. 7, and xlvi. 7. 2 Chron. xxiv. 25. [c] Iſa. xiii. 11, and xiv. 17. Luke ii. 1. Rom. i. 8. 1 John v. 19. [d] Rom. i. 16; 1 Cor. i. 22, 23; Gal. iii. 28; Col. iii. 11. [e] Matt. vi. 11. [f] Dan. viii. 11, and xi. 31. [g] Heb. xiii. 19.

A *certain number* is often put for an *uncertain*, as *double* for *much*, or ſufficient,[h] Iſa. xl. 2, lxi. 7; Jeremy xvi. 18. *Five* for a *few*, and *ten thouſand* for *many*. So *ten*, but moſt frequently *ſeven*, for many: in alluſion, as is likely, to the ſeven days of the week.

Sometimes *the part* ſtands for *the whole*. So *Judah* is ordinarily put for the two tribes, and ſometimes *Benjamin*. *Ephraim* is frequently put for the ten other tribes, and ſometimes *Joſeph*. By a like manner of ſpeech, the *miniſtry* of *John* is expreſſed by his *baptiſm*. The *ſatisfaction* and *merit* of Chriſt, ſometimes by his *blood*, ſometimes by his *death*, ſometimes by his *croſs*.

A *part of time* as a *year*, a *day*, an *hour*, is often put for an indefinite ſpace. And it is to be obſerved, that the phraſe, *In thoſe days*, doth not always refer to the time of that which has been immediately before related; but is only an introduction to what follows, much like, *And it came to paſs*. So that we cannot from thence always infer any thing certain about the order, and ſeries, or preciſe time when any thing was done.

PHYSICO, or NATURAL THEOLOGY.

Of the ATMOSPHERE.

[*Continued from page* 126.]

THERE is one ſubſtance, namely, the electrical fluid, which is very diſtinguiſhable in the maſs of the Atmoſphere. To meaſure the abſolute quantity of this fluid, either in the Atmoſphere or any other ſubſtance, is perhaps impoſſible: And all that we know on this ſubject is, that the electric fluid pervades the Atmoſphere; that it appears to be more abundant in the ſuperiour than in the inferiour regions; that it ſeems to be the immediate bond of connection between the Air, and the water which is ſuſpended in it: and that by its various operations, the phænomena of rain, hail, ſnow, lightening, and other kinds of meteors are occaſioned.

The two moſt important properties of the Atmoſphere, are its gravity, and its elaſticity. The firſt, compared to the ſpecific gravity of water, according to the computation of Mr. Boyle, is as 1 to 938, but, according to later experiments, as 1 to 800. This property is rendered evident in a variety of ways, but in none more deciſive than in ſimply evacuating the Receiver of an air-pump, ſo as to evince the prodigious preſſure of the Atmoſphere, on its out-ſide. M. Paſcal has computed the quantity of this preſſure on the earth's ſurface to be upwards of 2282lb. on every ſquare foot.

On the gravity of the air depends the aſcent of water in pumps, ſyphons, &c. and likewiſe all the phænomena of the Barometer. But beſides gravity, which the air has in common with other fluids, there is another property which it has only in common with ſteam or vapour. This is called its elaſticity; by which, like a ſpring, it allows itſelf to be compreſſed into a ſmaller bulk, and then returns again into its original ſize, upon removing the preſſure.

The *Elaſticity* of the air, which was firſt aſcertained by ſome experiments of Lord Bacon, is no leſs eaſy of proof than its gravity. If a ſhrivelled bladder, containing only a very ſmall quantity of air, be put under the receiver of an air-pump, and the preſſure of the Amoſphere be taken off the outſide of the bladder by exhauſting the receiver, the *Elaſticity* of the air within, will be ſhewn by its expanding the bladder to its full dimenſions. The ſame fact is ſhewn in a variety of other experiments, not neceſſary to be detailed here. It may be proper, however, to obſerve that this elaſticity is capable of ſome diminution by long continued and violent preſſure, as late experiments have proved.

The weight or preſſure of the air has no dependence on its elaſticity; but would be the ſame whether it had ſuch a property or not. The air, however, being elaſtic, is neceſſarily affected by preſſure, which reduces it into ſuch a ſpace, that the elaſticity, which re-acts againſt the compreſſing weight, is equal to that weight. In effect, the law of this elaſticity is, that it increaſes as the denſity of the air increaſes; and the denſity increaſes as the force increaſes by which it is preſſed. And it is no matter whether the air be compreſſed and retained in a certain ſpace by the weight of the Atmoſphere, or by any other means; it muſt endeavour in either caſe, to expand with the ſame force. And hence if air, near the earth, be pent up in a veſſel, and all communication with the external fluid be cut off, the preſſure of the incloſed air will be equal to the weight of the Atmoſphere at the time the quantity was confined. Accordingly we find mercury ſuſtained to the ſame height, by the elaſtic force of air incloſed in a glaſs veſſel, as by the whole atmoſpherical preſſure. On the ſame principle air may be artificially condenſed; and hence the ſtructure of the AIR-GUN.

The utmoſt limits to which air, of the denſity which it poſſeſſes at the ſurface of the earth, is capable of being compreſſed, have not been aſcertained. Dr. Hales, by means of a preſs, condenſed it 38 times; and afterwards, by forcing water in an iron globe, into 1551 times leſs ſpace than it naturally occupies. The dilatation of the air, by virtue of its elaſtic force, is found to be very ſurpriſing. In experiments made by Boyle it dilated into 10,000, and even, at laſt, in 13,679 times its ſpace; and this altogether by its own expanſive force, without the help of fire. In fact, it appears that the air we breathe is compreſſed by its own weight into at leaſt the 13,679th part of the ſpace it would occupy in *vacuo*. But if the ſame air be condenſed by art, the ſpace it would take up when moſt dilated, to that it poſſeſſes when condenſed, will be, according to the ſame author's experiments, as 550,000 to 1.

The elaſtic power of the air is the ſecond great ſource of the effects of this important fluid. Thus it enters the pores of bodies; and by this prodigious faculty of expanding, which is ſo eaſily excited, puts their particles into perpetual oſcillations. Indeed the degree of heat, and the air's gravity and denſity, and conſequently its elaſticity and expanſion, never remaining the ſame for the leaſt ſpace of time, there muſt be an inceſſant vibration or dilatation, and contraction in all bodies. From this cauſe it is that the air contained in bubbles of ice, by continual action burſts the ice. Thus alſo entire columns of marble ſometimes are cleft, in the winter time, from the increaſed elaſticity of ſome little bubble of air contained in them. From the ſame principle ariſe all putrefaction and fermentation, neither of which will proceed, even in the beſt diſpoſed ſubjects in veſſels exhauſted of air.

[*To be continued.*]

The PROVIDENCE of GOD ASSERTED.

THERE are ſome circumſtances in the life of Mr. Oliver Heywood, well known by his excellent Treatiſe on Cloſet Prayer, and other Works, which afford us pleaſing ideas of the providential care of God towards his people. The following anecdote, ſays his Biographer, is authentic. His little ſtock of money was quite exhauſted, the family-proviſions were quite conſumed, and Martha, a maid-ſervant, who had lived in his family ſeveral years, and who often aſſiſted them, could now lend no more aſſiſtance from the little ſavings of former days. Mr. Heywood ſtill truſted, that God would provide, altho' he had nothing but the divine promiſe to rely on.

When the children began to be impatient for want of food, Mr. Heywood called his ſervant, and ſaid to her, "Martha, take a baſket, and go to Halifax, call upon Mr. N— the ſhopkeeper, in Northgate, and tell him, I deſire him to lend me five ſhillings. If he will be kind enough to do it, buy us ſome cheeſe, ſome bread, and ſuch other little things as you know we moſt want; be as expeditious as you can in returning, for the poor children begin to be fretful for want of ſomething to eat. Put on your hat and cloak, and the Lord give you good ſpeed. In the mean time, we will offer up our requeſts to him who feedeth the young ravens when they cry, and who knows what we have need of before we aſk him." Martha obſerved her maſter's directions; but when ſhe came near the houſe, where ſhe was ordered to beg for the loan of five ſhillings, thro' timidity and baſhfulneſs, her heart failed her. She paſſed by the door again and again, without having courage to go in and tell her errand. At length Mr. N— ſtanding at his ſhop-door, and ſeeing Martha in the ſtreet, called her to him, and ſaid, "Are you not Mr. Heywood's ſervant?" When ſhe had, with an anxious heart, anſwered in the affirmative, he added, "I am glad I have this opportunity of ſeeing you: Some friends at M—, have remitted to me five guineas for your maſter, and I was juſt thinking how I could contrive to ſend it." Martha burſt into tears, and, for ſome time, could not utter a ſyllable. The neceſſities of the family, their truſt in Providence, the ſeaſonableneſs of the ſupply, and a variety of other ideas breaking in upon her mind at once, quite overpowered her. At length ſhe told Mr. N— upon what errand ſhe came, but that ſhe had not courage to aſk him to lend her poor maſter money. The tradeſman could not but be affected with the ſtory, and told Martha to come to him when the like neceſſity ſhould preſs upon them at any future time. She made haſte to procure the neceſſary proviſions, and, with a heart lightened of its burden, ran home to tell the ſucceſs of her journey.

Tho' ſhe had not been long abſent, the hungry family had often looked wiſhfully out at the window for her arrival. When ſhe came to her maſter's door, it was preſently opened, and the joy to ſee her was as great as when a fleet of ſhips arrives, laden with proviſions, for the relief of a ſtarving town, cloſely beſieged by an enemy. The children danced round the maid, eager to look into the baſket of eatables; the patient mother wiped her eyes, the father ſmiled, and ſaid, "The Lord hath not forgotten to be gracious; his word is true from the beginning, the young lions do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing." Martha related every circumſtance of her little adventure, as ſoon as tears of joy would permit her, and all then partook of the homely fare, with a ſweeter reliſh than the faſtidious Roman nobles ever knew, when thouſands of pounds were expended to furniſh one repaſt. Had you been preſent while this pious family were eating their bread and cheeſe, and drinking pure water from the ſpring, you might perhaps have heard the good man thus addreſſing the wife of his boſom, "Did I not tell you, my dear, that God would ſurely provide for us? Why were you ſo fearful, O you of little faith? Our heavenly Father knoweth that we have need of theſe things. Jeſus ſaid to his diſciples, When I ſent you without purſe or ſcrip, lacked ye any thing? And they ſaid, Nothing, Lord."

The ſpirit of perſecution raged ſo hotly againſt him, that this worthy man was under the neceſſity of taking leave of his dear family, and of going he knew not whither. But the queſtion was, how ſhould he be equipped for his journey? He had a horſe, but the little money that remained muſt be left for the ſupport of the family, for whom Mr. Heywood was much more concerned than for himſelf. One winter's morning, when it was yet dark, the horſe was ſaddled, and this good man, after bidding adieu to his affectionate wife, and ſaluting his children in their beds, ſet out, like Abraham, when he left his father's houſe, not knowing whither he went. He moved ſilently along in by-ways for ſome time, for fear of being ſeen, till he got out of the neighbourhood. Having not one farthing in his pocket, to bear his travelling expences, he committed himſelf to the protection of Providence. He determined at length to leave his horſe at full liberty to go what way it would, and thus travelled on for a conſiderable part of the day, till both man and beaſt ſtood in great need of refreſhment. Towards evening, the horſe bent its courſe to a farm-houſe, a little out of the road. Mr. Heywood called at the door, and a clean, decent woman came out to enquire what he wanted. "I have reaſon," ſaid he, "to make an apology for the liberty I have taken, being an entire ſtranger in theſe parts. My horſe ſtands in need as well as myſelf of refreſhment for the night; if you could, any way, make it convenient to furniſh my horſe with a little hay, and a ſtand under cover, and myſelf with a ſeat by your fire-ſide, I aſk no more." The good woman, a little ſurprized at his requeſt, told him ſhe would conſult her huſband. After a few minutes they both came to the door, and Mr. Heywood repeated his ſolicitation; but told them that he had no money to ſatisfy them for any trouble they might have on his account; yet he hoped God would reward them. They immediately deſired him to alight; the maſter led the horſe into the ſtable, and the miſtreſs took the ſtranger into the houſe, invited him to ſit down, ſtirred up the fire, and began to prepare him ſomething to eat. Mr. Heywood told her, "that he was concerned to ſee her give herſelf ſo much trouble, that, being unable to make her any recompence, he did not requeſt either a ſupper or a bed, "but only that he might ſit by the fire-ſide till morning." The miſtreſs aſſured him, "that for an act of hoſpitality ſhe did not expect any reward, and that tho' the accommodations, which her houſe would afford, were but indifferent, he ſhould welcome to them, and therefore ſhe hoped he would make himſelf eaſy." After ſupper they all ſat down before the fire, and the maſter of the houſe deſired to know of the ſtranger what countryman he was. "I was born," ſaid he, "in Lancaſhire, but I have a wife and family in the neighbourhood of Haliſax." "That is a town," ſaid the farmer, "where I have been; and ſome years ago, I had a little acquaintance with ſeveral perſons there. Pray do you know Mr. S— and Mr. D—? and is old Mr. F— yet alive?" The ſtranger gave ſuitable anſwers to theſe and many other enquiries. At length the kind hoſteſs aſked him, "If he knew any thing of one Mr. Oliver Heywood, who was formerly a miniſter at ſome chapel, not far from Halifax, but was now, on ſome account or other, forbidden to preach." The ſtranger replied, "There is a great deal of noiſe and talk about that man, ſome ſpeak well, and ſome very ill of him, for my own part, I can ſay little in his favour." "I believe," ſaid the farmer, "he is of that *ſect which is every where ſpoken againſt*; but pray do you perſonally know him? and what is it that inclines you to form ſuch an indifferent opinion of his character?" "I do know ſomething of him," ſaid the ſtranger; "but as I do not chooſe to propagate an ill-report of any one, if you pleaſe, we will talk on ſome other ſubject." After keeping the farmer and his wife in ſuſpenſe for ſome time, who were a little uneaſy at what he had ſaid, he told them, "That he was the poor outcaſt of whom they had made ſo many kind enquiries." All was then ſurprize, and joy, and thankfulneſs, that a merciful Providence had brought him under their roof. The maſter of the houſe ſaid, "Mr. Heywood, I am glad to ſee you, having long had a ſincere regard for you, from the favourable reports I have always heard of you. The night is not far ſpent, I have a few neighbours who love the goſpel, if you will give us a word of exhortation, I will run and acquaint them. This is an obſcure place, and as your coming here is not known, I hope we ſhall have no interruption." Mr. Heywood conſented; a ſmall congregation was gathered; and he preached to them with that fervour, affection, and enlargement, which attending circumſtances ſerved to inſpire. On this joyful occaſion, a ſmall collection was voluntarily made by the hearers to help the poor traveller on his way.

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The GRACE of GOD MANIFESTED,

In an Account of the Life, Death, and Experience of Mrs. ELLIS, of Briſtol.

To the Editor.

My very dear Sir,

IF the teſtimony of the celebrated Dr. Johnſon be admitted to be of weight, "That no ſpecies of writing is more worthy of cultivation than Biography, ſince none can be more delightful, or more uſeful; none can ſo certainly enchain the heart by irreſiſtible intereſt, or more widely diffuſe inſtruction to every diverſity of condition;" extenſive muſt be the utility of ſacred Biography, as tranſmitted to the public thro' the medium of your excellent Miſcellany. Under a perſuaſion of this, I ſend you a ſhort ſketch of the Life, Experience, and triumphant Death of one of our Claſs-Leaders in the city of Briſtol, who changed mortality for a ſtate of eternal felicity, on March 21, 1804.

"The righteous ſhall be had in everlaſting remembrance."

Your's, &c.

Briſtol, April 27, 1804. BOOTH NEWTON.

Mrs. ELLIS, the ſubject of this memoir, was born of creditable parents of the name of Linton. Her mother, a very pious woman, was a member of a Baptiſt Church in this City. Nothing very remarkable, I believe, occurred either in her ſentiments, or conduct, in the early part of her life. It appears, however, from her own teſtimony, that, notwithſtanding much care had been taken to inſtil pious and virtuous principles into her mind, little or no good effect was produced, till the death of her mother. When that event took place, ſhe was in the 18th year of her age, and it awakened her attention to eternal things, and produced that ſerious reflection which proved to be the dawn of wiſdom.

"My diſtreſs," ſaid ſhe, "was great, and as no parent and child could be more united, it was not ſoon effaced. While deeply reflecting on the death of my mother, and that I muſt die alſo, theſe awful words were forcibly impreſſed on my mind, "And now alſo the ax is laid unto the root of the trees: Therefore, every tree which bringeth not forth good fruit, is hewn down and caſt into the fire." Conceiving herſelf to be as one of theſe trees without fruit, her whole ſoul was ſo agitated with the alarming apprehenſion, that ſhe was afraid to take her proper food, leſt it ſhould choke her, or give ſleep to her eyes, leſt ſhe ſhould awake in hell. In this painful ſtate of mind, ſhe continued near three months, till ſhe was almoſt ſwallowed up of ſorrow. Her whole frame became debilitated, and her anxiety increaſed, till her diſtreſs of ſoul was pictured on her very countenance.

While ſhe was in this ſtate of trouble, Mrs. Edwards, a very good and gracious woman in the Methodiſt Society, ſeeing her look very penſive and melancholy, took occaſion to enquire what was the matter with her. Immediately ſhe burſt into a flood of tears, and ſaid, ſhe was loſt and ſhould periſh for ever. Mrs. E. endeavoured to comfort her, and, ſome time after, introduced her to the late Rev. Mr. Weſley, to whom ſhe declared the ſtate of her mind, and from whom ſhe received great encouragement. She then became a conſtant attendant on the miniſtry of the Methodiſt Preachers, and was admitted, by Mr. Weſley, into the Society. Still, however, the burden of ſin was not removed: She continued to be weary and heavy-laden, and had almoſt ſunk into deſpondency. Temptation ruſhed in upon her mind with ſuch violence, that ſhe was almoſt carried away with the mighty torrent. "Curſe God and die," was the language which was powerfully ſuggeſted to her; and ſhe was ready to conclude, that ſhe could not but be in hell, and that therefore, ſhe would put an end to her trouble. What a moment was this! Bleſſed Saviour, thine unſeen arm was her ſupport in weakneſs, and prevented her ruin. For while ſhe heſitated about the tremendous act of black ſuicide, ſhe was induced to call upon God, and pour out ſtrong cries and tears to him who is able to ſave, and at length determined, "If I die, it ſhall be calling for mercy."

Mr. Weſley being then in Briſtol, ſhe took the earlieſt opportunity of relating to him her wretched condition. He adviſed her to attend again on the miniſtry of the Word, and the Lord's-Supper. But ſhe informed him ſhe had not been baptized. A time was, therefore, fixed for the performance of this ſacred Ordinance; and one morning, after the five o'clock preaching in the Old-Room, he baptized her in the preſence of the Rev. Mr. Roquette, Miſs Johnſon, Mrs. Edwards, and many other friends. Reſpecting this tranſaction, ſhe remarks, "It was a moſt bleſſed opportunity. The Lord was with us. I was then enabled, in ſome meaſure, to rejoice in hope that I ſhould ſoon be baptized with the Holy Spirit. And the Lord did not diſappoint me, for ſoon after this, having been at the morning preaching, when I returned home, I cried earneſtly to the Lord, and he heard me, releaſed me from my burden, and ſet my ſoul at liberty. Theſe portions of Holy Scripture were made a great bleſſing to me. 'I have loved thee with an everlaſting love, and with loving-kindneſs have I drawn thee. I am married unto thee, I will never leave thee, nor forſake thee.' I now found ſo much of the power and love of God, that I ſcarce knew how to contain myſelf. I cried out, 'Lord, it is enough, enlarge my heart or withhold thine hand:'" Her ſoul was now enlightened: Her joys abounded, and her heart burned with love and zeal for the Redeemer's glory, and the ſalvation of mankind. "The firſt perſon I ſaw," ſays ſhe, "after this, was an abandoned profligate woman, and ſuch was the ſenſe I had of the worth of ſouls, that if the offering up of my body, as a ſacrifice, would have ſaved the ſoul of that woman, I believe I could have done it."

She now recovered her wonted health and activity, but her ſituation became peculiarly trying. "I lived," ſaid ſhe, "in the capacity of ſhop-maid, with a Mrs. W. who kept a reſpectable perfume ſhop in Broad-ſtreet, near three years. My miſtreſs thought that my illneſs had been occaſioned by the death of my mother, but when ſhe found that I belonged to the Society of the Methodiſts, ſhe was much diſpleaſed, wiſhed me to attend their meetings no more, and offered to advance my wages, or do any thing in her power would I but comply with her requeſt. I told her ſhe might depend upon it, that I would never attend any meeting to the prejudice of her buſineſs or intereſt; but I could not ſo far comply with her wiſhes as to promiſe I would attend no more. This anſwer did not ſatisfy her. She therefore gave me notice to leave her place, which I did accordingly: But, I bleſs God, from that time, I have never loſt my confidence, nor been deprived of the enjoyment of the love of God."

A few years after this, ſhe married a young man of the name of Mallet, by occupation a taylor, who was in the ſociety of People called Quakers. By him ſhe had nine children. Concerning this connection ſhe thus expreſſed herſelf, "We lived very happily and comfortably together for many years, till it pleaſed God to take away my huſband from me. He died happy in the Lord:—Having expreſſed his fear that I loved him too well, he committed me to the care of the great Shepherd, being confident that the Lord would take care of me. I was left with three ſmall children to provide for, and 30l. in debt." This was an afflictive and trying period; but ſhe was upheld by divine aid, and received conſolation from him who is the Huſband of the widow, and the Father of the fatherleſs. With joy and gratitude ſhe declared, "I never brought any ſcandal on the cauſe of Chriſt. By the bleſſing of God, in following my huſband's buſineſs, I was enabled to diſcharge the debt which I owed, maintain my children in a tolerably comfortable manner, and always endeavoured to bring them up in the knowledge, fear, and love of God. I was often afflicted with ſevere illneſs, ſometimes for months together, but always found the Lord to be my Friend and Support. In thoſe trials I experienced much conſolation and clear manifeſtations of the divine favour."

She remained a widow nine years: then, after much deliberation and prayer, in the year 1794, ſhe entered a ſecond time into the marriage-ſtate, with Mr. Ellis, a White-Smith, who had been near 30 years in the Methodiſt-Society. From this time, till the commencement of the affliction, of which ſhe died, ſhe enjoyed tolerable good health. Firmly relying on that precious promiſe, "All things ſhall work together for good to them that love God," ſhe could ſay, "For me to live is Chriſt; to die is gain."

Her diſſolution was occaſioned by a cancer in her tongue. The nature of her malady being aſcertained, the gentlemen of the Faculty pronounced her incurable, except ſhe would permit her tongue to be taken out. She heſitated, prayed, and at laſt reſolved, that ſhe would ſooner die than ſuffer this alarming and painful operation. She had now no proſpect before her, as to the preſent world, but increaſing affliction and death. However, ſhe was not terrified at the ſight. She confided in the Captain of her ſalvation, and rejoiced in hope of victory. Her diſorder was lingering and painful in its progreſs. For 18 months ſhe was greatly afflicted, more than 5 of which ſhe was confined to her bed, before the powers of nature were exhauſted. Let the Reader reflect what ſhe muſt have ſuffered during this diſtreſſing time.

Sudden death, indeed, appears formidable, and frequently ſtrikes us with alarm and awe; but to be eaten to death by a cancer, a cancer in the tongue, which, in its operation prevents the taking of proper nouriſhment, ſhocks the feelings of humanity, and is an humiliating proof of the great frailty of our nature, and of "the woes which fleſh is heir to." We allow, however, with the Poet:—

"Affliction is the good man's ſhining ſcene,
"Proſperity conceals his brighteſt ray;
"As Night to ſtars, Woe luſtre gives to man,
"Heroes in battle, Pilots in the ſtorm,
"And Virtue in calamities admire."

The conduct of Mrs. Ellis, from the time ſhe gave herſelf up for death, gave full proof of the genuineneſs of her religion. Her language was expreſſive of perfect reſignation and unſhaken fortitude. On entering her room one morning, ſhe ſaid, "All is well. The Lord is taking me to himſelf, and I ſhall be with him." She then began to relate to me and Mrs. Pawſon the manifold grace of God, and the mercies ſhe had received at his hand. "Theſe laſt thirty years," ſhe ſaid, "I have known the Lord, and been a member of the Methodiſt Society. I have ſeven children in heaven, and two in the way to it. I have not a murmuring thought. I feel no deſire to recover." At one time ſhe ſaid, "I thought a drop of water would cool my tongue," but added, "I ſhall ſoon be, where I ſhall have need of nothing of this kind. Then my tongue will be looſened to ſing the praiſes of God for ever. As my pain increaſes, my conſolations increaſe." To a friend who viſited her before her death, ſhe ſaid, "I have nothing to do but to die." Being aſked if Jeſus were as precious to her as ever? She anſwered, "More ſo,—more precious than ever. I am firm upon the Rock! Firm upon the Rock!

With this confidence, and in this bleſſed ſtate of mind ſhe expired. So true it is, "They that truſt in the Lord ſhall be like Mount Sion that ſhall never be removed."

MISCELLANEOUS.

LINES in the BIBLE of a NAVAL OFFICER.

To the EDITOR.

DEAR SIR,

PERHAPS the following Lines, found in the Bible of an Officer in the Navy, may not be unworthy of a place in your uſeful Miſcellany, eſpecially at this moment.

T. KELK.

Out

OUR Forefathers *were*, *we are*; the curtain is dropped and has hidden ages and generations paſt from our eyes: Our little ſcene is going on, and muſt likewiſe ſpeedily cloſe. *We* are not, indeed, perhaps furniſhing materials for hiſtory: when we die obſcurity will probably ſpread the veil of oblivion over *us*: but let it be ever remembered by all, that every man's life is of importance to *himſelf*, to his *family*, to his *friends*, and in the ſight of God.

They are by no means the *beſt* men, who have made moſt *noiſe* in the world, neither are thoſe actions moſt deſerving of *praiſe*, which have obtained the greateſt ſhare of fame. Scenes of violence and blood, the workings of ambition, pride, and revenge, compoſe the annals of men; but piety and purity, temperance and humility, which are *little* noticed, and ſoon forgotten by the world, are held in everlaſting remembrance before God: And happy had it been for *many* of thoſe whoſe *names* and *deeds* have been tranſmitted to us with *renown*, if they had never been *born*.

One corruption ſubdued is a victory infinitely more deſirable and more truly honourable than a triumph, gained amidſt the "Confuſed noiſe of ten thouſand *warriors*, and as many garments rolled in blood." For "He that is ſlow to anger, is better than the mighty; and he that ruleth his ſpirit, than he that taketh a city."

Remember, my friends, that to be *a child of God is far more honourable than to be deſcended from kings, and that to be a Chriſtian is a much higher character than a hero*, and let this conſideration influence all you *undertake* and all you *do*.

"Act as if the eyes of *Cato* were *always* upon you," was the precept given, and the motive urged to the *Roman* youth in order that they might *excel in virtue*. The eyes of *God* are, in truth, continually upon you: live then as in his ſight, knowing that every action as it is performed, every word as it is ſpoken, and every thought as it ariſes, is recorded in the book of God's remembrance, and muſt come into judgment. "Keep thy heart with all diligence: ſet a watch at the door of thy lips:" and "Whether you eat or drink, do *all* to the *glory of God*" in Chriſt, *his bleſſed and co-equal Son*.

Permit others to get before you in *wealth* or in *fame*: grudge not to your neighbour the ſuperiority in *wit*, or in *ſtrength*, or *beauty*; but *yield* to *none* in *piety*, in *purity*, in *faith*, in *charity*. *Aim at the higheſt honours of the Chriſtian name: be humble and be every thing.*

To the EDITOR of the METHODIST MAGAZINE.

Dear Sir,

IN your Number for February, page 71, I was glad to ſee a very ſtriking paſſage from the Works of SIR WM. JONES, as quoted in his Life by LORD TEIGNMOUTH. Perhaps you will not deem it improper to inſert, as a ſequel to the teſtimony of that profound *ſcholar* in favour of the *Bible*, the declaration of an eminent *Stateſman* in favour of *Religion*. The following paragraphs are copied from a recent publication, entitled, *Letters written by the late* EARL OF CHATHAM *to his Nephew, Thomas Pitt, Eſqr., afterwards* LORD CAMELFORD, *then at Cambridge*. The Editor of theſe Letters is LORD GRENVILLE, by whom the Work is dedicated to the Son of the illuſtrious Author, the Right Hon. WM. PITT. The ſentiments of ſo diſtinguiſhed a character, on a ſubject ſo intereſting and important, and uſhered into the world by ſuch reſpectable perſonages, have a peculiar claim to notice. I truſt they will tend, by the bleſſing of God, to counteract, in the minds of your younger readers, the fooliſh notion, which is, I fear, too prevalent, that all great men and wiſe men are on the ſide of vice or infidelity; and that none but intereſted Prieſts, or deluded enthuſiaſts, will defend the cauſe of godlineſs. LORD CHATHAM, it ſhould be recollected, was not *a Preacher by profeſſion*, nor yet a perſon unacquainted with men and things. He was one who made a great figure in life. As Prime Miniſter of Great Britain, he occupied a firſt-rate ſtation in the political world; and was juſtly eſteemed to be his country's boaſt and ornament, as he certainly was, in the hands of divine Providence, the ſcourge and terror of her foes. I am aware that the argument for religion, which is derived from the authority of great names, is not of itſelf deciſive. But it is valuable ſo far as it goes; and may be particularly uſeful to juvenile and inexperienced minds, by preſerving them from the effects of that ridicule, with which Truth and Piety are loaded by their adverſaries, and by inducing them to make the Evidences, Doctrines, and Obligations of Chriſtianity, the ſubject of their ſerious enquiry. Concerning the reſult of ſerious enquiry, the friends of the Goſpel entertain no apprehenſions.

I am, dear Sir, your's, very reſpectfully,

London, 1805. B.

Lord CHATHAM'S Teſtimony in Favour of RELIGION.

" I Come now to the part of the Advice I have to offer you, which moſt nearly concerns your welfare, and upon which every good and honourable purpoſe of your life will aſſuredly turn; I mean, the keeping up in your heart the true ſentiments of Religion.

ligion. If you are not right towards God, you can never be ſo towards man. The nobleſt ſentiment of the human breaſt is he re brought to the teſt. Is Gratitude in the number of a man's virtues? If it be, the higheſt benefactor demands the warmeſt returns of gratitude, love, and praiſe. *Ingratum qui dixerit, omnia dixit.* If a man wants this virtue, where there are infinite obligations to excite and quicken it, he will be likely to want all others towards his fellow-creatures, whoſe utmoſt gifts are poor, compared with thoſe he daily receives at the hands of his never-failing, almighty Friend. *Remember thy Creator in the days of thy youth,* is big with the deepeſt wiſdom. The fear of the Lord is the beginning of Wiſdom, and an upright heart, that is underſtanding. This is eternally true, whether the wits and rakes of Cambridge allow it or not. Nay, I muſt add of this religious wiſdom, *Her ways are ways of pleaſantneſs, and all her paths are peace,* whatever your young gentlemen think of a harlot and a bottle, a tainted health, and battered conſtitution. Hold faſt, therefore, by this ſheet-anchor of happineſs, RELIGION; you will often want it in the times of moſt danger, the ſtorms and tempeſts of life. Cheriſh true religion as preciouſly, as you will fly, with abhorrence and contempt, ſuperſtition and enthuſiaſm. The firſt is the perfection and glory of the human nature; the two laſt, the depravation and diſgrace of it. Remember, the eſſence of Religion, is a heart void of offence towards God and man;—not ſubtle ſpeculative opinions, but AN ACTIVE, VITAL PRINCIPLE OF FAITH." [*Lord Chatham's Letters, p.* 28.

To the EDITOR.

Dear Sir,

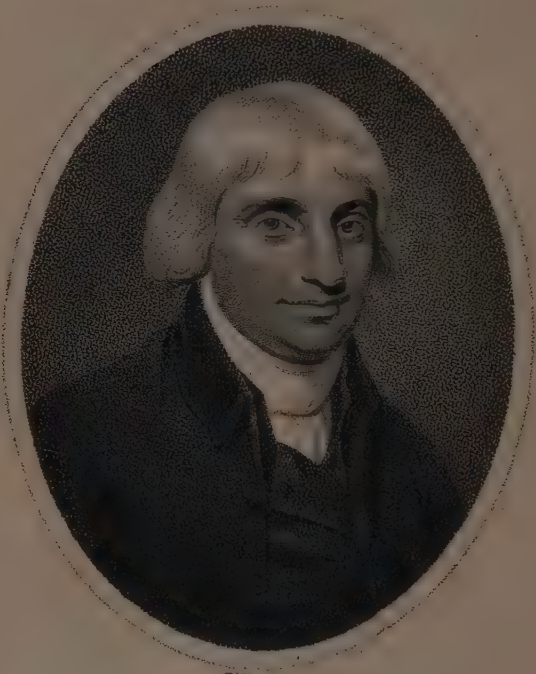
THE following little Anecdote being a real fact, I thought it might be deemed not unworthy a place in your Magazine.

AT a Boarding-School in the vicinity of London, a Miſs —, one of the Scholars, was remarked for repeating her leſſons well; a ſchool-fellow, rather idly inclined, ſaid to her one day, "How is it that you always ſay your leſſons ſo perfectly?" She replied, "I always pray that I may ſay my leſſon well." "Do you?" ſays the other, "well then, I will pray too." But alas! the next morning ſhe could not even repeat a word of her uſual taſk. Very much confounded, ſhe ran to her friend, and reproached her for having deceived her, "I prayed," ſays ſhe, "but I could not ſay a ſingle word of my leſſon." "Perhaps," rejoined the other, you took no pains to learn it." "Learn it! learn it!" anſwers the firſt, "I did not learn it at all, I thought I had no occaſion to learn it, when I prayed that I might ſay it." The Reader will not fail to make the application.

H.

OBITUARY.

METHODIST MAGAZINE



Ridley, sc

MR. JOHN KING,

Preacher of the Gospel.

THE
METHODIST MAGAZINE,
FOR MAY, 1805.

BIOGRAPHY.

A ſhort Account of Mr. EDWARD HOLMES, of Wroote, in Lincolnſhire. By JOHN SIMPSON.

HIS parents gave him an education which qualified him to fill up the office of a School-maſter, with credit to himſelf and advantage to his ſcholars. By this employment, together with cutting grave-ſtones, and doing the Pariſh buſineſs, he procured a livelihood, without that hard labour of which he was incapable. How true is that proverb, "Children had better be nurtured than fed." Some parents bind the chains of ſervitude and ignorance upon their children by neglecting their education. In what a deplorable ſtate are thoſe who, when they take up the Bible find it a ſealed book! Early in life, Mr. Holmes gave proof of the total depravity of human nature. As his underſtanding opened, and his mental faculties were enlarged, he manifeſted a diſregard for God and divine things; and had a reliſh for, and delight in thoſe which are earthly, ſenſual, and deviliſh. I need not mention the particular ſins to which he was addicted: Suffice it to ſay, he ſpent above twenty years in a courſe of open rebellion againſt Almighty God. While in this ſtate of mind, he had frequent checks of conſcience through that grace of God which hath appeared unto all men. His own heart condemned him, and fearful forebodings of future puniſhment ſometimes alarmed him very much. The things of this world are unſatisfactory to the immortal mind, and of ſhort duration: Yet he ſought reſt in them, but found it not. The neighbourhood, where he reſided, was highly favoured with the means of grace. He ſometimes attended the preaching of the word, and under the miniſtry of Mr. J. Woodhouſe was brought to a ſenſe of his ſin and danger. His convictions were deep, and his diſtreſs great; penitential ſorrow filled his heart, and cauſed him to weep and mourn. The remembrance of his ſins was grievous: And, in the ſtrength of divine grace, he broke off all outward ſin, and brought forth fruit meet for repentance. He forſook all his ſinful companions, joined the people of God, and attended his ordinances as every awakened ſinner muſt do, who would not have his convictions to die away, and his conſcience become ſeared as it were with an hot iron. But he had no dependence on theſe things for ſalvation. He uſed them as means appointed by the Lord that his baniſhed ones might return unto him.

He knew the difference between Chriſt dying on the croſs, and our having the virtue of his death applied to our hearts and conſciences by the Spirit of God, to remove all guilt and condemnation. This was what he waited for in God's appointed ways; and he did not wait in vain: for the Lord diſcovered to him the all-ſufficient merit of Jeſus Chriſt to atone for *his* ſins, and the ſins of all the world. Impreſſed with a ſenſe of God's love in the gift of his Son, he believed with his heart unto righteouſneſs, and the Lord graciouſly ſhone upon his mind, and bleſſed him with a ſenſe of his pardoning love. Peace and holy joy now filled his heaven-born ſpirit. With pleaſure could he ſay,

"My willing ſoul would ſtay,
"In ſuch a ſtate as this;
"And ſit, and ſing herſelf away,
"To everlaſting bliſs."

He did not forget this glorious diſplay of the divine goodneſs: But a lively ſenſe of paſt mercies and preſent favours, inflamed his ſoul with humble gratitude. Writing to a friend, he obſerved, "When I recollect the many mercies of God to me while in my loſt condition, in ſparing me when ſinning againſt him with an high hand, and plucking me as a brand from the eternal burnings, I cannot raiſe one note of praiſe adequate to ſuch favours. His goodneſs and mercy have followed me all the days of my life, and my deſire is to ſpeak good of his Name. His loving-kindneſs is better than life, and my ſoul rejoices in God my Saviour." In another letter he ſays, "I bleſs God, tho' I was once a ſervant of ſin and ſatan, and in league with hell, it is not ſo now: No: thanks be to the God and Father of our Lord Jeſus Chriſt, I am 'begotten again to a lively hope.' 'By grace I am ſaved through faith,' I am aſtoniſhed at the greatneſs of that love which found out me the vileſt of the vile. None need deſpair."

The change which God wrought in his mind was not partial, but univerſal; not ſecret but manifeſt to all around: For the whole tenour of his converſation was new.—He began to reprove ſin, and to pray in public. He ſoon diſcovered talents for public uſefulneſs, and having an ardent deſire for others to partake of the bleſſings which he enjoyed, he ſometimes gave an exhortation, and ſoon ventured to take a text. As a preacher, he was uſeful and reſpected. In a letter which he wrote to a friend about this time, (Feb. 1790,) he obſerved, "I am preſſing forward for all the mind that was in Chriſt Jeſus; I have a longing deſire to be his; and at preſent feel great calmneſs and ſerenity of mind.

I ſit looſe to all tranſitory things; yet I live below my privilege, and there are roots of bitterneſs remaining in my heart. When ſatan ſtrikes by temptation, the tinder of original ſin would take fire, and burn rapidly, if it were not ſuppreſſed by grace received thro' faith in Chriſt Jeſus. My deſire is, that the Lord would give me a *new heart*, and renew a right ſpirit within me. O what need have we of the divine influence, not only to remove our guilt, but to ſanctify all our powers! Let you and me aim at the prize ſet before us; for, without running the race of holineſs, we cannot gain heaven. Whatſoever things are good, holy, pleaſing to God and hateful to Satan, let us ardently purſue till we arrive in a better world: For here we have no continuing city." Like others, he had his temptations, and found the chriſtian life a warfare. Writing to his friend, he ſays, "Since the Lord called me, I have often been brought into bondage thro' lightneſs of ſpirit, which was my moſt beſetting ſin; and ſometimes, when aſſaulted by the world, the fleſh, and the devil, I have been ready to ſplit upon the rock of folly, and ſink in the waves of iniquity: But God hath, in the midſt of death, preſerved me in life. It is mere mercy that hath kept me! Satan ſtrives by all poſſible means to drive me from my ſtrong hold, and ſometimes I am ready to cry out, 'The water-floods are come into my ſoul, I ſink in the deep mire where there is no ſtanding.' So that I find greater neceſſity than ever I did of leaning on all-ſufficient grace. I have need of all the promiſes in the Scripture, and the prayers of ſaints to preſerve me from being overcome by the enemy of my ſoul. The Scripture is on my ſide, and Chriſt has prayed for me that my faith fail not."

In the year 1792, he removed from Terry to Wroote, where he taught the riſing generation reading, writing, and arithmetic; and alſo preached two or three times in a week, to the inhabitants of that village. When he firſt went to Wroote, he made a covenant with the Lord, which he ſtiled, "A Covenant between God and my ſoul," and a copy of which he tranſcribed from the Pamphlet publiſhed among us on the ſubject of renewing our Covenant with God, ſaying, "Accept, I beſeech thee, the free-will offering of my mouth, O Lord, and teach me thy judgments," and ſigning it with his own hand. It appears from his making this Covenant, and a Letter that I received from a friend at whoſe houſe he now boarded, that his whole ſoul was devoted to the Lord, and his heart fully engaged in his bleſſed work. This Letter is as follows: "When the Lord ſent him to us, he lived a life of devotedneſs to the Lord Jeſus, and many times in a day, poured out his ſoul to God for us, upon his knees, with many tears. Pertinent expreſſions in prayer flowed ſpontaneouſly from his heart, which was big with deſire for the proſperity of the cauſe of God. He found us in great darkneſs, ſome of us having a form, but being altogether ignorant of the power of godlineſs. It pleaſed God, however, to uſe him as an inſtrument of good to us; for ſeveral in and about Wroote were convinced, and ſome converted to God, thro' his means; and we have reaſon to bleſs the Wiſe Diſpoſer of all events that ever he ſent him to us."

As ſoon as the proſpect of doing good opened, Mr. Holmes, with the advice of the people, ſent to Mr. Jaſper Robinſon, (then Superintendant of the Epworth Circuit,) to intreat him to come and preach at Wroote; aſſuring him that the hearts and houſes of the people were open to receive him and his colleagues with all readineſs of mind. The Preachers made it convenient to take it into the Circuit, and a little Society was ſoon formed. At firſt they preached in the School-houſe. This, however, giving offence to the Rector, they removed into a friend's houſe; and there they continued to preach until a ſmall Chapel was erected. In the year 1793, I firſt became acquainted with Mr. Holmes. He always had a weak, infirm body, and was much afflicted from his infancy: But notwithſtanding this, he was generally cheerful, having a great flow of animal ſpirits. With much pleaſure I have often heard him declare the goodneſs of God to his ſoul. In prayer he was fervent. In the exerciſe of his miniſterial abilities, he always manifeſted great zeal, tempered with knowledge. He often feelingly acknowledged himſelf an unprofitable ſervant. Yet giving all the glory to God, he would ſay, he found himſelf in poſſeſſion of that which he valued above all the world. As far as I could perceive when in converſation with him, he was always careful not to ſpeak unkindly of abſent perſons. Profeſſors of Chriſtianity can never be too cautious as to this point. Too many retail the faults and failings of others under the pretence of having a great concern for them; but if they neither ſpeak to them reſpecting theſe things, nor pray for them, is not their pretended concern downright diſſimulation? If any perſons whom he knew appeared to him to act inconſiſtently with their profeſſion, Mr. Holmes either ſpoke or wrote to them on the ſubject.

On account of the imprudent ſteps which ſome perſons take in forming connections in life, perhaps it may not be deemed improper to inſert an extract from a Letter, which he wrote to a ſerious young woman who was giving her company to a young man that did not fear God. "Dear Siſter, I am informed that Satan employs his agents to ruin you for ever; and that you yield to his temptions; on which account I am grieved, and cannot but mourn. Knowing that many, ſtronger in grace than you, by hearkening to the Addreſſes of ungodly young men, have loſt their religion, I intreat you before it be too late, to break off all connection with this perſon. Be determined, I beſeech you, by the grace of God, to do violence to your own inclination; otherwiſe, depend upon it, the loſs of all is at hand: Do not reject this advice, and obey the Tempter. Oh Nancy, you are a mortal creature, and muſt ſoon ſtand before God to give an account of your conduct. Beware, and be you not 'unequally yoked with an unbeliever.' Believe none of his fine promiſes. Remember, when you are bound, you muſt obey. Satan hath thruſt ſore at you to make you fall, and now I am afraid he hath found out the mean. I call upon you again to beware. Watch and pray, that you may no longer give way to the temptation, then I ſhall hope to meet you in paradiſe, an holy ſaint before the Throne of God, to ſing his redeeming love world without end."

In October 1796, in a Letter to another Friend, he ſays, "At preſent, I feel my ſoul much alive to God. Solemnity and humility become all his people. I am never happy but when watching unto prayer. Trials, like ſtorms, drive me to the harbour of Chriſt's wounds: There I am ſecured from the blaſt of the terrible one."

May 1799, he ſays, "I generally find my mind the moſt happy when in affliction, when there ſeems only a ſtep between me and death. It is my deſire to live to pleaſe God by doing or ſuffering his Will. O how ſweet it is to have power to ſay from the heart, 'Father, thy Will be done, not mine!' Our Saviour's words afford me great conſolation, 'If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.' To which my ſoul cries, Amen."

It would have been an unſpeakable mercy if Mr. Holmes had continued in this happy frame of mind, but he grieved the Spirit of God by lightneſs of ſpirit and neglecting to watch and pray, and once, I believe, he was even overcome by known ſin, thro' the ſolicitation of a falſe friend. But infinite mercy prevented him from ſinking into inſenſibility. He mourned as one for the loſs of his firſt-born, and again ſought the favour of God thro' the Son of his Love. I believe, however, that he never fully recovered the loſs he had ſuſtained, until he entered upon his laſt affliction.

The firſt time he was attacked was but for a few days, and he was ſoon able to walk out again, and found himſelf much better. Nevertheleſs, he ſaid to his friends, that it was impreſſed upon his mind, he ſhould die ſoon. Accordingly, he was attacked a ſecond time, and with far greater violence than before, and medical aſſiſtance was ineffectual. At this time his unfaithfulneſs, unprofitableneſs, and want of love, oppreſſed him very much. His fears were greatly alarmed, leſt he ſhould die under a cloud. With all his heart did he intreat the Lord to diſperſe his doubts, and ſcatter his fears by the light of his countenance. And his prayers were heard. His faith increaſed, his hope revived, his expectation was raiſed, and he waited in earneſt prayer for the full ſalvation of God. Satan now made his laſt aſſault upon him. He ſuggeſted that Chriſtianity was not true. After he had been tried for ſome time from this quarter, a Local Preacher called to ſee him, and reaſoned with him on the *Nature*, *Truth*, *Importance*, and *Excellency* of the Goſpel. To him he ſaid, "I wiſh you could ſtay with me;" intimating that what he had advanced had been much bleſſed to him. After prayer they parted, and Mr. Holmes doubted no more. The love of God was ſhed abroad in his heart, and his joy in the Lord was inexpreſſible.

As he drew toward the cloſe of life, he was the more filled with the love of God, and exhorted all that came to ſee him to break off their ſins by true repentance, and turn to God with all their heart. Few went away unaffected. He was never heard to murmur in all his afflictions, but bore them with patience. When viſited by his chriſtian friends, he ſpoke of the glorious proſpect which opened to his view thro' Jeſus Chriſt, and began to ſing,

"Come, let us ſit beneath his croſs,
"And gladly catch the healing ſtream,
"All things for him account but loſs,
"And freely give up all for him."

When they prayed with him, he lifted up his hands, and all his powers were engaged in ſupplication for more of that love which he found to be ſo precious to his ſoul. Having a bleſſed hope of a glorious immortality, and thinking that he would ſoon be gone, he ſung,

"Then in a nobler, ſweeter ſong,
I'll ſing thy power to ſave,
When this poor, liſping, ſtammering tongue,
Lies ſilent in the grave."

He pauſed awhile, and then ſaid,

"One family we dwell in him,
One church above, beneath,
Tho' now divided by the ſtream,
The narrow ſtream of death.
One army of the living God,
To his command we bow,
Part of his hoſt have croſs'd the flood,
And part are croſſing now."

His friends now perceived a change which indicated approaching diſſolution, but he continued ſenſible to the laſt; and notwithſtanding his extreme weakneſs, ſaid, "God is love,—Jeſus is precious,"— and attempted to ſing, "Vital ſpark," &c. but not being able to go through with it, he deſired one preſent to repeat it. After pauſing a little, he ſaid to the ſame perſon, "Tell all who enquire how I die, that I die not as the fool dieth." Speaking of the Chriſtian Religion, he ſaid, "It is real, it is real." After remaining ſilent for about the ſpace of ten minutes, unexpectedly, he broke out, "GLORY, GLORY, GLORY BE TO GOD," and left this fluctuating world, to enter upon a world of permanent delight, February 18, 1801, aged 33 years.

Redemption by Jeſus Chriſt was always a pleaſing ſubject with him, and by his requeſt a funeral ſermon was preached from the following words: "Unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Of PETER WALDO, and the other True WITNESSES for GOD of the Twelfth Century; or, a ſhort Account of the Piety and Sufferings of the WALDENSES.

"And it was given unto him to make war with the ſaints, and overcome them." Rev. xiii. 7.

IN examining the early periods of Chriſtian Hiſtory, we find it extremely difficult to obtain a fair account of thoſe perſons whom the Papiſts called *Heretics.* The moſt groſs miſrepreſentations are in general given of their principles and conduct, by their enemies, who had all the power in their own hands, and the poor Heretics were ſeldom allowed either to ſpeak or write in their own defence. In favour of the *Waldenſes,* however, we are able to collect from the writings of their bittereſt perſecutors, indubitable proof that they were the light of the world in the darkeſt times, and that the power of godlineſs prevailed among them in a very extraordinary degree, for many centuries.

Theſe excellent people lived principally in the vallies of Piedmont, and on that account were called Vaudois, Valdenſes, or Waldenſes. The doctrines which they held were in direct oppoſition to Popery, and their manners were ſimple and unaffected, the fruit of genuine Chriſtianity.* Their language was a mixture of French and Italian. Piedmont borders on Savoy and Italy, and formerly greatly abounded in cattle; but its chief article of trade was *Silk*, and great numbers of the Waldenſes, both men and women, were Weavers: Hence, they were often called, in deriſion, *Tiſſerands*, or the *Weavers.*

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* "Juſtification by the free-grace of God, thro' the redemption that is in Chriſt Jeſus, was the doctrine taught among Chriſtians, in the earlieſt and pureſt ages of the Church, and their departure from it, was the prelude to that univerſal corruption of faith and worſhip, that relaxation of diſcipline and diſſolution of manners which took place in the ages following. It is alſo very remarkable that this doctrine was always fully and diſtinctly taught in thoſe Churches which never ſubmitted to the tyranny, or received the corruptions of Antichriſt; I mean, the churches of the *Piedmonteſe Vallies,* which by ſo many judicious writers are ſuppoſed to be the two Witneſſes mentioned in the Revelation, who fled into the wilderneſs from the perſecution of the *Beaſt,* and propheſied in ſackcloth. The Accounts which have been tranſmitted to us of the principles held by them, long before the Reformation, plainly ſhew that they maintained this doctrine from the beginning."

[*Dr. Whitherſpoon's Eſſay on Juſtification.*

It is perhaps impoſſible to diſcover the origin of the Waldenſes. Moſheim ſays, that the people called *Cathari*, i. e. the *Pure*, of the third century, were probably not widely different from them. It has been ſuppoſed, that in the ſeventh century, they had ſome correſpondence with the Paulicians, a godly people in Aſia Minor, who were much ſpoken againſt, and who in that dreadfully dark day, read the New Teſtament, and oppoſed the wickedneſs of the Romiſh clergy. In the ninth century, the inhabitants of the vallies of Piedmont were probably greatly encouraged and ſtrengthened in their Chriſtian warfare, by the labours of Claudius, of Turin, in whoſe biſhopric they lived. Claudius zealouſly contended for juſtification by faith in Chriſt Jeſus, and oppoſed many of the ſuperſtitions of popery.

That bloody Inquiſitor, Reinerus Sacco, who laboured moſt furiouſly to deſtroy the Waldenſes, ſpeaks of them under the name of *Leoniſts*, as a ſect that had exiſted above five hundred years, and even mentions ſome Writers who had carried their antiquity to the Apoſtolic age.* It is not improbable that from the days of Conſtantine, at leaſt, when riches and pride broke in upon the Church like a flood, God had a ſeed to ſerve him among theſe afflicted and deſpiſed people.

In the eleventh century the Paulicians migrated into Italy, and thence into almoſt every part of Europe. In Italy they were called *Cathari*. In France, *Albigenſes*, *Bulgarians*, and *Boni Homines*, or *Good Men*; and it is probable that they were in many places united with the Waldenſes, who were often called by theſe and many other names of reproach. But in general the Latins included all thoſe who oppoſed the Roman Pontif, under the general names of *Waldenſes* and *Albigenſes.*†

Until the twelfth century, when it had pleaſed God greatly to increaſe the number of the Waldenſes, and to make them the means of ſpreading the truths of the goſpel in the countries which ſurrounded them, we have few particulars of their hiſtory. In that century, Peter Waldo, a merchant and citizen of Lyons, was raiſed up by divine mercy to preach the Goſpel of the Lord Jeſus, and boldly to reſiſt the abominations of the Church of Rome. Moſheim is entirely miſtaken in ſtating that this merchant of Lyons was the parent and founder of the Waldenſes, as they exiſted long before his time, in different countries, under different names.

The love of God, and a deep ſenſe of the value of immortal ſouls, appear to have influenced the mind and conduct of Waldo.

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* Dr. Maclaine's note on Moſheim's Hiſt. Vol. 2, p. 452. 8vo.

† Moſheim, Vol. 2, pp. 345 & 411.

He gave up all for Chriſt's ſake, and ſhewed that he eſteemed the reproach of Chriſt greater riches than all the treaſures of the world. His firſt awakenings of conſcience and deſires to be acquainted with the ſalvation of God, ſeem to have ariſen from a very extraordinary event. At a meeting of ſome of his friends at ſupper, one of the company fell down dead on the floor. This alarming circumſtance made a deep impreſſion on Waldo's mind, and led him to ſeek the favour and kingdom of God. After a certain time, he believed himſelf to be called of God to preach the Goſpel of the Lord Jeſus to periſhing ſinners. He was poſſeſſed of large property, which he diſtributed to the poor with a liberal hand, whilſt at the ſame time he inſtructed them in the word of God's grace. The poor attended his preaching in great numbers, but the rich deſpiſed it. This merchant was, however, abundantly bleſſed of God in his work, altho' he had not the ordination of the ungodly prieſts of the time, but on the contrary, was greatly perſecuted by them.

Waldo was conſcious that the Scriptures were the only rule of faith and practice, and therefore he could not but deſire that they might be generally read and underſtood. But at that time the Scriptures were only to be had in Latin. It was therefore his great buſineſs to circulate Tranſlations of them into the vulgar Tongue, in order that all people might read and judge for themſelves. There is reaſon to ſuppoſe that he was the firſt man who diſtributed Tranſlations of the Bible into a modern language.

This excellent man courageouſly condemned the vices of the times, and the ignorance of the clergy, which brought upon him the vengeance of the Archbiſhop of Lyons. The Archbiſhop forbade him to teach any longer, and threatened to proceed againſt againſt him as a *Heretic*. Waldo replied, that altho' he was a Layman, yet he could not be ſilent in a matter which ſo greatly concerned the ſalvation of all men. On this anſwer an attempt was made to apprehend him, but his friends were numerous, and ſome of his relations were men of influence in the city, and they concealed him for two or three years.

After this, Waldo left Lyons, and went into Dauphiny, where he ſtill exerted himſelf to ſpread the knowledge of the Religion of Jeſus Chriſt; and when he was perſecuted in one place, he fled to another. The doctrines which he preached were thoſe of the Waldenſes. With theſe people he was cloſely united, and probably had his name *Waldo* from that circumſtance. Moſheim ſays that the purity and ſimplicity of the doctrines which were taught by Waldo and his adherents, and the ſpotleſs innocence of their lives and actions, had ſuch effect, that their followers increaſed daily, and they formed ſocieties in various parts of Europe with great rapidity, and with ſuch invincible fortitude, that neither fire nor ſword, nor the moſt mercileſs perſecution could damp their zeal.

It appears from Thuanus that Waldo fled into Germany, and at laſt ſettled in Bohemia, where he died about the year 1179. Of this great man, Mr. Milner writes thus. A very extraordinary perſonage! reſembling in many reſpects the immediate ſucceſſors of the Apoſtles themſelves! But his piety, endowments, and labours, have met with no hiſtorian capable of doing them juſtice; and as in every view he had no reward upon earth, he appears to have been eminently one of thoſe of whom the world was not worthy. But he turned many to righteouſneſs, and ſhall ſhine as the ſtars for ever and ever. The Word of God grew and multiplied in the places where he had planted it, and even in ſtill more diſtant regions. In Alſace, and along the Rhine, the goſpel was preached with a powerful effuſion of the Holy Spirit: Perſecutions enſued, and thirty-five citizens of Mentz were burned in one fire at the city of Bingen, and eighty perſons were burned at Straſburgh. Every thing relating to the Waldenſes reſembled the ſcenes of the primitive Church. Numbers died praiſing God, and in confident aſſurance of a bleſſed reſurrection; whence the blood of the martyrs again became the ſeed of the Church. In Bohemia and in the country of Paſſaw, the churches were reckoned to have contained eighty thouſand profeſſors of godlineſs in the former part of the fourteenth century. Almoſt throughout Europe, Waldenſes were to be found; and yet they were treated as the offscouring of the earth, and all the power and wiſdom of Satan and the world were united againſt them. But "the witneſſes continued to prophecy in ſackcloth," * and ſouls were built up in the faith, the hope, the charity of the Goſpel; and here were the faith and patience of the ſaints.†

The Waldenſes were in general a plain and induſtrious people, among whom were few learned writers. In them God choſe the weak things of the world to confound the wiſe. The vindication of their character muſt therefore be drawn from the holineſs of their lives, and the patience of their ſufferings, with the addition of ſuch hiſtorical evidence of their principles as can be diſcovered.

The hatred of their enemies was ſhewn againſt them in numberleſs ways. They were called, *Poor men of Lyons*, and *Dogs*. In ſome places they were called *Cut-purſes*, in others, *Gazares*, a term expreſſive of every thing wicked; and *Turlupins*, that is, inhabitants with wolves, becauſe they were often obliged to dwell in woods and deſarts. Matthew Paris, one of the moſt valuable of the monkiſh hiſtorians, calls them *Ribalds*, or diſſolute men; and they were termed, with juſtice, as many believed, *Sorcerers* and *Sodomites!* In ſhort, all manner of evil was ſpoken of them, and all the old calumnies of the pagans againſt the primitive Chriſtians, were revived againſt the Waldenſes.

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* Rev. xi. † Milner's Hiſtory of the Church of Chriſt. Vol. 3, p, 482.

Wicked men commonly wiſh to deprive true Chriſtians of all reſpectability in ſociety, and to repreſent them as quite unfit to be employed in the ordinary buſineſs of human life. Many foul attempts of this ſort were made againſt the Waldenſes. They were charged with holding the community of goods, and denying the right of all private property. In anſwer to this charge we may quote their own language, in an Apology which they ſent to Ladiſlaus, king of Hungary, by whom they were grievouſly perſecuted. "Every one of us hath poſſeſſed his own at all times, "and in all places. In Dauphiny and other parts, when we were "diſpoſſeſſed of our ſubſtance, the ſuits for the recovery of each "eſtate were conducted by the particular proprietors." This evidence, with much more of the ſame ſort, in favour of theſe oppreſſed people, is produced by Mr. Milner, in his very valuable and learned Hiſtory of the Church of Chriſt, in which we have a larger account, and more complete vindication of the Waldenſes, than can be found in any other modern Hiſtory.*

Another charge againſt the Waldenſes was, that they compelled their paſtors to follow ſome trade. This they anſwer as ſatisfactorily as the former. "We do not think it neceſſary that our paſtors ſhould work for bread. They might be better qualified to inſtruct us if we could maintain them without their own labour; but our poverty has no remedy." In a book concerning their Preachers, or *Barbs*, as they were called, and whom they were accuſed of worſhipping, we have the following particulars.

"All who are to be ordained as paſtors among us, while they are yet at home, intreat us to receive them into the miniſtry, and deſire that we would pray to God that they may be rendered capable of ſo great a charge. They are to learn by heart all the chapters of St. John and St. Matthew, all the canonical epiſtles, and a good part of the writings of Solomon, David, and the Prophets. Afterwards, having exhibited proper teſtimonials of their learning and converſation, they are admitted as paſtors by the impoſition of hands. The junior paſtors muſt do nothing without the licence of their ſeniors; nor are the ſeniors to undertake any thing without the approbation of their colleagues, that every thing may be done among us in order. We paſtors meet together once every year, to ſettle our affairs, in a general ſynod. Thoſe, whom we teach, afford us food and raiment with good-will, and without compulſion. The money given us by the people, is carried to the ſaid general

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* It is hoped that the health of that great and excellent man Dr. Milner, the Dean of Carliſle and Maſter of Queen's College Cambridge, will enable him to finiſh the Hiſtory of the Church of Chriſt, which his late pious Brother lived to publiſh only as far as the twelfth century, including the Hiſtory of the Waldenſes.

ſynod,

ſynod, is there received by the elders, and it applied partly to the ſupply of travellers, and partly to the relief of the indigent. If a paſtor among us ſhall fall into a groſs ſin, he is ejected from the community, and debarred from the function of preaching."

Many of our Readers will no doubt remark the great ſimilarity of proceeding among the Waldenſes of the 12th century, and the *Methodiſts* of the preſent time. Thanks be to God for the civil Government under which we live, and the religious liberty which we enjoy: The Methodiſts are in no danger of having their property confiſcated, of being driven from their country, or of ſuffering a violent death on account of their religious profeſſion.

[*To be continued.*]

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* Milner, Vol. 3, pp. 490 and 500.

DIVINITY.

ON THE CONVERSION OF A SINNER.

A SERMON,

Delivered before the Conference of the Preachers late in Connexion with the Rev. John Wesley; held in London, in July and Auguſt, 1804: And publiſhed at their requeſt.

By John Stephens.

JAMES V. 19, 20.

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth a ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins."

THE generality of mankind, when exhorted to intereſt themſelves in the ſpiritual welfare of their fellow-creatures, are ever ready to reply, in the inſolent language of wicked Cain, "Am I my brother's keeper?" But all thoſe in whoſe hearts the love of God is ſhed abroad, are deeply concerned to co-operate with their Redeemer, in ſaving ſouls from death. Viewing "the wickedneſs of the wicked," they adopt the language of David, "rivers of waters run down mine eyes, becauſe men keep not thy law." Conſidering the miſeries which are coming upon the ungodly, they cry out with Jeremiah, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the daughter of my people." Contemplating the crown of righteouſneſs which the Lord, the righteous Judge, ſhall give unto all them "that love his appearing," they can ſay with

Paul, "My heart's deſire and prayer to God for Iſrael is, that they may be ſaved." Nay, they ſometimes feel ſuch a holy enthuſiaſm of deſire for the ſalvation of ſinners, that they exclaim, with the ſame Apoſtle, "I could wiſh that I myſelf were made an anathema, after the example of Chriſt, for the ſake of my brethren and kinſmen according to the fleſh."*

To fan this holy flame is the intention of St. James in our text. We ſhall take occaſion from his words, to conſider,

I. This grand object of Chriſtian zeal, *the Converſion of a Sinner.*

II. The means by which we are moſt likely to accompliſh that important end. And,

III. The motives propoſed in the text to ſtimulate us to ardour and perſeverance in the adoption and employment of thoſe means.

May the Lord grant that both preacher and hearers may more fully imbibe, and more abundantly diffuſe the ſpirit of the ſubject!

I. Let us, in the firſt place, conſider this grand object of Chriſtian zeal, *the Converſion of a Sinner.* It implies, in general, the turning of a ſinner from his ſins to God: Pſal. li. 13. "Then will I teach trangreſſors thy ways, and ſinners ſhall be converted unto thee." A comfortable ſenſe of our intereſt in the peculiar love, care, and watchful Providence of God, is one of the ſtrongeſt inducements to declare the glad-tidings of ſalvation to others. David, therefore, prays in the preceding verſe, "Reſtore unto me the joy of thy ſalvation; and uphold me with thy free ſpirit;" and then reſolves, that he would become a preacher of righteouſneſs to his fellow-ſinners. But more particularly, the converſion of a ſinner implies,

1. *A change of the mind.* Unconverted ſinners are repreſented in Scripture as being in a ſtate of darkneſs, or ignorance: And thoſe who are converted, are every where repreſented as in a ſtate

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* Thus Dr. Doddridge tranſlates the Apoſtle's words, and obſerves, "This is the ſenſe given by the learned Dr. Waterland, who urges the manner απο is uſed 2 Tim. i. 3. "απο των προγονων" *after the example of my forefathers.* Compare 1 John iii. 16. Next to this I ſhould incline to the interpretation given by Dr. Clarke, who ſuppoſes the Apoſtle means that he could be content that Chriſt ſhould give him up to ſuch calamities as theſe, to which the Jewiſh people were doomed for rejecting him: ſo that if they could all be centered in one perſon, he could be willing they ſhould unite in him, could he thereby be a mean of ſaving his Countrymen. Compare Deut. vii. 26. Joſhua vi. 17. chap. vii. 12.—Grotius underſtands it of a ſeparation from the Church of Chriſt (which is ſometimes called by the name *Chriſt,* 1 Cor. xii. 12. Gal. iii. 27.) or of *excommunication.*—Elſner, who agreable to Dr. Clarke's interpretation, joins απο τȣ χειςȣ with ηυχομην) ſhews very well, as many other commentators have done, how very abſurd it would be to ſuppoſe, he meant, that he could be content to be delivered over to everlaſting miſery, for the good of others."

of light, or knowledge. "But even unto this day, when Moſes is read, the veil is upon their heart; nevertheleſs, when it (the heart) ſhall turn to the Lord, the veil ſhall be taken away," 2 Cor. iii. 15, 16. "The natural man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him: neither can he know them, for they are ſpiritually diſcerned. But he that is ſpiritual, judgeth all things," 1 Cor. ii. 14, 15. "Ye were ſometime darkneſs, but now are ye light in the Lord," Eph. v. 8. "That ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light," 1 Pet. ii. 9. Sometimes, the ſinner is brought by converſion to "behold wonderous things in the Law," and in the Goſpel, of which he was before totally ignorant. At other times, no new truth is brought to his mind; but old truths are repreſented in a new, more vivid, and more affecting light; ſo that he ſtands aſtoniſhed at the ſtupid indifference with which he formerly beheld ſubjects ſo engaging, ſo important, ſo ſublime! The light of heaven has *marvellouſly* diſpelled thoſe clouds of ignorance, prejudice, and error, by which Satan formerly maintained his uſurped dominion over his heart; and has taught him, "that denying ungodlineſs, and worldly luſts, he ſhould live ſoberly, righteouſly, and godly, in this preſent world." Hence, ſome who are ſpectators of the change, exclaim with wonder, and gratitude, "What hath God wrought!" while others, contradict and blaſpheme; crying out, "he hath a devil and is mad!"—— Converſion implies,

2. *A change of the heart.* "And I will give them an heart to know me, that I am the Lord, and they ſhall be my people, and I will be their God: For they ſhall return unto me with their whole heart:" Jer. xxiv. 7. "A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you a heart of fleſh:" Ezek. xxxvi. 26. The *old heart* is totally deſtitute of all religious ſenſibilities; but the *new heart* trembles at the word of God; relents at the remembrance of ſin; melts at the ſight of the croſs; and glows at the ſound of ſalvation. Was the whole heart the ſeat of deſires? its deſires were, "the luſt of the fleſh, the luſt of the eye, and the pride of life." Has the new heart its deſires alſo? "The deſire of the righteous is only good." Had the old heart its averſions? Whatſoever things were holy were the objects of its diſguſt. The new heart has likewiſe averſions, but of another kind: It "hates every falſe way." Did the old heart weep? its tears were the "ſorrows of the world, working death." Has the new heart felt grief? it is a "godly ſorrow, working repentance unto life." Did the old heart rejoice, it rejoiced in iniquity; and its joys were noiſy and tranſient as the blaze of thorns under a pot. But the new heart "rejoices in the truth;" "rejoices in Chriſt Jeſus." Its joy is "a joy unſpeakable, and full of glory."

The old heart is “earthly, ſenſual, and deviliſh; out of it “proceed evil thoughts, adulteries, fornications, murders, thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs.” But the new heart is “pure, peaceable, gentle, eaſy to be intreated, full of mercy and good fruits, without partiality and without hypocriſy.”

3. *A change of the life.* In vain do we boaſt of the goodneſs of our hearts, if our lives are bad. There may be reformation without regeneration; but there cannot be regeneration without reformation. “Every good tree bringeth forth good fruit; a good tree cannot bring forth evil fruit:” Matt. vii. 17, 11. “Ye were the ſervants of ſin; but ye have obeyed from the heart that form of doctrine delivered unto you; being then made free from ſin, ye became the ſervants of righteouſneſs:” Rom. vi. 17, 18. “Little children, let no man deceive you: He that doeth righteouſneſs is righteous. He that committeth ſin is of the devil. Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God. In this the children of God are manifeſt, and the children of the devil,” 1 John iii. 7, 8, 9. Perhaps the ſinner, previouſly to his converſion, avoided the enormities of vice, and practiſed the duties of *eaſy*, *faſhionable*, and *decent* virtue; and comparatively happy are they, who, on their converſion, are favoured with ſuch a retroſpective ground of gratitude to the God of all grace! Yet even in the life of ſuch, is there a very manifeſt and material change. Their actions may, in many reſpects, be the ſame; but they are governed by higher motives, directed to a nobler end, and performed in another ſpirit, and with more ſteadineſs. Probably, ſome conſtitutional averſion or inclination, or the bias of education, or ſome peculiar circumſtance in their ſituation, or a deſire to obtain the honour that cometh from men, was the motive of their conduct in time paſt; but now they obey from a regard to the authority of God, who has commanded; and obedience to him is their pleaſure, becauſe they love him. “The love of Chriſt conſtraineth us;” therefore “his commandments are not grievous.” To gratify their own inclination in ſome reſpects, to avoid ſome temporal inconvenience, or to obtain ſome temporal advantage, was the end which they formerly propoſed to themſelves; but converſion has brought them to do every thing “as unto the Lord;” ſo that “whether they eat, or drink, or whatſoever they do, they do it to the glory of God.” Their former motives and ends were, in their own nature ſo variable, that their good works muſt neceſſarily be the creatures of circumſtances; but now, actuated by principles which are in their very nature unchangeable and eternal, they are “ſtedfaſt, immovable, always abounding in the work of the Lord.”

4. The Reader will eaſily obſerve, from what has been advanced, that this change of mind, and heart, and life, is not a mere ſpeculative and unimportant, but a real and moſt momentous change. The unregenerated ſinner may alter his creed, his denomination, and his mode of worſhip, a thouſand times; while neither the world nor the church will derive any advantage from theſe changes. They are only the tranſplantation of a barren, or pernicious tree, which either continues to yield no fruit, or brings forth only poiſonous berries. But the converſion of a ſinner is the engrafting of the wild into the good olive, and the tranſlation of it from the ſterile mountain to the bank of a fertilizing ſtream, where it produces perpetual verdure, and never-failing fruit. What Paul ſays in recommendation of Oneſimus to Philemon, may be applied to every real convert, "Who in time paſt was to thee unprofitable, but now profitable to me and to thee." And what greatly adds to the importance of converſion is, that we cannot be ſaved without it; for "except a man be born again, he cannot ſee the kingdom of God:" "Except he be converted, and become as a little child, he can in no wiſe enter into the kingdom of heaven." I only add,

6. *This is not a human but a divine change.* "Can the Ethiopian change his ſkin? or the Leopard his ſpots? No more can we, who are accuſtomed to do evil, of ourſelves learn to do well." "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt; and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus: For by grace are ye ſaved thro' faith; and that, not of yourſelves, it is the gift of God; not of works, leſt any man ſhould boaſt:" Eph. ii. 4, 9.—"Therefore, let no fleſh glory in his preſence; but if any man glory, let him glory in the Lord!" and ſay, "By the grace of God I am what I am!"

[*To be concluded in the next.*]

SYSTEMATICAL DIVINITY.

CHAP. XIV.

The Truth of GOD, concerning MAN's Redemption, Defended.

THE doctrine of *Redemption* is, and ever muſt be to us, in our preſent ſtate, a deep and awful myſtery: Into which we may look with reverence and trembling; but the whole œconomy of which we can never fathom. There are many *facts* reſpecting it, offered to our attention; ſuch as cannot fail to inſpire us with gratitude, and to teach us humility: and which, if duly weighed, will check every peviſh enquiry, and repreſs the leaſt tendency to ſcepticiſm and arrogance. A careful obſervance of thoſe facts, will lead us on to much knowledge and truth.

That ſuch a *Sacrifice*, as that which our Redeemer offered, was neceſſary and expedient for us, as well as for the honour of God, we promiſed, in our laſt chapter, to ſhew. We do not preſume to aſſert, that this was ſo *abſolutely* and *indiſpenſably* neceſſary, that the ſalvation of man could no otherwiſe have been ſecured. We dare not aſſert this: And we think, that thoſe, who in their zeal for redemption have aſſerted it, go much beyond that limit of information and knowledge, which is given to mankind. For who art thou, that ſhalt have courage to preſcribe bounds to Omnipotence? And how canſt thou, O man! ſearch into his deep and manifold wiſdom, who, by a thouſand, and ten thouſand ways can provide for the good of his creatures?—But tho' we would by all means repreſs their preſumption; who argue for the *neceſſity* of God's doings, from the *wiſdom* and evident *expediency* of them: Yet are we forward to ſhew, that the manner in which God hath thought fit to redeem the human race, is honourable to himſelf, and bleſſed for us. We deduce this firſt from the *facts* before us.

The wiſe Lord of all does nothing in vain. We may therefore conclude, from the whole hiſtory of redemption, brought down from the firſt promiſe in Paradiſe, thro' all ſucceeding ages, to its full completion, in our Saviour's death and reſurrection at Jeruſalem;—that it was highly, (if not indiſpenſably) neceſſary for mankind, as well as for the honour of God, to redeem the human race in this manner. Conſider the vaſt preparations made, and ſo long made for this event: Conſider the greatneſs of the Perſon who came to accompliſh it: Conſider the manner in which it was accompliſhed, and all the miracles and wonders which atteſted the divine interpoſition; and you will have no doubt of the neceſſity and expediency of this adorable redemption.

Granting then this general argumentation; you will aſk, "In what particular reſpect this method of redemption, was neceſſary for man, and honourable to God."

For man, as a ſinner, it was neceſſary, indiſpenſably neceſſary, that he ſhould, by ſome method or other, be reconciled to God; the guilt of his former ſins be pardoned, the dominion of preſent corruption and concupiſcence ſubdued; his ſervices made acceptable, and himſelf aſſured of future favour and felicity.

For God, it was neceſſary, and highly agreeable to his honour, not to paſs by ſin, preſumptuous ſin, unpuniſhed and unregarded; nor to admit into his future favour and kingdom, rebels, unconvinced and unrepenting, unrenewed in mind, in affections, in behaviour. Nay, and we may add, it was neceſſary for man, in order to qualify him for the enjoyment of God, and the participation of future bleſſedneſs, to have his nature renewed, as well as his ſins forgiven.

Now the redemption of Jeſus Chriſt, effecting all theſe great and glorious ends, was ſo far neceſſary for men, and honourable to God. For thro' the merit of that redemption, *Man's* paſt offences are pardoned, and he is reconciled to God, thro' the blood of his Son. He is not only reconciled, but admitted into a new covenant, made an heir of new hopes; made a partaker of new life, by the Spirit, and enabled to ſhew forth all the fruits of a new nature. And this grace, inexpreſſibly valuable and wholly free to him; yet is not granted by a God, ſo eaſy and merciful, as to diſregard the laws of juſtice, or to paſs by ſin, without ſevere animadverſions. But it is the purchaſe of a Perſon high in dignity and great in honour, even God's only-begotten Son: It is the purchaſe of a Perſon clothed in the ſame nature with thoſe, for whom he becomes ſurety: It is the purchaſe of the moſt ſtupendous humiliation, and the moſt painful ſufferings in this nature: It is the purchaſe of a humiliation even to death, of ſufferings great and unparallelled thro' life, and completed by the ignominious torture of the croſs! Thus the honour of God's mercy in forgiving, and the honour of his juſtice in puniſhing, are ſecured, and for ever made glorious.—Whereas one head or father of the human nature brought in ſin and death, upon his whole race: So another and better head of this ſame nature brings in grace, holineſs, and life.

Obſerve we too, that as it ſeems no leſs neceſſary that man ſhould be renewed in ſoul, and made holy in heart and life, in order to enjoy the preſence of God, than that the guilt of his paſt offences ſhould be cancelled: Therefore we find, that by Chriſt's redemption, a proviſion is no leſs made for the former than the latter: Nay, indeed the latter ſeems but a preparative for the former; the ſame blood which juſtifies, which pardons, is to purify, to cleanſe: and tho' the gift of pardon is of free-grace, yet if that pardon be not perfected on man's part by purity, the grace will be annulled, and the pardon of no effect. However, as the pardon muſt precede the purifying, we may from hence ſee one farther reaſon, why it was neceſſary, that ſuch an atonement ſhould have been offered, and ſuch grace ſhewn to guilty creatures.

As the Scriptures clearly teach us, that it was the *love* of God the Father, which moved him to commiſerate the fallen human race, and to provide for *their* redemption; ſo thoſe ſame Scriptures teach, that it was the *Love* of God the Son, his free and unconſtrained Love, which moved him to undertake the glorious office of Redeemer. It was his voluntary pleaſure to become the Surety for man, and to diſcharge what was due to the divine Juſtice; and the divine Juſtice was willing to accept his price, as a full diſcharge, on man's account.

In this view, their diſputes are frivolous and vain, who talk of the impropriety of the innocent ſuffering for the guilty. This was the covenant betwixt God and his Chriſt; a meritorious ſacrifice was needful, and God was pleaſed to approve and accept that of his Son. What would proud and erring human wiſdom object to this? So far from objecting, we ought to rejoice, and think ourſelves unſpeakably happy, in that we have a God who ſo loveth us, "that he gave his only-begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life." While, in conſequence of this firſt great gift, another alſo is offered to us, even that divine Spirit, by whoſe aid we believe, and by whoſe grace we perform the duties of the goſpel. But of this SANCTIFIER, we ſhall ſpeak in our next Chapter.

[*To be continued.*]

On GOD's *carrying on his Work in the Soul.*

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

I Have remarked that, in ſeveral Numbers of your inſtructive and edifying Work, certain common-place phraſes have been animadverted upon, ſuch as, "A Touch of the Paſſions;" "I cannot in Conſcience;" "There is nothing but Trouble in the World," &c. I am well ſatisfied that ſuch remarks have had great uſe. For my part I have often feared that various phraſes uſed by ſome religious profeſſors, are not properly weighed, nor duly underſtood. That which has moſt forcibly ſtruck my mind, and excited my fear is this, "I bleſs God I find him carrying on "his Work in my ſoul."

The frequent mention of theſe words, in my hearing, gave riſe to the following train of thought and enquiry. I began to enquire, Firſt, "What is meant by *the Work of God in the Soul?* And, Secondly, *What are ſigns of that Work being carried on therein?* Theſe queſtions are of great importance to every profeſſor, but, eſpecially to thoſe who frequently, in their meetings, or elſewhere, uſe the phraſe. As to the firſt of theſe queſtions, I preſume, by the Work of God in the Soul, is meant that gracious change which is wrought by the Holy Spirit of God in the heart of every *penitent believer.* This change is variouſly deſcribed in the holy Scriptures. Its riſe and progreſs may be ſeen in many paſſages. It is ſpoken of, Matthew v. 3, 4, 5, 6, 7, 8. It is termed by our bleſſed Lord in John iii. 3—5, a new birth,—a being "born of the Spirit." St. Paul likewiſe ſpeaks of this change, Eph. iv. 23, 24, "Be "renewed *in the ſpirit of your mind*,—and put on the *New Man*, "which after God is created in righteouſneſs and true holineſs." He alſo aſſerts, 2 Cor. v. 17, "If any man be in Chriſt, he is a "new creature, old things are paſſed away, behold! all things "are become new." This is, with the utmoſt propriety, called "The Work of God:" and every believer teſtifies, "According "to his mercy, he ſaved us, by the waſhing of regeneration, and *renewing of the Holy Ghoſt*," Tit. iii. 5. But it was ſaid above, that this gracious work is wrought in the heart of the *penitent* believer;—for penitence, it muſt be obſerved, *precedes* juſtifying faith; and this faith, by which the *conſcious* ſinner "believes with his heart "unto righteouſneſs," is the mean of this great change in the ſoul. Let us illuſtrate this point. By reading the Scriptures, by hearing the Word preached, or, it may be, by ſome trying or afflictive Providence, an inconſiderate ſinner is led to conſider his ways, and to diſcover his ſinful, wretched, ruined condition. Hence he is filled with ſervile fear; he deſpairs of ſaving himſelf, and the cry is extorted,

—"What muſt be done,
To ſave a wretch like me?
How ſhall a trembling ſinner ſhun
That endleſs miſery?"

Whilſt he thus ſeriouſly enquires, he learns from the Word of Truth, that, "A man is juſtified by faith, without the deeds of the law," Rom. iii. 28: That "To him that worketh not," (that ceaſes from all truſt in his own works,) "but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs," Rom. iv. 5. He, therefore, cordially receives, or believes in the Lord Jeſus Chriſt,—upon which he is actually "juſtified from all things," from all his guilt, Acts xiii. 39; and "Being juſtified by faith he has peace with God," &c. Rom. v. 1. Yea, he has "righteouſneſs, peace, and joy in the Holy Ghoſt," Rom. xiv. 17; and "The Spirit itſelf beareth witneſs with his ſpirit, that he is a child of God," Rom. viii. 16. He now poſſeſſes the fruits of the Spirit, "Love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, (or fidelity,) "meekneſs, temperance," Gal. v. 23. His evil tempers are ſubdued, his paſſions regulated, and his whole converſation and conduct have undergone the moſt aſtoniſhing change. In fine, he exemplifies the ſaying of St. Paul, 2 Cor. v. 17, "If any man be in Chriſt, he is a new creature," or there is a new creation.

Now, from the divine Oracles, we learn that this work of God in the ſoul is capable of much increaſe. Hence the prayer of the Apoſtle, Eph. iii. 14, "For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt,"---ver. 17, "That ye, being rooted and grounded in love, may be able, with all ſaints, to comprehend what is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that ye might *be filled with all the fulneſs of God.*" St. Peter, alſo, exhorts thus, "Grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt," 2 Pet. iii. 18. The poſſibility of this growth in grace, is likewiſe clear from St. John, (1 Epiſt. ii. 12, 13,) who divides believers into three Claſſes, namely, little children, young men, and fathers. This growth, therefore, from children to young men, and from young men to fathers, is what we underſtand by the Work of God being *carried on* in the ſoul.

Let us now, therefore, carefully enquire, what are the *marks*, or *ſigns*, of this work being carried on? If we be true believers, and if this work be really carried on in us,---it is attended by an increaſing hatred to all ſin, and an increaſing love to univerſal holineſs; and we ardently deſire that, "The very God of peace, would ſanctify us *wholly*," 1 Theſſ. v. 23. If we really find by experience that Jehovah, is carrying on his work in us,---then we grow in humility and meekneſs, as directed by our bleſſed Lord; we are daily more dead to the world, "Its pomp, its pleaſure, and its nonſenſe all," and conſequently, we are more and more *ſpiritually-minded*, and more ſpiritual in our converſation. We alſo increaſe in love to God and to his children,---in zeal for the honour of Chriſt, and ardent longings for the ſalvation of ſinners. To promote the temporal, ſpiritual, and eternal good of our fellow-creatures, together with the glory of God, is our conſtant and growing ſtudy. And ſince we have ſuch great objects in view, we certainly find an increaſing love for *prayer*, for *reading*, and *hearing* the Word of God, and for all the means of grace; in fine, we are endeavouring more perfectly to do, and more patiently to ſuffer the whole will of God concerning us, that we may be found of him in peace at laſt.

Now, therefore, let each Reader enquire,

1ſt. Have I ever experienced a gracious change in my ſoul? or am I an entire ſtranger thereto? If the latter, may he inceſſantly cry to God to pardon his guilt, and to renew his heart!

2. Let every profeſſor ſeriouſly aſk, "Is the work of God actually carried on, and increaſing daily in me?" Try yourſelves by the above marks. And O! beware of negligence, lukewarmneſs, and of declining from the ways and work of God! May the great Head of the Church quicken his profeſſing people, and may "Ye, beloved, building up yourſelves on your moſt holy faith, praying in the Holy Ghoſt, keep yourſelves in the love of God,

looking for the mercy of our Lord Jeſus Chriſt unto eternal life," Jude 20, 21. And may the grace of our Lord Jeſus Chriſt be with you all. Amen" J. D.

Barnard-Castle,
March 8, 1804.

The Word of GOD illustrated.

[*Continued from page* 169.]

THERE are ſome expreſſions found in different parts of the Holy Scriptures, which to ſome may ſeem harſh and improper: Nevertheleſs, they are ſuch as often occur in other approved Authors, and are accounted *elegancies* and *ornaments* of ſpeech. They are uſed by a figure of ſpeech termed *Catechreſis*, or an *abuſe* of words. Thus the *water* which David's men got with ſo much hazard out of the well of Bethlehem, is called their *blood.** The people of Iſrael, at the giving of the Law, are ſaid to *ſee* the thunderings.† Envy is termed an *evil eye*, becauſe an evil eye is the ſign of it, and that evil eye is ſaid to proceed out of the heart.‡ By the ſame figure the Apoſtle ſpeaks of *edifying*, that is *building up* the body of Chriſt, and of being *clothed upon* with an houſe; and he terms *ſin* a *law*, § *luſts members*, ‖ and calls taking wages of thoſe churches to which he did not preach, *robbing* them. ¶ Nearly allied hereto are thoſe forms of expreſſion, uſed concerning Chriſt, which are uſually termed a *communication of properties*, whereby thoſe things are ſpoken of Chriſt, in reſpect of his Perſon, which are true of him only in reſpect of one *Nature*; Thus, when it is ſaid, he *died*, *ſuffered*, was *crucified*, &c. it is true only of his *human* nature. And when it is declared that he and his Father are one, and that he thought it no robbery to be equal with God, it muſt be underſtood of his *divine* nature. Again: that which is proper to him only in reſpect of *his human*, is aſcribed to him as denominated by his divine Nature. Thus the Princes of this world are ſaid to have crucified the *Lord of Glory*; and *God* is ſaid to have purchaſed the Church *with his own blood*: And, on the other hand, thoſe things are attributed to him as deſcribed by his *human nature*, which are proper to him, only in reſpect of his *divine*, as when the *Son of Man*, while on earth, is ſaid to have been in heaven,** and to have been there before. ††

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* 2 Sam. xxiii. 17. † Exod. xx. 18. ‡ Mark vii. 21, 22. § Rom. vii. 23. ‖ Col. iii. 5. ¶ 2 Cor. xi. 8. ** John iii. 13. †† John vi. 62.

The

The Works of GOD displayed.

On AIR.

[*Continued from page* 171.]

BESIDES the properties of gravity and elaſticity, authors have attributed to air ſeveral qualities which rather belong to the mixture of other fluids in its compoſition. Of this nature is its property of corroding metals, ſtones, &c. but we ſhall not dwell on them at preſent farther than to obſerve, that, in theſe caſes the diſſolving power of air is increaſed by heat, and by other cauſes. It combines with water; and, by acceſs of cold, depoſits part of the matter which was kept diſſolved in it by a greater degree of heat. Hence the water, by being depoſited and condenſed upon any cold body, ſuch as glaſs, &c. in windows, forms fogs, and becomes viſible.

In operations of Chemiſtry, air is a very important agent; the reſult of particular proceſſes depending on its preſence or abſence, on its being open or encloſed. Thus the parts of animals and vegetables can only be calcined in open air: In cloſe veſſels they never become any other than black coals. And theſe operations are affected by the changes to which the air is liable. Many inſtances might be adduced to this purpoſe. Let it ſuffice to obſerve that it is very difficult to procure oil of ſulphur, *per campanam*, in a clear, dry atmoſphere; but in a thick moiſt air it may be obtained with greater eaſe and in larger quantities. So, pure well fermented wine, if it be carried to a place where the air is repleniſhed with the fumes of new wine then fermenting, will begin to ferment afreſh.

The changes in the air ariſe from various cauſes, and are obſervable, not only in its mechanical properties, ſuch as gravity, denſity, &c. but in the ingredients that compoſe it. Thus, at Faſhlun, in Sweden, noted for copper-mines; the mineral exhalations affect the air in ſuch a manner as to diſcolour the ſilver coin in purſes, and change the colour of braſs. In Carniola, Campania, &c. where are mines of ſulphur, the air ſometimes becomes very unwholeſome, which occaſions frequent epidemic diſeaſes, &c. The effluvia of animals alſo have their effect in varying the air, as is evident in contagious diſeaſes, plagues, murrains, and other mortalities, which are ſpread by an infected air.

Of the Uſes of the Atmosphere.

The uſes of the Atmoſphere are ſo many and great, that it ſeems, indeed, abſolutely neceſſary, not only to the comfort and convenience of men, but even to the exiſtence of all animal and vegetable life, and to the very conſtitution of all kinds of matter whatever, and, without which they would not be what they are:

for by it we live, breathe, and have our being; and by inſinuating itſelf into all the vacuities of bodies, it becomes the great ſpring of moſt of the mutations here below, as generation, corruption, diſſolution, &c. and without which none of theſe operations could be carried on. Without the Atmoſphere no animal could exiſt, or even be produced; neither any plant, all vegetation ceaſing without its aid: There would be neither rain nor dews to moiſten the face of the ground. And tho' we might perceive the ſun and ſtars like bright ſpecks, we ſhould be in utter darkneſs, having none of what we call day-light or even twilight: Nor would either fire or heat exiſt without it. In ſhort the nature and conſtitution of all matter would be changed, and ceaſe; wanting this univerſal bond and conſtituting principle.

By the mechanical force of the Atmoſphere, as well as by its chemical virtues, many neceſſary purpoſes are anſwered. We employ it as a moving power, in the motion of ſhips, to turn-mills and for other ſuch uſes. And it is one of the great diſcoveries of the modern Philoſophers that the ſeveral motions attributed to a *fuga vacui*, (or ſhunning of a vacuum,) are really owing to the preſſure of the Atmoſphere. Galileo, having obſerved that there was a certain ſtandard altitude, beyond which no water could be elevated by pumping, took an occaſion from thence to call in queſtion the doctrine of the Schools, which aſcribed the aſcent of water in pumps to the *fuga vacui*: And inſtead of it he happily ſubſtituted the hypotheſis of the weight and preſſure of the air. It was with him, indeed, little better than an hypotheſis, ſince it had not then thoſe confirmations from experiment, afterwards found out by his pupil Torricelli, and other ſucceeding philoſophers, particularly Mr. Boyle.

As to the wholeſomeneſs of Atmoſpheric air, it is generally on the tops of mountains more ſalubrious than in pits, and very deep places. Indeed denſe air is always more proper for reſpiration, as to the mere quality of denſity only, than that which is rarer. But then the air on mountains, tho' rarer, is freer from mephetic vapours than that of pits; and hence it has been found, that people can live very well on the tops of mountains, even when the air is but about half the denſity of that below.

With regard to the *figure* of the Atmoſphere, as it invelopes all parts of the ſurface of the earth, if they both continued at reſt, and were not endowed with a diurnal motion about their common axis, then the Atmoſphere would be exactly globular, according to the laws of gravity; for all the parts of the ſurface of a fluid in a ſtate of reſt muſt be equally removed from its centre. But as the earth and the ambient parts of the Atmoſphere, revolve uniformly together about their axis, the different parts of both have a centrifugal force, the tendency of which is more conſiderable, and that of the centripetal leſs, as the parts are more remote from the axis; and hence the figure of the Atmoſphere muſt become an oblate ſpheroid; ſince the parts that correſpond to the Equator are farther removed from the axis, than the parts which correſpond to the Poles. Beſides, the figure of the Atmoſphere muſt, on another account, repreſent a flattened ſpheroid, namely, becauſe the ſun ſtrikes more directly the air which encompaſſes the Equator, and is comprehended between the two Tropics, than that which pertains to the Polar Regions: For from hence it follows, that the maſs of air, or part of the Atmoſphere, adjoining to the Poles, being leſs heated, cannot expand ſo much, nor reach ſo high. And yet, notwithſtanding, as the ſame force which contributes to elevate the air, diminiſhes its gravity and preſſure on the ſurface of the earth, higher columns of it about the equatorial parts, all other circumſtances being the ſame, may not be heavier than thoſe about the Poles.

[*To be continued.*]

THE PROVIDENCE of GOD ASSERTED.

The following Inſtances are recorded of Proviſion made for thoſe Servants of GOD, the ejected Miniſters, in circumſtances of want and difficulty. "The Earth is the Lord's, and the fulneſs thereof:" and he opens his ſtores, or withholds, as his Wiſdom ſees beſt.

1. AFTER Mr. EDMUND MATTHEWS was ejected from Wollaſton in Northamptonſhire, he was reduced to great ſtraits. By the practice of phyſic he barely earned a livelihood. But he ever expreſſed a ſtrong confidence in God; and at the loweſt ebb of his affairs manifeſted no deſponding fears reſpecting the ſubſiſtence of himſelf and his family, which conſiſted of his wife and ſeven children. He cheerfully committed them to divine Providence, and God cared for them; for when Mr. Matthews was on his death-bed, a meſſage came from two of his relations, one of whom ſent him word that he would clothe his wife and children, and the other, that he would provide them with food. They in fact never afterwards wanted, and ſome of them roſe to exalted ſtations in life. And in this inſtance, the Lord diſplayed, not only his faithfulneſs to ſuch as truſt in him, but his mindfulneſs of his children's labours of love; for, when this good man was in affluence, in the earlier part of his life, he was noted for his great and unwearied charity to the Poor.

2. Mr. WHITING, of Aldwinckle, in the ſame county, had great offers from the Earl of Peterborough, if he would conform; but the voice of conſcience was too powerful for the ſuggeſtions of intereſt; and he was ejected. Tho' his wife's friends were rich, they gave him no fortune with her, of which ſhe frequently

complained to him: But he uſed to reply, "We have no need of it now; it will come, perhaps, when we need it more:" and it pleaſed God that, juſt when he was ejected from his living, her parents died and left them all their property. Mr. Whiting ſeems to have been one of thoſe true Chriſtians, who, in every ſituation, ſay of their heavenly Father, "He hath done all things well:" for the miniſter, who preached his funeral ſermon, ſaid that "he had often heard him mourn, but never heard him murmur; and that he was much taken up in admiring the Goodneſs of God."

3. Mr. MORTIMER, ejected from Sowton in Devonſhire, found much difficulty in providing for his large family, and was at laſt reduced ſo low, that he was under the neceſſity of leaving the place of his reſidence to avoid an arreſt. As he walked along the road, he met a man driving ſome ſheep. Mr. Mortimer was deſirous of avoiding him; but the man came up to him, and put a paper into his hand, which he found to contain a ſum of money. He immediately returned home to his dejected wife and family, praiſing God for this ſeaſonable relief. On the paper there was nothing written but theſe words, "To preach Providence."

4. We have before mentioned the Interference of divine Providence for Mr. MAURICE, of Stretton, in reſcuing him out of the hands of perſecutors. The ſame good man was alſo wonderfully ſupplied in time of need oftener than once. On one particular occaſion, when he was in prayer with his family, and repreſenting their neceſſities to his heavenly Father, a carrier knocked at the door, enquired for him, and delivered to him a handful of money, which he ſaid was a preſent from ſome friends, but would not tell who they were. The ſame perſon was, at another time, the inſtrument of his relief in a manner nearly ſimilar.

5. After the ejection of Mr. THOMAS PERKINS from Burley in Rutlandſhire, he was often in great ſtraits: but his faith was unſhaken and conſtant, and he manifeſted much cheerfulneſs and pleaſantneſs in all conditions. His niece being once on a viſit to him, he, in the courſe of their friendly converſation, ſaid to her, "Child, how much do you think I have to keep my family? But poor three-pence!" Obſerving her to appear affected at this, he very cheerfully exclaimed, "Fear not, God will provide:" and, in a little time, a gentleman's ſervant knocked at the door, and brought him a ſide of veniſon, with ſome wheat and malt. The good man then took his niece by the hand, and ſaid, "Do you ſee, child? here is veniſon, which is the nobleſt fleſh, and the fineſt of wheat for bread, and good malt for drink. Did not I tell you God would provide?"

ANECDOTES.

TRANSLATED FROM A GERMAN PERIODICAL PUBLICATION.

IN the Dutchy of Magdeburg, a part of the German dominions of the King of Pruſſia, one of the royal gamekeepers, a man who lived and brought up his family in the fear of God, fell very dangerouſly ſick. His wife with all his children, who were ſtill in their infancy, ſurrounded the bed of the apparently dying man, and wept bitterly. One of the boys retired ſecretly into a ſummer-houſe in the garden, knelt down, and prayed fervently in theſe words: "Gracious God! do not let my father die yet; let him live at leaſt till I am fourteen years old." He roſe comforted from his knees; entered the room; and found his father quite altered. The father recovered completely; lived exactly till the boy attained the age of fourteen years; and then he died. This boy was bleſſed with the gift of a fine tenor voice, and was thus enabled to earn a very good ſubſiſtence, by ſinging in the choir. The occurrence excited a very ſtrong ſenſation throughout the whole town.

About the year 1740, a poor but pious youth, whoſe mother was a widow, ſtudied at Halle. Without his ſolicitation, his board was offered him at a place where no other expence ſhould be incurred, than that of a ducat, (about half a guinea,) to be paid for entrance. "What a deſirable offer! but how ſhall I procure a ducat; I, who do not poſſeſs a ſhilling in the world?" So thought the ſtudent, and with ſuch reflections he walked penſively along the ſtreet. Suddenly he heard one call him from a window. It was a Profeſſor, who was acquainted with him, and knew his poverty. He preſented to him a ducat, from a ſum of money which a gentleman had ſent him, to be diſtributed among indigent ſtudents. Who was now more happy than our youth?---but he was alſo grateful! Twenty-five years afterwards, he related the occurrence to me with tears in his eyes. He became a gifted miniſter of the goſpel in Sileſia, and died, not poor, but old and full of years.

The following Anecdotes, with which a Friend has favoured us, diſplay the GRACE, *as well as* PROVIDENCE *of GOD.*

1. WHEN Oliver Cromwell entered upon the command of the Parliament's army againſt Charles I. he ordered all his ſoldiers to carry a Bible in their pockets, (the ſame which is now called Field's.) Among the reſt, there was a wild, wicked young fellow, who ran away from his apprenticeſhip in London, for the ſake of plunder and diſſipation. This fellow was obliged to be in

the faſhion. Being one day ordered out upon a ſkirmiſhing party, or to attack ſome fortreſs, he returned back to his quarters in the evening without hurt. When he was going to bed, pulling the Bible out of his pocket, he obſerved a hole in it. His curioſity led him to trace the depth of this hole into his Bible; he found a bullet was gone as far as Eccleſiaſtes xi. 9. He read the verſe, "Rejoice, O young Man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes; but know thou, that for all theſe things God will bring thee into judgment." The words were ſet home upon his heart, by the divine Spirit, ſo that he became a ſound believer in the Lord Jeſus Chriſt, and lived in London many years, after the civil wars were over. He uſed pleaſantly to obſerve to Dr. Evans, Author of the Chriſtian Temper, that the Bible was the mean of ſaving his ſoul and body too.

2. Lady H—— once ſpoke to a workman who was repairing a garden-wall, and preſſed him to take ſome thought concerning Eternity, and the ſtate of his ſoul. Some years afterwards, ſhe was ſpeaking to another on the ſame ſubject, and ſaid to him, "Thomas, I fear you never pray, nor look to Chriſt for ſalvation." "Your Ladyſhip is miſtaken," anſwered the man, "I heard what paſſed between you and James at ſuch a time, and the word you deſigned for him took effect on me." "How did you hear it?" "I heard it on the other ſide of the garden, thro' a hole in the wall, and ſhall never forget the impreſſion I received."

THE GRACE OF GOD MANIFESTED,

In a ſhort ACCOUNT of Mr. THOMAS ELLIS, of Tadcaſter, Yorkſhire.

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

MR. THOMAS ELLIS, the ſubject of the following Memoir, was well known and much reſpected by the Preachers, who have laboured in this circuit for many years: as well as by moſt of the Methodiſts in this Country. His long ſtanding in the Church, and uniform conduct, require that his name be had in remembrance. He left no memoir of himſelf, but the ſubſtance of the following ſhort Account of his Life and Death, was collected from his diſconſolate widow, and a few of his intimate chriſtian friends. If you think it worthy a place in your Magazine, I hope it will be profitable to moſt of your Readers.

I am, your's, &c.
T. PRESTON.

YORK,
Jan. 27, 1804.

MR. ELLIS was born at Rigton, near Leeds, July 13, 1726. His parents were members of the Church of England, and very regular in their attendance on her ordinances. They were reſpected by their neighbours and acquaintance, for their honeſty, induſtry, and quietneſs. Their children were educated in the ſame profeſſion, and our deceaſed friend, in early life, imbibed ſtrong prejudices in favour of the eſtabliſhment. He was very conſtant in attending divine worſhip, and not altogether without ſerious impreſſions concerning the importance of divine things. Yet he lived a ſtranger to God and the experience of true Religion for many years.

In the year 1748, he entered into the marriage-ſtate, and begun buſineſs at Tadcaſter. The perſon to whom he was married was religiouſly inclined, and from the time of their union, they joined together in prayer. As they had no better method, they prayed with the help of a book, which practice they continued, till a conviction of their wants taught them a better way. It would be well if all thoſe perſons who are united in ſo near a relation to each other, were to follow their example.

About the time of their marriage, the Methodiſt Preachers began to preach at Tadcaſter. Their entrance into this town was attended with conſiderable perſecution; but, the cauſe being of God, it could not be overthrown. In the midſt of the oppoſition, the word was bleſſed to the good of many, and ſinners were turned from the power of Satan unto God. Amongſt others who went to hear this new doctrine, as it was termed, was our friend's wife. She received much profit under the word, and was fully convinced of the neceſſity of regeneration. She began to ſeek retired places for private devotion, and no longer joined in vain and unprofitable converſation. This change in her conduct, was at firſt likely to be a ſource of uneaſineſs betwixt her and her huſband. As ſhe had been, he thought, a ſteady, religious woman for many years, he judged ſhe was righteous enough already, and imputed any efforts made after greater piety, to delirium. Beſides, he wiſhed to make ſome appearance in the world, and thought it a great diſgrace to him that his wife ſhould be called a Methodiſt.

He was not, however, a ſtranger to conviction, but often felt his conſcience trouble him. One day, in particular, this was the caſe. While ſitting in a public-houſe, with ſome of his companions, his wife paſſed the window on her way to hear the Methodiſts.

thodiſts. On this, the company began to ridicule this people, and one, and another ſaid what he would do were it his caſe. Mr. Ellis heard them for ſome time without ſpeaking a word. He then burſt into a flood of tears, and ſaid, "Whether my wife be wrong or not, I am *ſure* I am wrong." On this the company turned the laugh againſt him, and ſaid, "It would not be long before he was a Methodiſt alſo." Their prediction was ſoon proved to be true. From this time he was a conſtant hearer of the Methodiſts, and his prejudices began to give way to the force of truth: Yet he continued for ſome time after this, a ſtranger to converting grace.

During the year 1753, Mr. William Shent came to preach in the neighbourhood of Aberford, a few miles from Tadcaſter; and amongſt ſeveral others, our deceaſed friend went to hear him. His conſcience was then fully awakened to ſee and feel his loſt condition. Before this time his heart had been gently opened like Lydia's; but now a blaze of divine light ſhone on him, and like St. Paul, he began to pray, "Lord! what wouldſt thou have me to do?" He returned home under the moſt ſenſible anguiſh of mind, and on his arrival at his own houſe, immediately retired for prayer.

I can hardly help departing from this narrative, to recommend the conduct of Mr. Ellis to all who deſire to profit by the Word of God. It is truly lamentable to obſerve perſons, who profeſs Religion, come from under the moſt powerful and animating diſcourſes, and begin to join in frivolous and unprofitable converſation. By this mean the mind becomes diſſipated, the ſerious impreſſions made under the word, die away, and their reſolutions to live more to the Lord, are forgotten. Whereas, did they ruminate in their minds on the truths they had heard, and endeavour to recall any ideas they had loſt, and as ſoon as poſſible retire for prayer; the ſeed ſown would ſpring up, and bear fruit an hundred fold. Such was the conduct of our deceaſed Friend.

From the time he was convinced of his ſinfulneſs and guilt, he became an earneſt ſeeker of ſalvation. He entirely forſook his former companions and practices, literally fulfilling the injunction of the Apoſtle, "Come out from among them, and be ye ſeparate." He now embraced all opportunities of hearing the word preached, and about this time, the Preachers were invited to his houſe, and entertained as meſſengers of God. He alſo now became a member of the Methodiſt Society, and continued ſuch till his death. This change in his conduct ſubjected him to much reproach. He was repreſented by many as lunatic, and endeavours were uſed to deprive him of his buſineſs. One man more inveterate than the reſt, procured a poſtman's horn, which he kept in a room next the ſtreet, and whenever he ſaw Mr. Ellis go up or down, he blew his horn. The ſound was heard by a conſiderable part of the neighbours, who flocked to their doors to gaze on him as on a monſter. Yet none of theſe things moved him. They were rather made a mean of good to him. Salvation was his conſtant deſire, and he accounted all things but loſs, for the excellency of the knowledge of Chriſt.

How long it was, after he was fully convinced of ſin, before he obtained a ſenſe of the forgiving love of God, I have not been able to learn. But from the ſacrifices he made, and the earneſtneſs wherewith he ſought the bleſſing, we may conclude it was not long before he obtained it. And it was ſo clear and ſatisfactory, as to exclude all doubts from his mind reſpecting his acceptance with God. This knowledge he retained, till his ſoul was tranſlated to a better world. Soon after his converſion to God, he was made the leader of a claſs, which office he alſo continued to hold as long as he lived. He diſcharged his duty as a leader with fidelity and care, and his claſs was remarkably proſperous. He longed much to ſee the work of the Lord every where revive; particularly in the place where he reſided; and he had, in ſome meaſure, the deſire of his heart.

A great chaſm muſt remain in the account of our deceaſed friend's life, as nothing particular can be collected concerning him, from this his infant experience, till near the time of his death; ſave the uniformity of his conduct. For fifty years he never could be charged with the leaſt immorality in any ſingle inſtance. This may be conſidered more remarkable, becauſe the buſineſs which he followed, often expoſed him to the worſt company, among whom no artifice was left untried to enſnare him. What ſteady piety, what ſtrong reſolution, and what conſtant watchfulneſs is required to ſtand againſt temptations, by which thouſands have fallen! Surely this is a proof of the power of grace, and an accompliſhment of that promiſe, "As thy day is, ſo ſhall thy ſtrength be."

About twelve months before his death, he retired from buſineſs, and more fully than ever, began to prepare for his change. Having now more leiſure, he employed his time in reading the Word of God, and other books of devotion, intermixing the whole with much prayer. His reading and other exerciſes were often attended with the moſt ſenſible comfort to his mind, which frequently cauſed him to ſhed tears of joy. Indeed it appeared to all, who were acquainted with him, that he was living as in another world. Frequently in his claſs, he would break out into ecſtacies of praiſe, ſinging,

"And if our fellowſhip below,
"In Jeſus be ſo ſweet;
"What heights of rapture ſhall we know,
"When round his throne we meet."

He often exhorted them in the moſt pathetic manner to give themſelves *wholly* to the Lord. He informed them how he embraced all opportunities for retirement, when he began his chriſtian courſe, and the benefit he had received from this conduct. He was then wont to charge them to be much in prayer.

He ſeldom concluded a meeting, for ſome months before his death, without ſinging the following verſe:

"Jeſus, vouchſafe a pitying ray;
"Be thou my Guide, be thou my Way,
"To glorious happineſs:
"Ah write the pardon on my heart,
"And whenſoe'er I hence depart,
"Let me depart in peace!"

Upon returning home from public worſhip, he generally recapitulated to his wife, (when ſhe was not able to attend,) what he had heard, and informed her of the good he had received: And thus enjoyed, a ſecond time, the benefit of chriſtian communion. How much better was this practice, than thro' inattention, to forget every thing we learn in the houſe of God!

About the middle of laſt November, he was ſeized with the diſorder which terminated his life. It was accompanied with a conſiderable degree of ſtupor, which prevented him from ſpeaking much. At this time, the typhus fever was very prevalent, and ſometimes fatal in Tadcaſter, and its vicinity. One evening, his wife aſked him if he felt any fear of death, ſhould he be attacked as many were? He replied, "No." But added, "I muſt go home," meaning to his

——————"Houſe above,
"Not made with mortal hands."

This ſentence he frequently uſed during the former part of his illneſs, and always with great delight. After he was confined, when any refreſhment was brought to him, he would not taſte of it till he had aſked a bleſſing from God upon it. And ſometimes, on theſe occaſions, his ſoul ſeemed to approach the heavenly world. One inſtance in particular deſerves notice. A few chriſtian friends being come to tea, he was requeſted to aſk a bleſſing. He did ſo in a manner ſo remarkable, that all preſent were much affected. It ſeemed as tho' heaven had come down to earth. Whenever he was aſſiſted to riſe from his bed, he uſed to fall on his knees in prayer, altho' he was unable to riſe again without help. For three or four days before he died, he could not ſpeak, yet even then he often raiſed his eyes and hands to heaven, as expreſſive of devotion. Had he been permitted to ſpeak longer, there is no doubt but his language would have been heavenly and divine. But from evidences before recorded, there can be no doubt, but as ſoon as his ſpirit was diſlodged from his body, it entered the preſence of the God he loved. This happy change took place, Dec. 10, 1803, in the 78th year of his age.

Few perſons have done more honour to religion than our deceaſed Friend, in whatever view he be conſidered. As a huſband, he was tender, affectionate, and faithful. As a man of buſineſs, he was conſcientious and obliging; and his conduct in the world made a great change in the views of his neighbours with reſpect to him. As a chriſtian, he was humble, devout, and ſteady. He ſtood in the ways of God, in times of perſecution, and when in danger of loſing his buſineſs. He ſtood in the midſt of ſnares the moſt enticing. He ſtood, when Providence ſmiled upon him, and when his neighbours ſpoke well of him. In him were ſeen evident proofs of the grace of God, and that he had not received it in vain. His name will long be remembered with reſpect, and his loſs deplored by the Church of God.

An Account of the Experience and Death of SARAH CLARKE.

TO THE EDITOR OF THE METHODIST MAGAZINE.

DEAR SIR,

I Received the ſubſtance of the following Account of the Experience and Death of Sarah Clarke, from her huſband, Wm. Clarke. If you think it worthy of a place in your uſeful Miſcellany, you will greatly oblige ſeveral friends, in theſe parts, by inſerting it as ſoon as convenient. Your's, affectionately,

THOMAS ROGERSON.

SARAH CLARKE was born in the pariſh of Fulſtow, near Great Grimſby, Lincolnſhire. As her mother was truly pious and a member of the Methodiſt Society, Sarah had often an opportunity of hearing the Goſpel while young. But the word had very little effect upon her, till ſome time after her marriage. Being ſettled near Tetney, ſhe attended preaching, with her huſband, at that place; and there the Lord was pleaſed to meet with her, and mercifully open her blind eyes to ſee, and awaken her conſcience to feel the dreadful ſtate into which ſhe had been brought by ſin. She now experienced great ſorrow of heart; but ſhe ſought the Lord earneſtly, and ſoon found him to her joy and comfort. For one evening at a prayer-meeting, being more diſtreſſed than uſual, while her huſband and another friend, were earneſtly engaged in prayer, the Lord was pleaſed to bring her ſoul out of trouble, by powerfully applying to her mind, "Thou ſhalt walk with me in white:" Inſtantly all her fear and diſtreſs were removed, and ſhe was filled with peace and joy in believing.

She walked in the light of the Lord's countenance for ſome time. But removing from Tetney to a conſiderable diſtance, where there was no preaching, ſhe gradually fell into a backſliding ſtate, and ſuffered great loſs in her ſoul. About this time, one of their children was dreadfully burnt, which affliction preſſing very powerfully upon her mind, as is probable, laid the foundation of a conſumption, which afterwards took her off. Feeling herſelf grow weaker and weaker, ſhe was excited to ſeek the Lord again, by earneſt prayer, that he might heal her backſlidings, and love her freely; but ſhe found it very difficult to recover the grace ſhe had loſt. He, however, who ſays, "I will not break the bruiſed reed, nor quench the ſmoking flax, did, at length, in mercy, hear prayer, and once more brought her ſoul into a ſtate of union and communion with himſelf. As they were removed to Beelſby Pariſh, a place where there is preaching once a fortnight, her huſband and ſhe united themſelves to the Society there. Being, however, in general, very unwell, ſhe was not able to meet conſtantly, altho' ſhe ſometimes attended, when ſhe could ſcarcely walk.

One day, during her ſickneſs, ſhe ſaid to her huſband, "I have ſeen farther this day into heaven, than I ever ſaw before. O what glory and happineſs hath the Lord prepared for them that love him!" Her huſband, for the ſpiritual benefit of his dear afflicted partner, who was now wholly confined to her bed, uſed to invite the preachers, and any ſerious friend that he could prevail on, to viſit her, and occaſionally a prayer-meeting was held at their houſe. One was kept there the Sunday fortnight before ſhe died, which was made a very great bleſſing to her, and ſhe alſo, apparently, was made a bleſſing to many that attended; eſpecially to the young, whom ſhe exhorted to remember their Creator in the days of their youth, and not to defer their repentance till it was too late. The people of God ſhe urged to preſs forward to the mark of perfect holineſs, in order that they might receive the prize of their high calling. Addreſſing the Lord, ſhe ſaid, "Whom have I in heaven but *Thee*, and there is none upon earth that I deſire in compariſon of Thee. My heart and my fleſh fail, thou art the Strength of my heart, and wilt be my Portion for ever." One Sunday morning, while our friends were meeting together in Claſs, ſhe had a peculiar manifeſtation of the divine favour to her ſoul, which cauſed her to aſk her huſband, when he returned, Whether any perſon prayed for her in particular? And, upon his anſwering in the affirmative, ſhe replied, "I thought ſo, by the bleſſing I have received ſince you went." She added, "For the ſake of my dear Redeemer, may the Lord reward them an hundred

dred fold here for all their kindneſs to me, and crown them in the world to come with everlaſting glory." She then, with a cheerful countenance, ſung,

"'Tis a heaven below, My Jeſus to know!
And the angels Can do nothing more,
Than fall at his feet, And the ſtory repeat,
And the Lover of ſinners adore."

I called upon her, and adminiſtered to her the Lord's-Supper a few days before ſhe died, at which time I found her remarkably happy in the Love of God. She ſpoke of finding it a very bleſſed ſeaſon to her ſoul, and ſaid to her huſband a little after, "I am enabled now to give you and my dear children fully up into the hands of the Lord, and am confident he will provide for you, therefore, *truſt in him*, for in the Lord Jehovah is everlaſting ſtrength and boundleſs love." When brother Marrows, one of our Local Preachers, called upon her, and was engaged in converſation and prayer with her, the Lord was powerfully preſent to comfort and refreſh her ſpirit, and the minds of all that were preſent. When he took his leave of her, he ſaid, "Farewel, we ſhall ſoon meet in heaven, where pain and parting will be no more." She replied, "Farewel, and give my love to my dear Stallingbrough friends, and tell them to ſtrive, and be in good earneſt in making their calling and election ſure, that we may all meet together at God's right-hand." A little before ſhe died, after informing her huſband how and where ſhe would wiſh to be buried; and when her diſſolution ſeemed to be faſt approaching, ſhe ſaid, "I have almoſt done with this poor world, and I am going to my heavenly Father, and my dear Redeemer," adding, "My bed is ſurrounded with angels, and all around me is glory and heaven." Her mother then offered her a little wine, in a tea-ſpoon: but ſhe could not take it, ſaying, "Tho' I cannot take any now, I ſhall ſoon drink it new in the kingdom of my heavenly Father." Her huſband and friends, perceiving her changing faſt for death, found the parting ſcene almoſt too much for them. Obſerving them to be all in tears, ſhe ſaid, "Don't weep; you grieve me to ſee you weep, rather praiſe the Lord for being about to take me to himſelf." Whilſt the ſilver cord was looſening, great drops of ſweat ran down her face. Her mother ſaid, "You have as much pain as you can bear." "Yes," replied ſhe, "I have need to exerciſe all the grace the Lord hath given. But I feel his ſtrength, bleſſed be his Name, proportioned to my day: and only let faith and patience hold out a little longer, and all will be well for ever." As ſhe was in very great pain, her huſband called upon the Lord, if it were his bleſſed will, to mitigate it, and immediately the pain abated. She then became very cheerful, and, ſmiling in the arms of death, ſaid, "Praiſe! O praiſe the Lord, for removing my pain, and for making my ſoul happier than ever." "O what a comfort," ſaid ſhe to her mother, "will it be to you when I am dead, to think I am gone to heaven, to unite with my father, my two ſiſters, my two children, and all the heavenly hoſt to praiſe God and the Lamb for ever and ever." She lay ſmiling a little time, with her eyes turned towards heaven, and then broke out in a rapture, ſaying, "Yonder are angels looking out, and coming for me: I am now going to enter the joy of my Lord." And, lifting up her dying arm in token of victory, and pointing up to heaven, ſhe ſaid, "Glory be to God! glory! glory! Happy, happy for ever!" As ſhe fetched a few deep ſighs, her relations thought her ſpirit had taken its flight; but recovering her breath a little, ſhe ſaid, "The Lord is come into my heart; the Lord is with me," and inſtantly fell aſleep, Nov. 7, 1802, in the 29th year of her age. I ſhall only add, that at the time of her departure, the divine Power deſcended in a very powerful manner upon all that were preſent, which conſtrained them to bow in ſilent adoration before the Lord.

Great Grimsby, *T. Rogerson.*
Jan. 29, 1803.

MISCELLANEOUS.

On Detraction.

To the Editor.

Sir,

As the deſign of your valuable Publication is to detect Vice, and promote Virtue, I ſend you the following Remarks on the evil of Detraction.

CERTAIN Vices are ſo glaring, and committed in ſo public a manner, that thoſe who practiſe them, have not the effrontery to put on the maſk of Religion, knowing it would be impoſſible thereby to conceal their ſhame. But there are apparently leſſer evils, which are far from being confined to the openly immoral, for they are found even in ſome perſons of a religious character, who, it ſeems, are not ſufficiently aware of the ſinfulneſs of them. Nevertheleſs, by giving way to them, they wound the cauſe of God, and bring deſtruction on their own ſouls.

As Detraction is one of the evils to which I allude, perhaps the following Remarks may ſerve as a caution to us, that we do not take up a reproach againſt our neighbour; and may tend to cauſe the evil ſpeaker, backbiter, ſlanderer, or calumniator, to be aſhamed of his conduct.

I am far from ſuppoſing that any truly ſerious perſon, will deſignedly make it his ſtudy to ruin the reputation of any one.

But I think the evil is committed thro' inattention to its vileneſs, and the melancholy effects which are frequently produced by it.

If a man of the world has received an affront, and ſo circumſtanced that he cannot immediately retaliate, how common it is to revenge it, by endeavouring to injure the reputation of the offender!

If any one, thro' a kind Providence, has been raiſed from a lower to an higher ſituation in life; how frequently do thoſe who are not thus elevated, endeavour to make themſelves content with their inferior condition, by detracting from the excellencies of the perſon, thus raiſed above them, by inſinuating, that perhaps he has been permitted to riſe the higher, only that he may experience a deeper fall.

The manner in which this vice is practiſed, is ſuch, that generally, the calumniator hopes to eſcape detection. Sometimes, he ſtates the errors, or faults of the perſon whom he defames, but without appearing to make any reflection of an unkind nature. At another time, after ſtating ſeveral acts of indiſcretion, he will put on the appearance of charity, in declining to proceed; and cloſe the ſubject with a ſignificant ſhrug, adding, "I could ſay more, but I will not injure the character of any one, I love to be charitable."

When the Detractor perceives, that open cenſure would be too glaring to paſs without reproof from others, or at leaſt, without giving them a ſuſpicion of his deſign; he cautiouſly throws out hints, which appear to conceal ſome evils not diſcloſed, and deeply injures the man whoſe character he renders ſuſpicious, but at the ſame time, ſecures himſelf from the charge of falſe accuſation.

When none of the above modes of detraction are likely to ſucceed, another is frequently reſorted to, every way calculated to effect the ſame unkind purpoſe; and, being concealed under the maſk of friendſhip, is not ſo eaſily detected. The defamer begins by profeſſions of friendſhip for the perſon whoſe character he deſigns to injure, perhaps ſpeaks well of ſome good qualities which he is known to poſſeſs; and when he ſuppoſes he has fully gained the confidence of the company, he cloſes the ſubject with ſaying, "But to ſpeak the truth, for I love to be impartial, al-" "tho' he has theſe commendable qualities, I am ſorry to add, "that all is not as it ought to be with him in other reſpects, I "know him well, and there are ſome ſecret things which are "not pleaſing, but I will ſay no more, indeed I am ſorry I have "ſaid ſo much." And thus the deadly wound is given, under the maſk of friendſhip!

Happy ſhould I be, my dear Sir, could I believe that there is no evil of this nature in the Church of God. But alas! perſons are ſometimes to be found among the profeſſors of ſerious religion, who occaſionally defame the characters of others, who are in the ſame buſineſs, or way of life, and depreciate them in the eſteem of the public, to gain, as it ſhould ſeem, an increaſe of trade, at the expence of thoſe who are thus injured. Where there are rivals in any commercial concern, this is evidently too much the cuſtom. Again: ſome perſons, who are not ſo zealous as others in the ſame Society, are often wont to excuſe their own lukewarmneſs, by injuring the characters of thoſe who excel them in zeal: While ſome who are calm and ſtill in their general mode of proceeding, are prone to repreſent thoſe who have more animation, or more activity than themſelves, as bold, violent, enthuſiaſtic, and injurious to the cauſe of God. And on the other hand, ſome who are warm, animated, and friendly to every appearance of life and zeal, condemn thoſe who are of a more calm and ſedate diſpoſition, as being lukewarm, half-hearted, and inimical to the progreſs of vital religion. I have ſeen reaſon to think alſo, that all preachers are not always diſpoſed to ſpeak the beſt they can, with truth, of the talents, gifts, zeal, piety, and uſefulneſs, of ſome of their Brethren. In ſhort, where envy rankles in the boſom, it becomes the prolific parent of a variety of evils, of which Detraction is one, and that not the leaſt. Why ſhould any one repine at the proſperity of another? Another perſon's downfal ſurely ought not to be a ſource of joy to any one, eſpecially to any Chriſtian. Probably it may not be the mean of raiſing him, in the manner he expected. There is a divine and retaliating Providence, which is often manifeſted in affairs that may appear ſmall to us, but are not ſo in the ſight of God. And as we do unto others, Providence may appoint that it ſhall be done to us.

May the advice of our Lord be deeply engraven on our hearts. "Therefore, all things whatſoever you would that men ſhould do to you, do ye even ſo to them."

I have written in this plain manner, becauſe a growing evil demands a free rebuke.

I am, dear Sir, your's, affectionately,

OLDHAM, G. M.
Nov. 3, 1804.

* * *

ECCLESIASTICAL ANTIQUITY.

IN the primitive Church, the people choſe their own biſhops, and the functions of biſhop and preſbyter were often the ſame. But it may be obſerved, that ancient epiſcopacy, as it was eſtabliſhed about the middle of the ſecond century, differed conſiderably from the epiſcopacy of modern times. One biſhop was conſidered as having only one εκκλησια, (or congregation,) and therefore his inſpection was only over one pariſh.

The biſhop had the ſuperintendance of all the Chriſtian poor, the widows, the orphans, the ſtrangers, and the priſoners within the bounds of his charge, and the chief direction in the diſpoſal of the public charities. The teſtimonials, or *literæ formatæ*, as they were called, which private Chriſtians were obliged to have when they removed from one diſtrict to another, in order that they might be received as brethren in other Chriſtian congregations, were ſigned by the biſhop, in like manner as in Scotland, they are ſigned by the miniſter of the Pariſh. *

In an epiſtle of Ignatius, which was probably written in the beginning of the ſecond century, it is ſaid, "Without the biſhop, neither baptiſm ought to be adminiſtered, nor a love-feaſt kept."

The veſtiges of Chriſtian Antiquities, in moſt of the Countries in Europe, afford ſome proof of a limited epiſcopacy in early times. Dr. Burn, who is celebrated as a Juriſt and Chriſtian Antiquary, confirms this account in his Eccleſiaſtical Law. The Cathedral Church, ſays he, is the Pariſh Church of the whole dioceſe, which dioceſe was therefore commonly called *parochia* in ancient times, till the application of this name to the ſmaller branches into which the dioceſe was divided.

For the firſt ſix or ſeven centuries, the *parochia* was the dioceſe, or the epiſcopal diſtrict wherein the biſhop and his clergy lived together at the Cathedral Church; and whatever were the tithes and oblations of the faithful, they were all brought into a common fund, from whence a continual ſupply was had for the ſupport of the biſhop, and his college of preſbyters and deacons, for the repair and ornaments of the Church, and for other works of piety and charity. This community, or collegiate life of the biſhop, and his clergy, appears to have been the practice of our Britiſh, and was again appointed for the model of our Saxon Churches.

While the biſhops thus lived among their clergy, at their proper ſeats or cathedral churches, the ſtated ſervices or public offices of religion, were performed only in thoſe ſingle choirs, to which the people of each whole dioceſe reſorted, eſpecially at the more ſolemn ſeaſons of devotion.

But to ſupply the inconvenience of diſtant and difficult acceſs, biſhops ſent out ſome preſbyters into the remoter parts, to be itinerant preachers, or occaſional diſpenſers of the word and ſacraments. Moſt of theſe Miſſionaries returned from their circuit to the centre of unity, the epiſcopal college where they had a fixed abode, giving the biſhop a due account of their labours and ſucceſſes. Yet ſome few of the travelling clergy, where they found a populous place, and encouragement from the people, built a plain and humble conveniency for divine worſhip, and procured the biſhop to conſecrate it for an *Oratory*, or chapel at large, but yet not for a pariſh church, or any particular congregation.

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* Dr. Campbell's Lectures on Eccleſiaſtical Hiſtory.

At firſt there were no parochial diviſions of Cures in England, as there are now. The biſhops and their clergy lived in common; and before the number of Chriſtians was much increaſed, the biſhops ſent out their clergy to preach to the people as they ſaw occaſion. *

"Uſher's model of reduced epiſcopacy, ſeems to come the neareſt to the plan of the primitive Churches. At firſt, indeed, or for ſome time, at leaſt in ſome circumſtances, church governours were only of two ranks, preſbyters and deacons. This ſeems to have been the caſe at Philippi, † and Epheſus; ‡ and the term biſhop was confounded with that of preſbyter."

"It has been an error common to all parties to treat theſe little ſubjects as if they were *jure divino*, or like the laws of the Medes and Perſians, unalterable. Could it conveniently be done, I think, however, that a reduced epiſcopacy, in which the dioceſes are of ſmall extent, as thoſe in the primitive Church undoubtedly were, in which the preſident reſiding in the metropolis exerciſes a ſuperintendency over ten or twelve preſbyters of the ſame city and neighbourhood, ſomething like the form of government which obtains in ſome large pariſhes in England, Leeds and Halifax in Yorkſhire, for inſtance, would bid the faireſt to promote order, peace, and harmony." §

A CHURCHMAN.

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* *Vide* Burn's Eccleſiaſtical Law, on the Articles, *Cathedral*, *Appropriation*, *Pariſh*, &c. † Epiſt. Phil. i. ‡ Acts xx. § Milner's Hiſtory of the Church of Chriſt. Vol. 1. p. 177.

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To the EDITOR.

THE following Extract of a Letter, written by the Rev. GEORGE WHITEFIELD, about 33 years ago, appears worthy of notice. Its inſertion in the Methodiſt Magazine, will much oblige your's, &c.

J. C.

I Remember the great Doctor Delauny, when I had the honour of being with him many years ago, at the Right Reverend Doctor Boulters, then Lord Primate of Ireland, among other hints, proper for a young Preacher, gave me to underſtand, that, whenever he went up into a pulpit, he deſired to look upon it as the laſt time he ſhould ever preach, and the laſt time the people ſhould ever hear. O that all preachers, whether within or without doors, however dignified or diſtinguiſhed, went always up into their reſpective pulpits thus impreſſed! They would then preach as Apelles once ſaid he painted; namely, for *Eternity*. They would then act the part of true, goſpel, chriſtian orators, and not only calmly and cooly inform the *Underſtanding*, but by perſuaſive, pathetic Addreſs, endeavour to move the *affections*, and warm the *heart*. To act otherwiſe, beſpeaks a ſad ignorance of human nature, and ſuch an inexcuſable indolence and indifference in the Preachers, as muſt conſtrain the hearers, whether they will or not, to ſuſpect that the Preacher, let him be who he may, only deals in the falſe commerce of unfelt truth."
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OBITUARY FOR 1804.

Continued from page 183.

March 7, 1804.—At Thorp, near Lincoln, died, Ann Graham, aged 28 years. About three years ago two of our people came to reſide at the above mentioned place. They opened their houſe to entertain the preachers; and, by the bleſſing of God on their endeavours, we have now a ſociety of twenty-two members. Ann Graham experienced God's mercy in Jeſus Chriſt about a year and an half, and died in peace.

John Simpson.

March 5, died, Mary Roberts, of Eaton, in the Cheſter circuit, in the 67th year of her age. She was a member of the Methodiſt ſociety about forty years. Her ſteady deportment and unreprovable character were well known by her neighbours. Mr. J. Townley, my fellow-labourer, viſited her on Dec. 16, 1803. She had then been ill ſome time, but was reſigned and happy. He aſked her, how long ſhe had known the love of God? She replied, "About forty years: I never was weary of his ſervice, nor had I ever a deſire to turn back, but often fears leſt I ſhould." During further converſation ſhe ſaid, "To part with ſome of the preachers has been like tearing the fleſh from off my bones; but now I hope *soon* to meet them again." While ſpeaking of her ſufferings, Mr. Townley remarked, "Jeſus can turn the bed of thorns into a bed of roſes." She anſwered, "Yes, indeed, I often find he does." On the 14th of January, Mr. Townley called on her again, and inquired concerning the ſtate of her ſoul. "I am *alive*," anſwered ſhe, in weak, but ſolemn and confidential accents, "I am *alive*: my Lord *liveth* in me."

Speaking to her daughter, she ſaid, "O live to God." Then, ſpeaking of her union with the Methodiſts, ſhe ſaid, "It is about forty years ſince I joined them:" and added, "I bleſs God that I ever knew them. I have had much good counſel and advice from them. I never wiſhed to leave them. What a bleſſing, that, through their counſel and my dear Lord's keeping me, I have never brought a ſtain upon his cauſe."

I called on her three times, and always found her free from fears, and happy in the love of God. The laſt time was Feb. 24: she could but just ſpeak. I aſked her if her soul was happy in God? She emphatically anſwered, "It is! it is! The Lord is my God: I will praiſe him while I have breath." And this ſhe continued to do till her voice failed her. After which ſhe quickly cloſed her eyes on all earthly objects, and expired.

Francis West.

March 30.—Catharine Briscoe: she was born in Bunbury, where her father, the Rev. Mr. Briscoe, was Curate; but as he totally neglected to register his children, her age was not known: it is supposed, she was about 82 when she died.

About ten or twelve years ago she was deeply convinced of sin at a prayer-meeting, and immediately joined our ſociety, of which she continued a member to the day of her death.

In her laſt and very painful affliction, (in which ſhe literally died by inches) ſhe, in general, found her ſoul happy in God, and would frequently repeat portions of Scripture and verſes of hymns; often expreſſing a deſire to depart and be with Jeſus. The laſt words ſhe was heard to ſpeak were, "Thy kingdom come, thou precious God of Iſrael! My God and my All!"

Francis West.

[Obituary to be continued.]

RELIGIOUS and MISSIONARY INTELLIGENCE.

To the Committee of Missions, appointed by the General Assembly of the Presbyterian Church in the United States of America.

Dear Brethren in the Lord,

As diſciples of Jeſus Chriſt, and as labourers in the bleſſed work of the miniſtry, we feel a lively concern for the general intereſts of religion; and, therefore, cannot but rejoice in the enlargement of our Redeemer's kingdom. On this ground, we obſerve, with heartfelt ſatisfaction, the miſſionary exertions of our fellow-chriſtians in different parts of Europe, and on the continent of America; and are bound to thank God, as it is meet, on account of their ſucceſſes, whether they belong to our own body or to other communities. "*Christ is preached*," powerfully and effectually preached, by ministers of various denominations, and therein we "do rejoice, yea, and will rejoice."

The Methodiſt Miſſions are under the general direction and government of *The Conference*, or Yearly Aſſembly of our Miniſters; by whom they are committed to the particular ſuperintendance of the Rev. Dr. Coke, whoſe zealous and indefatigable labours have been principally inſtrumental in their original eſtabliſhment and ſubsequent ſupport. To aſſiſt him in the management of theſe important undertakings, the Conference have alſo appointed a Committee of Finance and Advice, conſiſting of all the Miniſters of our connexion reſident in London. As the preſent members of this Committee, we have received and read your letter, dated from Philadelphia, April 28, 1804; and we take the firſt opportunity of acknowledging the pleaſure we have derived from the ſpirit of piety, candour, and Chriſtian zeal, which it diſplays, and from the intereſting intelligence which it communicates concerning American Miſſions.

Our letter will be accompanied by an "Account of the Methodiſt Miſſions," which has been very recently publiſhed, and is deſigned as an hiſtorical introduction to a regular ſeries of annual reports on the subject. It will afford you, we truſt, conſiderable information, and anſwer moſt of the queries you propoſe. You will learn from it the origin of our various miſſionary efforts; the circumſtances and motives which produced them; the places to which miſſionaries have been ſent; their number and ſtations for this year; their paſt ſucceſſes; their preſent ſituation; and their encouraging proſpects of future and more extenſive uſefulneſs.

You enquire, what obſtacles our Miſſions have had to ſurmount? Beſides thoſe oppoſitions which are common and general, you will perceive from page 10, of the printed "Account," that in one inſtance very conſiderable inconvenience was occaſioned by the intolerant ſpirit of the Colonial Legiſlature. But we have the ſatisfaction to add, that, when this matter was properly repreſented by Dr. Coke to the Britiſh Government at home, his Majesty, our gracious Sovereign, was pleaſed to refuse his royal ſanction to the oppreſſive law, by which it became completely null and void, and our difficulties in that Iſland were effectually removed. Our friends in a few other places abroad have occaſionally experienced ſome ſimilar interruptions; but we hope their pious exertions will ultimately obtain the ſame protection and facility, which were reſtored to our brethren at St. Vincent's, and which are uniformly afforded to us in this country.

The *leading* doctrines preached by all our Miniſters and Miſſionaries, abroad and at home, are the following, viz. The eternal exiſtence of the Triune God, Father, Son, and Holy Ghoſt;—the total ignorance, wickedneſs, miſery, and helpleſſneſs, of fallen man, by nature;—the neceſſity of remiſſion of ſins, and of a full renewal of the heart in righteouſneſs and true holineſs, after the image of him that created us;—the infinite mercy and grace of God, as the only ſource of man's redemption;—and the atonement made by Jeſus Chriſt for the ſins of the whole world. They conſtantly affirm, that the complete mediatorial work of Chriſt is *alone* the meritorious and procuring cauſe of ſalvation;—that, whatever ſubordinate means may be employed, the Holy Spirit is the grand and proper Agent in the work of grace in the heart;—that repentance toward God, and faith in our Lord Jeſus Chriſt, are neceſſary in order to the ſinner's actual participation of pardon and eternal life;—and that believers muſt perſevere unto the end in the exerciſes and practices of holineſs, that their labour may not be in vain in the Lord.

Few of our Miſſionaries abroad are men of what is uſually termed liberal education. Tho' we judge that human learning, if accompanied with piety and humility, is not only a deſirable embelliſhment, but a very important advantage to Chriſtian Miſſionaries, yet we do not deem it to be *indispensably necessary*. For we have found, that men of ſound judgment, of ready utterance, and of burning zeal for the glory of God and the ſalvation of men, well acquainted with experimental religion, with the holy Scriptures, and with the great doctrines of Chriſtianity, though deſtitute of *classical* learning, have been the bleſſed inſtruments of converting thouſands from the error of their ways, and of building up believers on their moſt holy faith. The aid of men, thus qualified, and thus honoured by divine atteſtations, we dare not refuſe, when ſouls immortal are periſhing around us "for lack of knowledge." But we endeavour to be very careful that all our Miſſionaries, if not men of *general* ſcience, ſhall at leaſt underſtand, and be able intelligibly to communicate, that *particular* ſcience which they are employed to teach, the great *Science of Salvation*, as revealed in the glorious Goſpel.

Our regular Miniſters in Great Britain and Ireland, like thoſe in America, are *chiefly* Itinerants. They not only ſtatedly preach in the circuits, to which they are reſpectively appointed, to a conſiderable number of eſtabliſhed congregations and ſocieties, but alſo embrace opportunities as they occur, in the courſe of Providence, of ſpreading, in new places, the favour of the knowledge of Chriſt: For they conſider themſelves as called by him, whoſe miniſters they are, to preach the Goſpel to every human creature, that is willing to hear; to be "inſtant in ſeaſon and out of ſeaſon," and to ſave all the ſouls they can. On theſe ſubjects you will receive ample information from a ſmall volume, which we take the liberty of tranſmitting for your acceptance, entitled, "An Apology for the Methodiſts, by Joſeph Benſon." We alſo incloſe the Minutes of our laſt Conference, held at London, in July, 1804; which will enable you to judge with greater accuracy of the ſtate, both of our Connexion at home and of our Miſſions abroad.

Thus, dear brethren in our common Lord, we have returned a general Anſwer to your friendly Letter. We ſincerely pray that all your labours to ſpread vital religion may be crowned with ſucceſs in every direction; and requeſt, for ourſelves, our brethren, and the Miſſions, an intereſt in your addreſſes to the throne of Grace.

We are, in Chriſtian love and reſpect, your affectionate brethren in our common Lord,

Jos. Taylor,
J. Benson,
T. Rutherford,
R. Rodda,
J. Entwisle,
R. Lomas,
J. Bunting,
J. Hallam,
G. Story,
G. Whitfield.

Extract of a Letter from Barbadoes, addreſſed to the Committee.

Nov. 2, 1804.

GOD hath been pleaſed to bleſs the work under our present pastor (Mr. Bradnock) in a remarkable manner. Divisions, which unhappily existed in our little church, have, through his zeal and unwearied exertions, been healed, backsliders have been reclaimed, and the number in society increased. The Almighty hath so blessed his labours that doors are now opening in the country to receive the Gospel, and a brother, out of love to the cause, offers freely to give a piece of land for the purpose of erecting a chapel thereon, and to make a burying-ground. Mr. Bradnock seems particularly suited to do good in this country. He is even much encouraged as well as protected by the civil power: a privilege not so fully enjoyed by his predecessors. All things are going on well, for which blessing, while we are grateful to him, as the instrument, we give the glory to God. We sincerely pray that God may direct you in all your counsels, and bless you in all your labours; and we beg leave to subscribe ourselves, in behalf of the whole society, Rev. and dear Sirs, your dutiful and affectionate brethren in the Gospel,

Mc. Donald Devyne, Steward, (an African.)
William Harding, Esq.
Richard Chapman, Esq.
Francis Brown, Esq.

Extract of a Letter from Mr. HALLET to Dr. COKE.

Grenada, Nov. 9, 1804.

Rev. and very dear Sir,

I HAVE been wading thro' deep waters, ever since I left England, but hitherto the Lord hath helped me. I informed you in a former letter of the death of an only and beloved brother. In this I have to acquaint you with the death of my truly valuable friend the Rev. Mr. Dent, with whom, after my return to this island, I spent many profitable hours. His death was rather sudden; for it was not till within the last five hours of his life that any apprehension was entertained of his approaching dissolution, during which period it was impossible to converse with him on account of his afflicting situation, his disorder (the gout) being fixed in his stomach. But he is now with that Saviour whose cause he loved and laboured to promote. I miss him very much on account of the loss of his company and conversation, which loss is not likely to be made up to me in any other person. I sorrow indeed, but not "as one without hope."

These circumstances, added to much indisposition of body and sore temptation, make my way rough and thorny; but, blessed be the Lord, I have not lost my zeal for his cause, nor ceased from endeavours to be useful. I have been under the necessity of repairing the chapel at the expence of two hundred pounds currency. The repairs were absolutely necessary, as it would otherwise have been impossible, humanly speaking, for the chapel to have stood the very heavy weather we have had this year.

I now administer the Lord's Supper monthly, and we have ſome precious seasons of refreshing grace. Indeed, all the means we use are blessed to us; and I think there is a deepening of the work of grace in the hearts of the people. We have prayer-meetings, in various parts of the town, almoſt every evening. They begin to be well attended, and we are earnestly praying and looking for a general revival. I have some blessed opportunities in preaching, and am convinced that the people feel the power of the word. My own soul is greatly blessed, and I am longing to see the prosperity of Zion. Pray for us, my dear Sir. May the Lord lengthen out your days, and make you more abundantly useful.

I am,
Your faithful son and
Servant in the Lord.
F. HALLET.

Extract of a Letter from Mr. DUMBLETON.

Dominica, Dec. 10, 1804.

I ARRIVED here November 15, 1804, and found the society attending their meetings tolerably at Roseau, and from appearance much good has been done; many changed from nature to grace: but in the country they are in a scattered state, as sheep without a shepherd. Brother Shipley obtained a grant for an acre of land from the Governor at Prince Rupert's Bay, 28 miles from town; and we are building a chapel on it. God is with us. Some souls have been lately brought to feel his saving power.

Extract of a Letter from Mr. JOHN TAYLOR to Dr. Coke.

St. Vincent, Dec. 10, 1804.

I SUPPOSE you have had accounts of the distress of the West India isles by the late gale of wind on the third and fourth of September laſt, together with the dreadful thunder and lightning both by ſea and land. On this ſuppoſition it is not needful for me to enter into a relation of that ſcene of trouble, eſpecially as we do not ſuffer in this iſland, but in a very ſmall degree, a veſſel or two being damaged, but not driven on ſhore. A month after the ſtorm, we ſet apart a day of ſolemn thankſgiving for God's ſparing mercy to us while ſo many of our neighbouring iſlands ſuffered. We began at day-break in the morning, and had a large congregation. At ten we began morning ſervice, and read ſuitable pſalms and leſſons on the occaſion, and Mr. Sturgeon preached from Ezra, ix. 13, 14. A goodly company attended. At ſeven in the evening, we had far more than could get into the chapel, when I endeavoured to point them to the "man that is a hiding place from the storm and a covert from the tempest," Iſai. xxxii. 2. It was indeed a ſolemn time. The inhabitants, I believe, highly approved our ſetting apart that day; from which time more of the white people have attended, and there ſeems a little revival of religion amongſt us. But on the 21ſt of October we were more alarmed than we were by the gale of wind. It was Sunday morning, and we were expecting a large congregation. Some had already come to the chapel, when there came on one of the moſt tremendous ſtorms of lightning, thunder, wind and rain, ever known by the oldeſt inhabitant. The earth trembled under us to that degree by the roar of the thunder, that many thought there was an earthquake.

The week following, it was inſerted in the newſpaper that the door of the magazine, in Fort-Charlotte, was wrenched open by the lightning, in which were ſeveral hundred barrels of gunpowder. But thanks forever to our merciful God, he ſuffered it to go no further, and we were ſpared this time alſo. Had the powder taken fire, it is likely Kingston had been one common ruin, and moſt of the inhabitants buried in one common grave. Since this happened, more of every colour have attended the preaching, and ſo many are aſking for pews, that we cannot accommodate them. In this country we have ſeveral new openings of late, and we hope yet to ſee greater things than theſe."

We learn from Ireland that God is carrying on a glorious work, by the inſtrumentality of the Miſſionaries in Wexford, the Barony of Forth, Enniſcorthy, and ſeveral other towns named in the hiſtory of the rebellion. Many Roman Catholics, it ſeems, have been awakened and brought to the knowledge of God, ſince laſt Conference, ſeveral of whom have joined the ſociety. The work of God is alſo going on rapidly in North Wales among ſuch as ſpeak the Welſh language, through the labours of our Welſh Miſſionaries, who are indefatigable in their endeavours to ſpread the goſpel and bring loſt ſinners to God.

Our readers will rejoice to learn alſo that the ſame bleſſed work is breaking out in different parts upon the continent of Europe.—We learn that there is a ſmall company of godly people even in Liſbon, immerſed as that place is in Popiſh darkneſs,* who meet together and worſhip God "in ſpirit and in truth." It is true they have generally come thither from different parts of Germany: nevertheleſs we hope they will be inſtrumental of leavening ſome of the native inhabitants with the truth and grace of God. In ſundry parts of Holland there is a conſiderable revival of religion. The following paragraphs are taken from a letter of a Miniſter in Holland, which appeared in the Evangelical Magazine for February laſt:—

EXTRACT

Of a Letter from a Minister of the Gospel in Holland.

Dear Brethren,

LAST year I mentioned ſomething of the extraordinary emotion which has been perceived here and in ſundry other places; I can now add much more concerning it, to the praiſe of the grace of God. This work of the Lord does not only continue alive in theſe parts, but it breaks through more and more with power; inſomuch, that many ſouls attain to perfect faith in our glorious Redeemer; receive him as their Lord and Saviour; find in him the forgiveneſs of ſins; and now live unto him, from love and gratitude, in the exerciſe of thoſe duties which are inſeparable from a life of faith.

Without any fear of exaggeration, I may aſſert, that about two thouſand ſouls, and ſuch as believe in Jeſus, are to be found within a diſtrict of ten or eleven villages. This great work, which commenced but four years ago, ſtill maintains its vigour, and ſpreads further and further. With reference to my own pariſh, in particular, "the word of the Lord continues to exert its power; it grows and is multiplied." The awakenings began rather among perſons of middle age; but the work has, by degrees, appeared among the young people; and now, likewiſe, among the little children. I cannot ſee or hear, without emotion and aſtoniſhment, the fervent deſire often expreſſed by young children after the Lord Jeſus, for true converſion, and the forgiveneſs of their ſins.

Oh, may all divided intereſts ſoon have a concluſion! and the time ſoon come "when the earth ſhall be filled with the knowledge of the glory of God, as the waters cover the ſea!"

The following is inserted at the request of the Committee.

The "Britiſh and Foreign Bible Society," whoſe *ſole* object is to encourage a wider circulation of the ſcriptures, (of which the Right Hon. Lord Teignmouth is preſident,) has been preſented by a literary gentleman, of great reſpectability, with a very valuable collection of copies of the holy Scriptures in foreign languages, the acquiſition of which has engaged his attention for many years.

As many other gentlemen are in poſſeſſion of copies in the ancient and modern tongues, who may be diſpoſed to follow ſo laudable an example, ſuch donations will conſiderably forward the important object of that inſtitution, and may be ſent to the Society's Depoſitory, No. 19, Little Moorfields, London.

It will give our readers pleaſure to be informed that the German Bible Society, which has happily reſulted from the influence of the "Britiſh Bible Society," are printing a conſiderable edition of the New Teſtament, of which they purpoſe to keep the types ſtanding, to enable them to print any number of copies, according to the demand which may ariſe for them; and that their exertions have excited ſuch emulation in the minds of the Roman Catholics, that in three different places, at the ſame time, ſome worthy individuals of the Romiſh Clergy have aſſociated for the purpoſe of procuring Bibles. We are happy to have authority to ſay, that the Catholic Clergyman, whoſe letters we inſerted in our Numbers for February and April, has been joined by five others of the ſame communion; and that even the *Pater Regens*, at Ratiſbon, is endeavouring to raiſe contributions for an Edition of the New Teſtament, with ſtanding types.

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* The bare titles of books in practical divinity, lately publiſhed and circulated in Portugal, ſufficiently ſhew how low the Portugueſe are ſunk in ſuperſtition. In the Eclectic Review for Feb. article 23, we meet with the following: "A Diadem of five ſtars, or religious exerciſes for five days:" "The myſtical mount of Lebanon." "The Aſſiſtance of the faithful at the cries of holy ſouls," (viz. in *purgatory*): "Novena Myſtica, or a treatiſe on the aſcenſion into heaven of God's moſt immaculate Mother; extracted from the revelation of St. Brita, and other important works:" The inſtructed Virgin, or the Prayers of young Ladies to their guardian Angels:" "Special Prayers to holy Barbara:" "The Proteſtant ſummoned before the Tribunal of God."

POETRY.

MORNING.

"Sweet is the breath of morn, her riſing ſweet,
With charm of earlieſt birds; pleaſant the ſun,
When firſt on this delightful land he ſpreads
His orient beams on herb, tree, fruit, and flower,
Gliſt'ning with dew." MILTON.

"SWEET is the dewy breath of morn,"
When the wide welkin's orient bound,
Her fulgent fingers re-adorn,
And ſhed ethereal beauties round.
But ſweeter is the ſcene divine,
When JESU's brighter beauties ſhine;
His charms my raviſh'd pow'rs confeſs,
Reſplendent Sun of Righteouſneſs!

"On roſy ſteps" advance to ſow,
Fair Morn, "with orient pearl the earth;"
And charm, while gemming every bough,
The infant foliage into birth.
But richer far the precious drops
That ripen my immortal hopes,
That glitter pendent at the tree,
Or fall, impearling Calvary.

Now, buoyant on the liquid ſky,
The lark attunes his matin lay;
And mounts, with ardent wing, on high,
To bid all hail the new-born day.
But faith a bolder plume ſupplies,
Pinions that dare remoter ſkies;
A ſoul heav'n-born has higher lays,
The hymn of love, and joy, and praiſe.

Collect the incenſe nature yields,
And gratefully to heav'n aſcend,
Ye zephyrs, o'er th' enamell'd fields,
That now your fragrant wings extend.
More fragrant is th' ethereal gale,
Elyſium's balmy bow'rs exhale;
The breath of life-inſpiring love,
From amaranthine fields above.

The lymph ſerene, its natal well
Deſerting, loves the hoary hill,
And wildly wand'ring down the dell,
Expands a pure pellucid rill.
Yet purer is the precious tide,
Faſt flowing from Immanuel's ſide;
From Golgotha the currents roll,
Immerſing my delighted ſoul.

Fields, foreſts, fountains, clouds and ſkies,
Delicious extacies diſpenſe,
That preſs upon my raptur'd eyes,
And wake to tranſport ev'ry ſenſe.
Yet faith, bleſt faith's interior eye,
A nobler proſpect can deſcry;
Heights, lengths, and breadths of love divine,
And all, in Chriſt, for ever mine.
But lucid light, the vault of heav'n
Shall quit; earth's beauties bloom no more;
Order ſhall, from her empire driv'n,
With nature, die; and time be o'er:
Yet then, thro' heav'n's empyreal plain,
Glory for ever ſhall remain,
And my immortal mind ſurvey
Meſſiah's undiminiſh'd ray. T. R.

The RETURN *of the* SPRING.

AT th' mandate of nature's great Sire,
Acroſs the green ice-cumber'd main,
See fur-mantl'd Winter retire,
With all his rude blasts in his train:
Sweet Spring, in her light flowing vest,
Revisits our sea-begirt isle;
Modest snowdrops encircle her crest,
The graces dance round her and smile.

Her tresses are gold skirted clouds,
Distilling parturient dew;
High mountains throw off their white shrouds,
Low valleys their verdure renew;
The air, by her breath, is perfum'd;
Her voice wakes the wood's dulcet notes;
The season of love is resum'd,
And warbled from millions of throats.

Awak'd by the carroling lark,
I rise to enjoy the gay scene,
To roam though the gray tufted park,
Or walk o'er the dew spangled green,
Where th' undiſturb'd flocks chew the cud,
Concocting their yeſterday's graſs;
On th' verge of yon thick tangling wood,
Exuding pure oxygen gas.*
There, under a wide ſpreading oak,
Whoſe leaves kiſs th' ſun's oblique rays,
The God of the ſeaſons invoke,
And teach the creation his praise:
I'll ſing of his love and his pow'r,
His faithfulneſs, mercy, and grace;
Look forward, to nature's laſt hour,
And backward, his wonders retrace.

But th' brighteſt diſplay of his love,
Th' redemption of ſinners from hell,
Which aſtoniſh'd th' Angels above,
On which ſtill with wonder they dwell,
Shall form the grand theme of my ſong,
And prompt my moſt rapturous ſtrain,
When I mix with th' towns buſy throng,
Or, as now, tread th' unpeopl'd plain.

Dunbar, Dec. 1803. J. STEPHENS.

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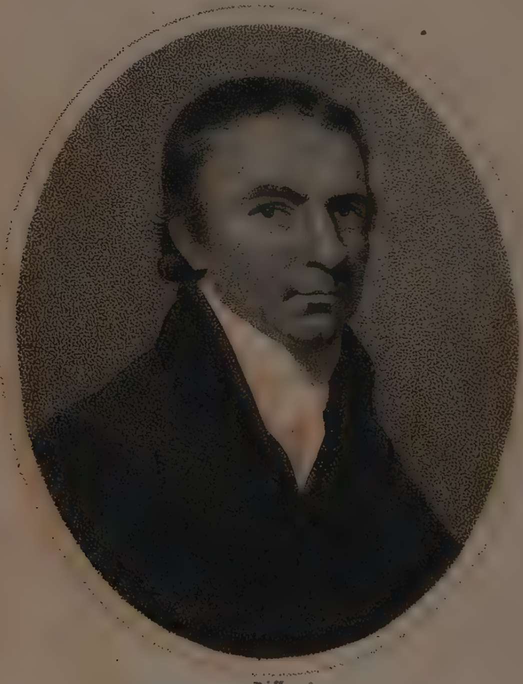
* Vital air.

ERRATA in our two laſt Numbers:---Page 107, line 5, dele *s* in *beings*; page 109, line 11, for *that* read *the*; page 114, line 15, for *reality* read *utility*; page 154, line 32, for *dejected* read *delighted*; and page 158, line 24, for *reward* read *rereward*.

METHODIST MAGAZINE


Ridley sc

MR. JOHN BARRITT,

Aged 46, Preacher of the Gospel.

Methodist Historical Society
Southern California - Arizona Conference

THE METHODIST MAGAZINE,

FOR JUNE, 1805.

BIOGRAPHY.

A ſhort Account of Mr. JOHN WOOD, of FLIXTON, near Mancheſter. By Mr. JOHN PIPE.

THE following Character of Mr. Wood was drawn up partly from my own obſervations, and partly from the accounts I received from his relations and acquaintances. As his manners were ſimple, little variety can be expected, but his piety was deep, and worthy of imitation.

He was born in the year 1787. Till he was about eighteen years of age, he paid little attention to the concerns of his ſoul, being too deeply engaged in the purſuit of vanity. He did not indeed fall into groſs immorality, but was immoderately attached to the pleaſures of the world, and what are falſely called, innocent amuſements, particularly card-playing. Theſe things, from a perſuaſion of their emptineſs, and their tendency to divert the mind from the Fountain of Goodneſs, he afterwards remembered with regret, and ſpoke of with abhorrence.

It pleaſed God, while he was yet a youth, to ſend forth Meſſrs. Weſley and Whitefield to preach the everlaſting goſpel in a much more clear and pointed manner than ordinary. Theſe were ſoon followed by Meſſrs. Grimſhaw, Nelſon, and others. His hand was with them, and though reproach and perſecution abounded on every ſide, yet a great number believed, and turned to the Lord. Among many others who embraced the offers of ſalvation, was his uncle Mr. James Wood, the father of Mr. Thomas Wood, who is now an itinerant Preacher in the Methodiſt Connexion. He was exemplary, pious, and zealous for the ſalvation of ſouls; and his whole behaviour was ſuch, that his nephew was often conſtrained to wiſh that he were like him. Thro' the good opinion he had formed of his uncle, and his uncle's friendly advice, he was brought under the word, which proved to be ſharper to him than any two-edged ſword, eſpecially from the mouth of Mr. Grimſhaw. When he was fully convinced of his guilt and danger, he durſt not defer the buſineſs of his ſalvation any longer, but conſidered how he might immediately obtain the favour of God. His former pleaſures were greatly embittered to him, and he renounced the ſociety of his pleaſure-loving companions, aſſociating with thoſe alone who ſeriouſly applied themſelves to walk with God. How well it would be if all perſons, when convinced of the neceſſity and importance of religion, were like-minded!

His views of the Holineſs and Juſtice of God were now exceeding clear. He beheld himſelf, in the light of heaven, as a maſs of iniquity, and a ſenſe of his demerit filled him with fear of the divine wrath, while it ſtript him of ſelf-confidence, and prepared him to receive the tender mercy of God in Chriſt Jeſus, as a free and undeſerved favour.

Thro' this diſtreſs of mind, he was conſtrained, frequently, to ſuſpend his labour, and ſeek the moſt retired places, that he might make his requeſts known unto God. He ſought him in great humility and with many tears, and the Lord graciouſly anſwered him, and removed from his heart the heavy burden which weighed it down. This was in his own chamber after he had been importunately pleading with God in prayer, to ſhew him his ſalvation. His deliverance was inſtantaneous, and, at the time, remarkably clear and ſatisfactory, tho' he was afterwards in ſome doubt concerning it, thro' the temptations of the enemy, which is well known to be no uncommon caſe. Hence, he greatly deſired to have a full aſſurance of his juſtification, that he might, without error or miſtake, know in whom he had believed, and therefore uſed much prayer in ſecret for this ineſtimable bleſſing. The Lord ſoon anſwered him to his exceeding great joy, diſperſing every cloud that hung over him, and giving him the bright evidence of his adoption into his family, and it appears that he retained the precious gift to the day of his death.

Being thus brought out of darkneſs into marvellous light, and having diſcovered the value of immortal ſouls, he endeavoured to diffuſe the knowledge of God in the places around him. In this good work he was accompanied, amongſt others, by Mr. Robert Heyward,* whoſe brother firſt invited Mr. Weſley into that neighbourhood, and their labours were crowned with great ſucceſs. Numbers were awakened and converted, and the power of God ſo reſted upon the aſſemblies, that five, ten, or fifteen, have ſtood forth at one time, declaring that they had found "redemption in the blood of Chriſt, the forgiveneſs of their ſins." Many of theſe have long ſince gone to their reward, and a few are ſtill left, juſt dropping into the grave.

[*] Mr. Heyward travelled among us, preaching the goſpel, for many years. He was an upright holy man. He lived to a good old age, and lately died in peace.

Thus commenced a life of communion with God, of which no trials, difficulties, or temptations, (of which he had his ſhare,) could ever deprive him. He truſted in God and was not confounded. It might be ſaid of him with truth and propriety, that he was "careful for nothing, but in every thing by prayer and ſupplication, with thankſgiving, made his requeſts known unto God." He ſought the divine bleſſing in all his undertakings, intermixing all his temporal concerns with prayer, and the Lord enabled him to "go forth as the ſun in his ſtrength," cauſing his light to ſhine brighter and brighter unto the perfect day.

As he was in the Bleaching buſineſs, he was under the neceſſity of being much abroad, which afforded him leſs opportunity for ſecret prayer and meditation than ſome enjoy in more retired ſituations of life: But this inconvenience he endeavoured to remedy by a ſtrict obſervance of the Lord's-day. He counted the Sabbath of the Lord an honourable, holy, and delightful day, and ſtudied to ſpend it in the moſt devout manner. And ſo great were the advantages accruing from his conſcientious way of ſpending it, that he uſed to call it his MARKET DAY! This is ſpoken in reſpect to the more active part of his life. In the latter part of it, when his children were grown up, and his circumſtances were more proſperous, he was not ſo ſtraitened for time. But notwithſtanding this, his love to that bleſſed Day never abated,

On account of his zeal, and the uniformity of his conduct, he was appointed the Leader of a claſs in the early part of his chriſtian race; and he continued to watch over thoſe committed to his care, with the greateſt diligence and tenderneſs as long as he was able. He had the pleaſure and ſatisfaction of ſeeing many of them die in the Lord before him, and has now left the reſt to mourn his loſs, and long to meet him where pain, and death, and ſeparation are no more. He watched faithfully over his little flock; and frequently, while he addreſſed them, ſtreams of grateful tears uſed to flow from his eyes. It need ſcarcely be added, that a Leader, poſſeſſed of ſuch ſimplicity, and ſo affectionately deſirous of the proſperity of his claſs, was highly eſteemed and beloved by them.

The grace of God eminently appeared in his great love for ſouls. As he had the gift of exhortation he frequently exerciſed it in calling, warning, and inviting all that attended the Chapel, to return to God. This was not done in a cold, dry, formal manner, but with the greateſt feeling and earneſtneſs. His warm diſcourſes reſembled thoſe refreſhing thunder ſhowers in ſummer, which, while they ſpread alarm, greatly revive and enrich the earth. He ſpake to ſinners as tho' the eternal world were open to his view, and, all bathed in ſweat thro' his fervency, and very great exertions, ſhewed them their danger, and how to eſcape it, preſſing them to accept of ſalvation, with ſuch floods of tears as

I never read or heard of in any other man before. And it ought not to be forgotten, that this was not for a ſhort time only, or under ſome peculiar impreſſions, but for forty years together, as he had opportunity for exhorting. The account given me by ſeveral perſons of the love which burned in his ſoul, greatly aſtoniſhed me; but not ſo much as that many ſhould hear and ſee all this unmoved, diſbelieve his report, and continue in their ſins! Great God! what will be the end of ſuch ſhould they perſiſt in their impenitency!

He was alſo a warm advocate for and promoter of that excellent Inſtitution, Sunday-Schools. He ſaw the great evils ariſing from ignorance, and the profanation of the Lord's-day, and he endeavoured to inſtil into the minds of the riſing generation the principles of virtue and religion; that underſtanding their reſpective duties to God, themſelves, and others, they might become uſeful members of ſociety, be happy in their own minds, and honour him who has called us to his kingdom and glory. Such benefactors to mankind may be looked upon with contempt by the unbelieving, but will ever meet with the approbation of the well-informed, and of ſuch as are well-wiſhers to the human race.

As he knew how little regard was paid by many of his neighbours, when in health, either to his exhortations or to thoſe of others, he watched his opportunity to preſs theſe things upon them in a more pointed way, when they were viſited by affliction: He readily viſited, adviſed, and prayed with them. If they were in neceſſitous circumſtances, he cheerfully relieved them, and endeavoured to lead them, by every proper method, to the knowledge of God. Tho' much leſs dependence is to be placed on a ſick or death-bed repentance, than on that which commences during health and ſtrength; yet there is ſome ground to hope that his pious attempts were crowned with ſome ſucceſs.

In his conduct towards the world, he ſhewed himſelf to be influenced by the Wiſdom from above. His moral character was irreproachable. He was induſtrious in his calling, upright in his dealings, careful of his word, a lover and promoter of peace. The perverſeneſs, obſtinacy, and unkindneſs, ſometimes diſcovered towards him by individuals, met with no return but mildneſs and good-will. He moſt cheerfully forgave thoſe that had injured him, if they appeared to be at all ſenſible of their fault; and he entertained nothing of unkindneſs or revenge, even againſt thoſe who did not acknowledge themſelves in an error. His patience, on ſome peculiarly trying occaſions, was admirable, as when he ſuffered from the treachery and diſhoneſty of wicked and unprincipled men. It was not ſtoiciſm in him, he felt as other men, but he committed himſelf, and his cauſe, to him that judgeth righteouſly.

In the church he was properly a pillar. He had been ſo long with them, that he was regarded by moſt of them as their father. He met conſtantly with them in the public ordinances, and was frequently engaged with God in fervent ſupplications and prayers for their ſalvation and eſtabliſhment, and was anſwered to his and their abundant joy. This was done without arrogating any thing to himſelf, for he was deeply conſcious of his weakneſs and inſufficiency, without divine aſſiſtance. He had very humbling views of himſelf, often complaining of his infirmities and imperfections, and the continual need he had of the blood of ſprinkling.—He gave to the Society the ground on which they built their Chapel, beſide contributing liberally to the erection of it. The preachers were entertained by him for many years at his own expence, and were always welcomed with a ſmile. I doubt not but that many of the Brethren remember not only the great affection with which they were received, but his great thankfulneſs to God for the honour done him in bringing them under his roof.

From what has been ſaid in reſpect of his ſpirit and behaviour towards the world and the people of God, it may juſtly be expected that he was careful to walk before his family with a perfect heart: This he did. He was amongſt them as an angel of God. He ſtudied their happineſs and proſperity, taught them, by his diligence, temperance, and frugality, how to conduct themſelves in the affairs of this life, and by his deep and unaffected piety, his great concern for their ſalvation, his prayers, tears, advice, and fatherly exhortations, ſhewed them the way to a better world. He uſed particularly to warn them againſt extravagance in dreſs, and the ſpirit of the world; and exhorted them to give themſelves up to the ſervice of God in their youthful days, that in conſequence of their chooſing the moſt excellent things, he might meet them in his Father's houſe above, dreading the idea of their final ſeparation from the ſaints in light.

The affliction which terminated in his death began in November, 1803. He had overheated himſelf, and taking cold afterwards, a violent rheumatic affection was brought on which completely baffled the power of medicine. His complaint was principally in his head, and ſo exceſſive was the pain, that he was wholly deprived of the ſight of one eye. He had for many years been ſubject to deafneſs, and by the addition of blindneſs, the ſtroke was rendered heavy indeed. His whole frame was ſo greatly enfeebled, that tho' he ſometimes walked about the houſe converſing with his family, and the friends who occaſionally viſited him, yet he was much confined to his room. He was wonderouſly ſupported from the very commencement of his illneſs, and an extraordinary degree of joy was imparted to his mind, which ſeemed never to abate; unleſs when grieving for ſuch as knew not

God. He received all who viſited him with a cheerful countenance, and began immediately to praiſe his Saviour for his great love to his ſoul. All who loved the Lord Jeſus were heartily welcome, and the very ſight of them, paſſing by his window, increaſed his happineſs. His temper, which was naturally warm, and of which he often complained, when no undue warmth was obſerved by others, was ſo completely ſubdued, both before his ſickneſs, and during its continuance, that nothing could diſturb the peace and tranquility of his mind. As he had aimed, in active life, to *do* the will of God, ſo now it was his ſtudy to *ſuffer* it, which he did with a reſignation truly chriſtian, and worthy of imitation. When his pain was very acute, he frequently repeated this ſhort prayer,

> "When pain o'er my weak fleſh prevails,
> With lamb-like patience arm my breaſt;"

and the deſire of his heart was given him.

His family and friends greatly deſired his recovery, but when they made mention of it, he would tell them that his infirmities increaſed ſo faſt upon him, that it was better to depart and to be with Chriſt. If at any time the ſcale preponderated towards life, it was on account of his children whom he moſt earneſtly wiſhed to ſee fully devoted to God. He obſerved one day to a preacher: "If there be any ſuch thing as anguiſh in heaven, I muſt feel it, if any of them be loſt. I have a great concern for my family. O! if they were all converted to God, I could then die comfortably, Some of them fear God, I hope, and they have all been in the habit of hearing and ſeeing the way from their childhood; and I truſt that they will yield.—O! that I could ſee it! Then I ſhould die rejoicing. O! it is enough to break a heart of ſtone, to think of leaving them in their ſins. Many hundreds of prayers have I offered to God for them; many times have I talked with them, and many tears have I ſhed over them!"—

Here he offered up a ſhort prayer for their ſalvation, and riſing from his ſeat, full of inexpreſſible tenderneſs, he walked into the room where they were ſitting, and ſaid, "O my dear, dear children, do ſeek the Lord with your whole hearts. What can you do in this wicked world without religion? O! think of God's goodneſs to us. We have been a highly favoured family. The dear ſervants of the Lord have come under our roof from time to time. They have talked to us, and prayed for us, and God has bleſſed us. Never family were ſo privileged as we have been."

Then returning and reſuming his ſeat, he continued his obſervations: "I ſometimes think that the good word of God has made ſome impreſſion on their minds, but this world, vanity, and dreſs, take too much of their attention, and what are theſe things after all? I have lived almoſt ſeventy years, and my paſt life is but as yeſterday, and what ſhould I do now were it not for the love of God?" Then pauſing a little, he ſaid, "I want all my neighbours to be brought to God. The goſpel has been preached here many years. Many of them know the way, but they will not conſent to walk in it. Sometimes, I think, if I could get into the Chapel once more, and tell them what a bleſſed thing religion is, they would now be perſuaded. I have lived among them all my time, and now I am going to die, I think they could not but believe me."

Such was the tender and affectionate temper of his mind, towards his relatives and acquaintance who were near him. And thoſe of his friends who were at a diſtance, had a large ſhare in his kind remembrance. He ſpoke of them with delight, and looked forward to that bleſſed period, when all around ſhould meet before the Juſt One, and be ſeparated from him, and each other no more for ever.

To a Leader who viſited him, he ſaid, "O what a good thing it is to ſerve the Lord! He is very good to me, an unworthy creature. I never knew ſo much of happineſs before. The Lord has been good to me, between forty and fifty years, but I find him better to me in my ſickneſs than I ever did in my health. The Lord Jeſus is exceedingly precious to me. Whom have I in heaven but him? and there is none upon earth that I deſire beſide him."

Whenever I, or any of my Brethren, came to preach, we found no great variation in his manner of ſpeaking, but there was a fervency and weightineſs in his ſayings, not eaſy to be deſcribed. Every thing he ſaid, or did, made Religion appear amiable and deſirable. His experience was clear, and his faith ſtrong, and he ſeemed in a great meaſure raiſed above all temptation.

To one, he ſaid, "There is nothing like Religion. When a man makes God his aim, he never forſakes him. When the Lord bleſt me at firſt, he won my heart for ever. I never had the leaſt deſire to turn aſide. O the love and condeſcenſion of the Lord Jeſus in dying for me a poor ſinner! I ſhall ſoon be with Abraham, Iſaac, and Jacob, in the kingdom of God; where I ſhall ſee Weſley, Whitefield, and all his dear miniſters, and be with that bleſſed company of ſaints and angels." Theſe words were uttered with rapturous delight.

As the Chapel was near his houſe, numbers who attended public worſhip, eſpecially on the Lord's-day, were very deſirous of ſeeing him. His relatives concluded, from the weak ſtate of his body, that it would be burdenſome to him to ſee ſo many. On their mentioning this circumſtance, he begged that they might be permitted to come. "When I begin," ſaid he, "to ſpeak of God and Religion, I forget my pain. Do not hinder them from coming. Nothing is worth living for, but glorifying the Lord." He received them moſt affectionately, always bearing teſtimony to the Truth of the Scripture, and declaring the exceeding great ſupport afforded him in his affliction, intreating them to cleave to God with purpoſe of heart, to watch againſt the ſpirit of the world, and to make the Lord Jeſus their only portion. The preachers eſpecially, he exhorted to proceed in their Maſter's cauſe. To one of them, after a very reſtleſs night from extremity of pain, taking him by the hand, he ſaid with a pleaſant countenance, "I feel myſelf much worſe. I have had a hard night. I thought I ſhould have died before morning. But O! the Lord has been very good to me. My ſoul is kept in perfect peace. He has bleſſed me with much of his gracious preſence. My cup runs over. His love is better and better. Religion! It is the beſt thing that ever was conferred on man. O my dear Brother, you are engaged in a bleſſed cauſe. Go on; go on. You will find when you are coming near Eternity, Religion will be ſweeter than ever. What could I do now were it not for his preſence? But the love of God is every thing."

At another time: "I am poorly in body, but the Lord is wonderfully good to me. I am very happy in his precious love. He bleſſes me abundantly. He favours me with much of his preſence every day. He ſupports me, and makes all my bed in my ſickneſs."

To a friend that called upon him, he obſerved, "I never was ſo happy in all my life, as I have been in this affliction:—No, never. The Lord has always been good to me, and I ſometimes thought that I enjoyed a good deal of his love, but I never felt any thing in compariſon of what I now feel."

It had been his cuſtom often to repeat or ſing this verſe:

"I want a true regard,
A ſingle ſteady aim,
Unmov'd by threatning or reward,
To Thee and thy great Name:
A jealous, juſt concern,
For thine immortal praiſe,
A pure deſire that all may learn
And glorify thy grace."

And as he had long laboured to reduce this deſire to practice, by invitations and warnings to his neighbours while in health and ſtrength, he could not forget them when he was confined to his habitation. He ſent and requeſted they would come to him, that he might tell them what that religion had done for him, which he had ſo often recommended to them. Many of them came, to whom he talked one by one, in the moſt affectionate manner, beſeeching them not to neglect their ſouls, but ſeek to God for his mercy, that they might eſcape the wrath to come, and obtain the ſalvation, which now filled him with peace and joy. And it is hoped that what dropped from his dying lips was not altogether in vain, as they frequently left the houſe in tears, feeling the truth and importance of what he ſpake.

He alſo called and converſed with his children, one by one, warning them againſt worldly mindedneſs and pride, and exhorting them to pray for and with each other, and not to defer the concerns of religion to a future time.

Having given them to underſtand how he had ſettled his temporal affairs, he was exceedingly thankful when he found that they were all ſatisfied with what he had done. Indeed, he lived ſo much in the ſpirit of thankfulneſs, that few ſurpaſſed him in it. His affectionate and ſorrowful partner ſaid to me, that it even gave them pain to hear him expreſs his gratitude, for the attention they willingly ſhewed him, "May God reward you," he would feelingly ſay, "with eternal glory. I can never get out of your debt. You do all you can for me."

About a fortnight before he died, he ſeemed ſo much better, that many thought he would certainly recover; but it proved only a merciful ſuſpenſion of the pain which had ſo greatly oppreſſed him. This change made no alteration in his mind. He ſtill continued happy, and appeared to poſſeſs as much of the preſence and glory of God, as humanity was capable of ſuſtaining.

Death came ſuddenly at laſt. The night on which he died, he called his family together to prayer. He prayed for them, the preachers, the ſociety, his neighbours, and all mankind, and was remarkably fervent and affectionate. Then riſing from his knees, he cheerfully bade them good night, and retired for ſleep apparently better than uſual. About two o'clock he awoke, attempted to riſe up in bed, but nature failing, he ſunk down. He attempted to ſpeak, but could only juſt articulate, "Oh!"—And before all his children could be collected together, he quietly fell aſleep in the Lord, Feb. 25, 1804.

A ſermon was preached on the occaſion, March 11, to a very large and attentive congregation, from theſe words, "He being dead yet ſpeaketh." And while it was ſhewn how he ſpake to them while living, and what he ſpeaks now he is removed, a plentiful ſhower of tears was ſhed. All were ready to acknowledge the grace of God in him, and ſeemed reſolved, for the moment, to follow his pious example. O that they may meet him in heaven!

I ſhall conclude with a few obſervations.

1. The Lord has now taken to himſelf, nearly all the firſt faithful preachers he ſent amongſt us, and the precious ſeals of

their miniſtry have nearly all followed. A few more years and all will be gone. Let us, who are riſen up in their ſtead, labour, by the grace of God, not only to be as holy, and as uſeful as they were, but even to ſurpaſs them. This ought to be our endeavour, conſidering our advantages. O let us beware of conformity to the world, and abide faithful to our doctrines and diſcipline. Thus will the Lord rejoice over us to do us good, will ſtill be the glory in the midſt of us, and, by his wiſdom and grace, enable us to enlighten and ſeaſon the world.

2. What a contraſt did our departed friend exhibit to multitudes, who once begun to run the race ſet before them. How many, by neglecting to watch and pray, by worldly proſperity and care, by taking offence, by lightneſs, by not walking as ſeeing the Inviſible, and from other cauſes, have left the path of underſtanding, and are now in the congregation of the dead! And where ſhall the blame be laid? Surely at their own door. Seeing that he who kept him, was as able and willing to keep them. O may they ſee the error of their way, turn from it, and not reſt till they again apply to "that blood which makes the wounded whole!"

3. We obſerve that our friend now with God, did not delay till old age to turn to him, but gave himſelf to the Lord in the bloom of youth, and even lamented that he did not do it ſooner. His conduct in this reſpect reproves thoſe who ſpend the beſt of their days in ſin and folly, and inſtead of ſeeking *firſt* the kingdom of God, either ſeek it not at all, or defer it to a later period, Let young people conſider well the *folly*, as well as the *ſin* of this conduct. Let them remember, that time once paſt cannot be recalled, and that the honour and happineſs of having ſpent it for God, may be loſt for ever.

4. When we mark his triumphant end, what an encouragement ſhould this be to us to perſevere in the path of duty! He that kept him ſo long, is able to keep us. He that crowned him with mercy and loving-kindeſs, will do the ſame for all that confide in him. Let us live by faith in the Lord Jeſus, ſtudy to pleaſe him, and then we may confidently ſay, "This God is our God for ever and ever, he will be our Guide even unto death."

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Of the true WITNESSES for GOD in the dark Ages of the CHURCH.

[*Continued from page* 204.]

MOSHEIM's information concerning the Waldenſes, is far ſhort of that which Mr. Milner poſſeſſed. In ſome inſtances, indeed, Moſheim is extremely incorrect, and when he is candid, he does not ſeem to have entered fully into the excellencies of the character of the people whom he would deſcribe. His account of *ſome* of their opinions is, however, tolerably fair. He tells us, that the rules of their conduct were drawn from Chriſt's ſermon on the mount, and that they wiſhed to bring the lives of the clergy and people, to the ſanctity of the Apoſtolic age. They aſſerted that the Roman church had degenerated under Conſtantine the Great, from its primitive purity. They conſidered every Chriſtian as in a certain meaſure qualified and authorized to inſtruct, exhort, and confirm the brethren in their Chriſtian courſe. They believed that God only could forgive ſin, and rejected *Indulgences* as the inventions of papal avarice.*

But from their own Confeſſions of Faith, we may learn with accuracy their religious ſentiments. They admitted the ſame canon of Scripture which the Church of England acknowledges in her ſixth Article. They held the doctrine of the fall of man in Adam, and aſſerted that all men ought to acknowledge themſelves to be burdened with the weight of ſin. They believed that ſinners can in no way juſtify themſelves by any works or endeavours of their own, nor have any thing to truſt to, but Chriſt alone. They held that by faith in Chriſt men are freely juſtified, and attain ſalvation. That all confidence is to be fixed in Chriſt alone, and all our care to be caſt on him; and that for his ſake only, God is pacified, and adopts us to be his children. They alſo taught the doctrine of good works, as the *fruits* and *evidences* of a lively faith, in much the ſame manner as is expreſſed in the 12th Article of the Church of England. Of the Holy Ghoſt, they ſaid, "We believe that he is our Comforter, proceeding from the Father and the Son; by whoſe inſpiration we pray, being renewed by him who formeth all good works in us, and by him we have knowledge of all truth." †

In ſome ancient memoirs of the manners and cuſtoms of theſe people, written by their enemies, we have the following account of their manner of praying. "Kneeling on their knees, they continue in prayer in ſilence ſo long as a man may ſay thirty or forty *pater-noſters.* This they do daily with great reverence, when they have no ſtrangers with them, both before dinner and after; likewiſe before ſupper and after, and when they retire to reſt, and in the morning. Before they go to meat, the elder among them ſays, 'God who bleſſed the five barley loaves and two fiſhes, before his diſciples in the wilderneſs, bleſs this table and that which is ſet upon it, in the Name of the Father, the Son, and the Holy Ghoſt.' And after meat, he ſays, 'The God which has given us corporal food, grant us his ſpiritual life, and may God be with us, and we always with him.' After their meals, they teach and exhort one another."

Reinerius the Inquiſitor, and the great enemy of the Waldenſes, ſays, that in their teaching they were ſo diligent and painful, that one of them to turn a certain perſon from the Romiſh faith, and to bring him to his, ſwam acroſs the river *Ibis* in the night in winter, to come to him to teach him. He alſo adds, when ſpeaking of the knowledge of the Scriptures which prevailed among them, that he had ſeen an unlettered man of the country who could recite the whole book of Job word by word; with divers others who had the whole New Teſtament by heart. *

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* Moſheim's Eccl. Hiſt. Vol. 2. p. 453, &c. † Milner's Hiſt. Vol. 3. p. 503.
‡ Ibid. p. 510.

The following character is given of this people by an Inquiſitor. "Heretics are known by their manners and words; for they are orderly and modeſt in their manners and behaviour. They avoid all appearance of pride in their dreſs; they neither wear rich clothes, nor are they too mean and ragged in their attire. They avoid commerce that they may be free from falſehood and deceit; they live by manual induſtry, as day-labourers or mechanics; and their preachers are weavers and taylors. They ſeek not to amaſs wealth, but are content with the neceſſaries of life. They are chaſte, temperate, and ſober; they abſtain from anger. They hypocritically go to church, confeſs, communicate, and hear ſermons, to catch the preacher in his words. Their women are modeſt, avoid ſlander, fooliſh jeſting, and levity of words, eſpecially oaths and falſehood." †

They were zealous in the education of their children. "Deſpair not," ſay they, "of thy child when he is unwilling to receive correction, or if he prove not ſpeedily good, for the labourer gathereth not the fruits of the earth as ſoon as the ſeed is ſown, but he waits till the due ſeaſon. A man ought to have a careful eye over his daughters. Keep them within, and ſee they wander not. For Dinah, the daughter of Jacob, was corrupted by being ſeen of ſtrangers."

Againſt the diſorders of taverns, and the miſchiefs of dancing they were exceedingly ſevere. Remark one ſentence, "They who deck and adorn their daughters are like thoſe who put dry wood to the fire, to the end that it may burn the better. A tavern is the fountain of ſin, and the ſchool of Satan." For converſing with thoſe that are without, they gave rules, full of chriſtian ſimplicity; and they directed their people in chriſtian morals, after a ſtyle and manner much ſuperior to the ſpirit and taſte of the thirteenth century. Their rules of eccleſiaſtical correction were drawn from the New Teſtament. Private faults were to be cenſured privately, public faults before the congregation; and, in caſe of incorrigibleneſs, they proceeded to excommunication. ‡

About the year 1159, in the reign of Henry the ſecond, a company of thirty men and women, who ſpoke the German language, and who, it is juſtly ſuppoſed, were Albigenſes, came over to England, and ſoon attracted much notice by the ſingularity of their religious conduct and opinions. They were apprehended and brought before a council of the clergy at Oxford. When they were interrogated concerning their religion, their teacher, named *Gerard*, a man of learning, anſwered that they were Chriſtians, and believed the doctrines of the Apoſtles. But on a more particular examination, it was found that they denied the doctrine of purgatory, and many other doctrines of the Romiſh Church, and as they refuſed to abandon their opinions, they were condemned as incorrigible *Heretics*, and delivered over to the ſecular arm to be puniſhed. The King, at the inſtigation of the clergy, commanded them to be burnt with a red hot iron on the forehead, to be whipt thro' the ſtreets of Oxford, to have their clothes cut ſhort by their waiſts, and to be turned out into the open fields; all perſons being forbidden to give them any ſhelter or relief under the ſevereſt penalties. This cruel ſentence was executed in its utmoſt rigour in the depth of winter, and all theſe pious ſouls periſhed with cold and hunger. § We are informed by another writer, that they gave themſelves up to death, rejoicing in hope of the glory of God, and repeating, 'Bleſſed are they who are perſecuted for righteouſneſs' ſake, for theirs is the kingdom of heaven.

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* Fox. † Allix, p. 235. ‡ Morland, p. 86, as quoted by Milner, Vol. 3, p. 515.

§ Henry's Hiſt. of England, Vol. V. p. 338, 8vo.

[*To be continued.*]

DIVINITY.

A Sermon on JAMES V. 19, 20.

[*Concluded from page* 212.]

II. WE proceed now, as was propoſed, to point out the beſt means for the accompliſhment of this great Work, *the Converſion of a Sinner*. Among many which we might mention, we ſhall ſelect.—The force of exhortation.—The management of influence;—The power of example; and—The importunity of prayer.

1. *The force of exhortation.* Incalculable are the energies of popular diſcourſe. The Muſician charms the ear; the Painter delights the eye; the Poet amuſes the imagination; the Philoſopher diſpels the clouds of prejudice, and lets in the light of nature on the mind; while the Hiſtorian expands the underſtanding, enriches the memory, corrects the judgment, and moves the heart. But the Orator unites in himſelf all theſe diverſified powers. The eye, the ear, the mind, the heart, are at once attacked, and at once carried by him; for to him, as to the lightening from from

heaven, all things are acceſſible. Hence it was, that Philip, King of Macedon, declared that he ſtood in more awe of the eloquence of Demoſthenes, the Grecian Orator, than of all the armies of the Republic. And hence the Emperor Julian, when he had formed the deſign of exterminating Chriſtianity from the Roman Empire, employed certain heathen Philoſophers to traverſe the country, and harangue the people after the example of the chriſtian preachers. The truth of this remark is ſufficiently atteſted by our Lord, in the appointment of a ſtanding miniſtry in the church, for this very end, that they might "go into all the earth, and preach the goſpel to every creature." He has, moreover, deſcribed the glorious conſequences which muſt follow a faithful diſcharge of this function, in the commiſſion which he gave to Paul: "I have appeared unto thee, to make thee a miniſter;—to open their eyes, to turn them from darkneſs to light, and from the power of Satan to God; that they may receive forgiveneſs of ſins, and an inheritance among them that are ſanctified, by faith that is in me."

But let us not imagine, that the work of exhortation belongs excluſively to miniſters. Paul charges chriſtians in general to "conſider one another, to provoke unto love and good works;" to "exhort one another daily;" to teach and admoniſh one another, in pſalms, and hymns, and ſpiritual ſongs:" and for theſe as well as other purpoſes, he recommends that they ſhould take care to have the "word of Chriſt dwelling in them richly." Let us all, therefore, miniſters and people, be diligent, faithful, and zealous in this bleſſed work! Let us be inſtant in ſeaſon, and out of ſeaſon!" Let us "rebuke and exhort with all long-ſuffering and patience!" Let us "warn every man, and teach every man, in all wiſdom;" that we may, if it be poſſible, "preſent every man perfect in Chriſt Jeſus!"

2. *The management of influence* is another mean, which we ſhould aſſiduouſly employ in the work of ſaving ſouls from death. Not one of you, my brethren, is ſo inſignificant, as not to poſſeſs ſome influence over ſome of your fellow-creatures. The bloom of your youth, or the reſpectability of your age; the attractions of your perſon, or the fame of your talents; the uſefulneſs of your money, or the dignity of your ſtation; muſt of neceſſity give you ſome power over a certain claſs of mankind. Now, the influence you thus poſſeſs, prudently managed, might be productive of the moſt bleſſed effects. Sometimes, the weight of your authority might compel audacious wickedneſs to let fall its elevated creſt, and hide its impudent face behind the curtain of ſhame. Sometimes, a ray of your wiſdom might afford humble ignorance a clew, to find the way to God. Sometimes, your prudent application of a little money might remove prejudice, conciliate affection, and prepare, in the heart of helpleſs indigence, a high-way for the Lord. Sometimes, the recommendation of a

uſeful book might be of great ſervice; and to the poor, you might do immenſe good, by purchaſing, and diſtributing, cheap, plain, and awakening Religious Tracts. You might always draw ſome of your domeſtics and dependents to the place where prayer is wont to be made; and often, without much difficulty, to the place where ſome ambaſſador of Chriſt is proclaiming the glad tidings of ſalvation, "by the Holy Ghoſt ſent down from heaven." In ſhort, to thoſe who wiſh to imitate their Redeemer, in ſeeking and ſaving that which is loſt, a thouſand nameleſs opportunities will occur of ſaving ſouls from death by the proper management of their influence.

3. *The power of example may* be ſucceſsfully employed to the ſame purpoſe. The croſs of Chriſt has no enemies ſo formidable as thoſe who, while they profeſs to know him, deny him by their works. By reaſon of them the way of truth is evil ſpoken of." "For many walk, of whom I have told you often, (ſaid the Apoſtle,) and now tell you even weeping, that they are the enemies of the croſs of Chriſt:—whoſe end is deſtruction," Phil. iii. 18, 19. On the other hand, none ſo highly honour, or ſo powerfully recommend the goſpel, as thoſe who transfuſe the ſpirit, and exemplify the precepts of the religion of Jeſus thro' all their relations and circumſtances in life. If, therefore, as children, you "obey your parents in the Lord;"---if, as parents, you "provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord;"---if as ſervants you be "obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt;"---if as "maſters ye do the ſame thing to them, forbearing threatening, knowing that your Maſter alſo is in heaven, with whom there is no reſpect of perſons;---if as wives you "ſubmit yourſelves to your own huſbands, as unto the Lord, being chaſte, keepers at home, adorned with the ornaments of a meek and quiet ſpirit;"---if as huſbands ye "dwell with your wives according to knowledge, giving honour to the wife, as the weaker veſſel, and as being heirs together of the grace of life;—if as neighbours you "dwell together in unity, being kindly affectioned one toward another;"—if as friends you are faithful, "ſhewing yourſelves friendly;"—if as members of the ſame church, you "love one another, with pure hearts, fervently, bearing one another's burdens, and ſo fulfilling the law of Chriſt;"—if as ſubjects, and members of civil ſociety, you "fear God, and honour the King, ſubmitting yourſelves to every ordinance of man for the Lord's ſake;"—if in proſperity you are humble and communicative;—if in adverſity you are patient and happy;—if you live conſiſtently, and die triumphantly;—thoſe around you, will "take knowledge of you, that you have been with Jeſus;" they will "proclaim from the houſe-tops," what they have obſerved of your tempers and conduct in ſecret; they will

admire the grace of God which is in you; and they will addreſs to him a prayer that will not be unavailing, that they may "die the death of the righteous, and that their laſt end may be like your's!"

4. *The importunity of prayer.* Methinks I hear ſome diſheartened ſoul, lamenting the utter incorrigibleneſs of a child, a wife, a huſband, a brother, a ſiſter, or a friend. You ſay "all means have been uſed, for a long time, but without effect." You ſay, "Adverſity hardens them; and proſperity puffs them up with pride! They will not liſten to the voice of the charmer, charm he ever ſo wiſely! Their conſciences are ſeared, as with a hot iron; and they always reſiſt the Holy Ghoſt!" This is indeed a fearful account, my friend; but there is one mean of ſalvation ſtill in your power, which they may not be able to reſiſt; I mean, *prayer.* How often has prayer ſucceeded, to avert evil, or obtain good, when every other reſource has failed! It gladdened the dejected countenance of Hannah; it averted the divine wrath from Iſrael; it prolonged the life of Hezekiah; it ſaved Jeruſalem from the armies of Aſſyria; it drew down God's diſpleaſure in a drought and famine on the land of Paleſtine; and, in due time, reſtored rain and fertility! Time would fail to ſhew the wonderous power of faithful prayer. Never deſpair, therefore, while there is in your breaſts a heart to pray, and while there is a God in heaven, whoſe "eyes are over the righteous, and whoſe ears are open to their prayers!" Perhaps you will live to ſee your prayers anſwered, in the converſion of your friends. Or, perhaps your death will accompliſh what your life could not effect; and when they ſhall attend, the laſt ſad office of cloſing the eyes of your bodies, the eyes of their minds may be opened. Or, when they have felt more of the vanity of the world, and the bitterneſs of ſin, the ſight of your tomb may recal to their memories, your prayers, your example, your inſtructions; long after the worm has deſtroyed both your ſkin, and your fleſh. For "the effectual fervent prayer of a righteous man availeth much; and God is rich to all that call upon him." We now proceed,

III. To conſider thoſe motives which the text propoſes to ſtimulate us to ardour in the adoption, and perſeverance in the employment of thoſe means which we have preſcribed for the converſion of ſinners. There are three very powerful motives mentioned in the text, to this effect. Much evil ſhall be removed.—Much good ſhall be conferred.—Much pleaſure ſhall be enjoyed, "Let him know, that he who converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and hide a multitude of ſins."

1. *Much evil ſhall be removed*: He *ſhall hide a multitude of ſins.* If he be ſo happy as to prevail with the ſinner to forſake his

evil ways, and "return unto the Lord; the Lord will have mercy upon, and abundantly pardon him." Thus, all his paſt ſins will be hid under the cover of the divine mercy thro' Jeſus Chriſt. If you are ſucceſsful in leading the ſinner to God, by Jeſus Chriſt, you will ſnatch him from thoſe guilty horrors which cloud his brighteſt days and thicken the darkneſs of his moſt gloomy nights; which render life a burden, and death a terror; and which are harder to be borne than even the agonies of death. "There is now no condemnation to them that are in Chriſt Jeſus." Nor is this all. If you can perſuade him to believe in Chriſt with his heart, it will be unto *righteouſneſs*; you will be the mean of exterminating all thoſe noxious weeds from his heart, which, ſpringing up, would have ſtruck ſtill deeper their roots, and ſpread wider their branches. You will be the inſtrument of drying up that fountain of corruption, which, increaſing as it rolled along, would have become at length a torrent of iniquity, ſpreading ruin over all the plains of virtue and happineſs within its deſtructive courſe! You will remove that morbific vice which would otherwiſe have diffuſed contagion and death; which would have been tranſmitted to poſterity, and multiplied from generation to generation! What a bleſſing to the individual, what a benefactor to mankind then is he who thus hides a multitude of ſins, by converting the ſinner from the error of his way!

Again: The text ſays, *he ſhall ſave a ſoul.* Eſtimate, my brethren, if you can, the worth of a ſoul! Reflect on the divinity of its origin, the extent of its powers, the price of its redemption, the means of its ſalvation, its ſuſceptibility of pain or pleaſure, and its eternal duration; and ſay whether its value be not beyond all human calculation? And then ſay, what we ought not to do to ſave a ſoul!

He ſhall ſave a ſoul from death! "The wages of ſin is death. The ſoul that ſinneth ſhall die," ſhall die the ſecond death: ſhall be condemned with all that do not "obey the truth, but obey unrighteouſneſs," to ſuffer "indignation and wrath, tribulation and anguiſh." Terrible indeed is the deſcription of that death in the ſacred Oracles. It is a "lake of fire!" It is "everlaſting deſtruction!" "Everlaſting burnings" implying weeping, and wailing, and gnaſhing of teeth!" "A worm which dieth not, and a fire which is not quenched!" It is a torment, "the ſmoke of which aſcendeth up for ever and ever!" Merciful God! forbid that any one of my readers ſhould ever know by experience, the import of theſe terrible figures! Merciful God, forbid that one ſoul ſhould die in his iniquity thro' our negligence, and his blood be required at our hands! Ah! my brethren, what difficulties ſhould we not encounter, what ſacrifices ſhould we not make, to what inconveniencies and hardſhips ſhould we not ſubmit, that we may ſave a ſoul from death!

2. *Much good ſhall be conferred.* In ſaving a ſoul from death, you ſhall do more than ſtrip off the filthy garb of ſin; you ſhall clothe him with the garments of ſalvation, and adorn him with the robe of righteouſneſs. You ſhall not only reſcue him from condemnation and the wrath of God, but reſtore him, at the ſame time, to all the honours and privileges of a ſon of God and an heir of heaven. You ſhall not only free him from the horrors of guilt, but fill him with peace and joy thro' believing. You ſhall do much more than exterminate the roots of bitterneſs from his ſoul, which, ſpringing up, would trouble both himſelf and others; you ſhall inſert in their ſtead plants of righteouſneſs, which ſhall delight the eye by their verdure, perfume the air by their fragrance, and benefit the world by their fruit. You ſhall at once dry up the deſtructive ſource of ſin in his heart, and open a fountain of piety and virtue, whoſe ſtreams ſhall not only make glad the city of God, but ſpread fertility, beauty, and delight, wherever they flow. You ſhall do much more than deliver him from going down to hell; you ſhall lift him up to heaven; you ſhall raiſe him to that happy abode, where "the redeemed of the Lord are, before the Throne of God, ſerving him day and night in his temple; and where he that ſitteth on the Throne ſhall dwell among them; where they ſhall hunger no more, neither thirſt any more; where the Lamb ſhall feed them, and lead them to living fountains of waters; where God ſhall wipe away all tears from their eyes."

3. *Much pleaſure ſhall be enjoyed. Let him know it* for his comfort. The *work* of ſaving ſouls from death, nay, the very *attempt* to do it, is a ſource of much pleaſure. I have now the honour to addreſs a people remarkable for their generoſity. You know, from experience, that the exerciſe of the benevolent affections is delightful, independant of the ſucceſs of your exertions. But if you have accompliſhed your deſigns, if you have diſpelled the clouds of ignorance, if you have baniſhed diſeaſe, if you have ſnatched unprotected innocence from the paths of the deſtroyer, if you have diffuſed happineſs thro' the gloomy abodes of ſorrow; ſay, my brethren, have you not felt in your hearts ſecret and inexpreſſible joy? What joy then muſt not he feel, who ſhall ſave a ſoul from death, and hide a multitude of ſins! And how will the tide of his joys riſe, if, at the head of many ſouls, he ſhall be permitted to ſay, before the Judge of quick and dead, "Here am I, Lord, and the children thou haſt given me!"

The gratitude of the ſouls we ſave, ſhall be another ſource of great joy. Job recollected it as one of the ſweeteſt ingredients in the cup of his proſperity, that "the bleſſing of him that was ready to periſh came upon him." If, then, the acknowledgments of thoſe whom we have reſcued from temporal miſery, and reſtored to temporal happineſs, be ſo dear to the ingenuous heart; what muſt not he feel from the gratitude, good wiſhes, and benedictions of thoſe whom he has been inſtrumental in reſcuing from the eternal miſeries of ſin and hell, and raiſing to the eternal happineſs of purity and heaven!

The approbation of God, ſhall crown the joy of ſaving ſouls from death. A cup of cold water ſhall not be forgotten by him. The leaſt temporal bleſſing, beſtowed on the bodies of men, from a good motive, ſhall be rewarded in the "day when he ſhall judge the world in righteouſneſs." How much more, then, will he reward the work of thoſe who have ſaved ſouls from death, and covered multitudes of ſins! Hence he has declared, for our encouragement, that, "They who are wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars, for ever and ever!" And hence Paul conſidered the ſouls whom he had ſaved from death, as conſtituting, around his head, an immortal wreath of glory and of joy. "For what is our hope, or joy, or crown of rejoicing? are not even ye in the preſence of our Lord Jeſus Chriſt at his coming? Ye are our glory and joy!"

Such are the motives which the text propoſes, to quicken our zeal in the work of ſaving ſouls. May the God of all grace enable us to live and act under their abiding influence, and crown our labours with his bleſſing!——"Now, unto him that is able to do exceeding abundantly above all that we can aſk or think, according to the power that worketh in us, unto him be glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen."

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SYSTEMATICAL DIVINITY.

[*Continued from page* 211.]

The TRUTH of GOD DEFENDED.

OF GOD, AS SANCTIFIER.

WHEN the Redeemer had finiſhed the glorious work of redemption, and was about to aſcend to the right-hand of Omnipotence; he promiſed to his diſciples, that he would, ere long, ſend to them that Spirit of Truth and Holineſs, concerning whom he had often ſpoken, and whoſe office he had frequently declared to them. Accordingly in confirmation of his word, and as an inconteſtible proof of his ſeſſion at the right-hand of glory, this Holy Spirit, made his triumphant entry into the world, on the feaſt of Pentecoſt, and gave the moſt unqueſtionable evidence of his preſence and power.

That the Holy Spirit is repreſented in the Scriptures as a Perſon diſtinct from the Father and the Son, is evident. He is ſaid to be ſent, to teach, to teſtify, to reprove, to guide, to ſpeak, to know, to dwell, &c. &c. And many other perſonal properties are aſcribed to him. The following ſingle verſe, is of itſelf ſufficient to prove his perſonality, as well as his diſtinctneſs from the Father and the Son: for, ſays our Saviour, "When the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of Truth, who proceedeth from the Father, He ſhall teſtify of me:"* in which words, you obſerve, the Three Perſons in the Godhead are diſtinctly ſpoken of, as engaged in diſtinct and perſonal offices. This might be proved from various other paſſages, if neceſſary.

That this bleſſed Spirit is God, may alſo be proved, as well from ſome paſſages in Scripture, as from the acts he performs and the honours paid to him. The baptiſmal form is of itſelf alone a ſufficient proof. For we can never conceive that ſo ſolemn a dedication of all Chriſtians could be made to any being inferior to God; much leſs can we conceive, that the one only ſupreme God would ever ſuffer ſubordinate beings to be joined in equal honour and appellation with himſelf. But our Saviour commanded, and his command hath been conſtantly obeyed, that his followers ſhould be baptiſed in the Name, εις το Ονομα, into the one undivided *Name of the Father, and of the Son, and of the Holy Ghoſt.* Many more are the proofs of the Divinity of the ever bleſſed Spirit. St. Paul's benediction is clear and cogent: "The grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with you all." We have no inſtances of bleſſing in any other Name than God's; and were the Spirit a creature, how ſtrange an union hath St. Paul here made. Indeed he is expreſsly called God in the Acts, v. 3, 4. Why hath Satan filled thy heart to lie unto the *Holy Ghoſt?*—thou haſt not lied unto men, but unto GOD. Our bodies are called temples of the *Holy Ghoſt*; and St. Paul adds, the Temple of God is holy, which Temple ye are.

Many other proofs of this point might eaſily be produced, and may be found in all the writers who have treated upon this ſubject; eſpecially the excellent Biſhop Pearſon on the Creed. But let us remark, that there is one attribute of the Holy Spirit, which ſeems abundantly to demonſtrate his Divinity, ſeparate from almoſt every other conſideration; and that is his Omniſcience, and, in conſequence, his Omnipreſence. It is a point univerſally agreed upon amongſt Chriſtians, and indiſputable from the Word of God, that "God dwelleth in us by his Spirit, that the Spirit ſearcheth the deep things of all our hearts;" that to him our thoughts are known and our deſires manifeſt: and if ſo, he muſt be Omniſcient, and to be Omniſcient, he muſt be every where preſent; and what higher or more exalted idea have you of God? nay, he is alſo Omnipotent, as a Spirit every where preſent, and knowing all things, muſt be: Chriſt aſcribed the performance of all his miracles to this Holy Spirit, this finger of God, as he is called; and could ſuch miracles be performed by any being inferior to God? Theſe conſiderations are ſufficient to prove him, according to our Church, and in agreement with the Catholic Church of Chriſt, "Of one Subſtance, Majeſty, and Glory, with the Father and the Son, very and eternal God."† But reſpecting this ſubject, we ſhall ſpeak more in our next chapter.

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* John xv. 26.

We may reaſonably conclude, that this bleſſed Spirit was ſent into the world, for the moſt important purpoſes. What thoſe purpoſes are, we may gather, with the beſt certainty, from our Saviour's concluding ſermon in the laſt chapters of St. John's Goſpel. They were, in one word, to carry on the great work of human redemption, and to make efficacious to the ſalvation of individuals, what Chriſt had done for all. On which account, ſeveral things were to be performed, ſome of a more public and extraordinary, others of a more private and ordinary nature. The public and extraordinary were *pro tempore, for the time* only; ſuited to the preſent ſituation and exigencies of the infant Chriſtian Church; and which, accordingly, were to ceaſe, when the ends, for which they were performed, were anſwered. Such were the Miracles, which the Holy Spirit enabled the Apoſtles and firſt propagators of Chriſtianity to diſplay, in proof of their divine miſſion, and for the conviction of the world; and without which it ſeems impoſſible to account for the ſpeedy and wonderful ſpreading of Chriſtianity over all the earth.

But the private and ordinary influences, for the ends of ſanctification, as deſigned for the advantage of individuals, in every ſtate of the Church, were to continue as long as the Church militant ſhould continue; ſo long as there ſhould be need of a divine Paraclete, a bleſſed Advocate, to intercede for men, to enlighten their minds, to guide them into truth, to ſanctify their natures, and aſſiſt them in all their good and virtuous endeavours after ſalvation.

No miſtakes have been more frequent, than thoſe which have confounded the ordinary and extraordinary influences of the Holy Spirit. The Apoſtle ſeems, however, to have guarded all private Chriſtians ſufficiently from theſe errors, by aſſuring them, that, as to his ordinary operations, "The fruits of the Spirit, are love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance." They who experience theſe in their hearts, and manifeſt them in their lives, may be aſſured, that the Spirit of God dwells in them; and will continue to do ſo, yea, and to finiſh his laſt work, to raiſe them up to a new life of glory, if they continue to uſe the means appointed, the channels by which he has thought fit to convey his ſacred influences,—the word, prayer, watchfulneſs, ſelf-denial, taking up the croſs daily, and abſtaining from the appearance of evil.

Let it be obſerved, in concluſion, that as *ſpirit* (and ſo πνευμα,) ſignifies air, accordingly we find the operations of this divine

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† Article 5.

Agent compared by our Lord, to thoſe of the air. The "air breatheth where it liſteth," &c. We are ſenſible of its effects, though in a great meaſure, ignorant of its nature. So it is with the Holy Spirit. Without him, we can no more live to God, than we can live to this world without the air. He is the enlivener of the ſoul: but he acts in a manner by us inexplicable, and our union with, and conformity to God, is the beſt and only ſure proof, that he doth act upon us.—But let us remember, that though we can receive the knowledge of inviſible and ſpiritual things only by viſible and material objects; we muſt, notwithſtanding, be cautious, how far we carry the analogy, and be content to know a little, leſt we become ignorant of all.

[*To be continued in the next.*]

A Dangerous Association of Terms.

MR. CENNICK, in one of his hymns, has theſe lines:—

"Nor law, nor ſin, nor death, nor hell,
Shall us from him divide."

Quere: Whether the Apoſtle Paul, when he triumphantly ſaid, "We are not under the law, but under grace," meant to throw the "holy, juſt, and good commandment," into ſuch company, as ſin, death, and hell? What reader of the ſaid lines, will fail of taking the word *law*, in the higheſt ſenſe: not as intending the abrogated *ceremonial* law, but the *moral*, which, I believe, all good men, both Arminians, ſo called, and Calviniſts, and I dare ſay Mr. Cennick himſelf, in moments happier than thoſe, in which he penned the hymn alluded to, will allow to be ſtill in force, as a Rule of life to Chriſtians? When the Miniſters preach, that we are *not under the law*, and when the people ſing to the ſame purport, care ſhould be taken, that no miſtake be entertained, as to the ſenſe, in which we are not under it. Elſe, the moſt injurious conſequences may follow; and we may ſuppoſe that we are ſet free by the Goſpel from the neceſſity of loving God and our neighbour, and of living a life of holineſs and obedience. It is to be feared that ſome perſons have underſtood good Mr. Cennick in that bad ſenſe, which he had no idea of; and ſung his words, till they conceived an abhorrence for God's holy commandments, equal to that which they poſſeſs for *ſin* and *hell*, and were as much frightened by the preaching of moral obedience, as by the approach of death. This I know for fact, that when a miniſter of my acquaintance was juſt going to a certain congregation, who in general carry their Calviniſtic notions very far indeed, ſeveral of them hinted to him that he muſt not talk about *duty*, or he would be condemned for a legal preacher, who ill underſtood the liberty into which God's dear people were brought by the Goſpel. Oh, let the Miniſters of God's Word be particularly careful not to diſparage that law of God before their hearers, a conformity to which conſtitutes the eſſence of the happineſs of heaven, leſt, as a late Divine obſerved, they make the people LIBERTINES, inſtead of CHRISTIANS!

PHILOS.

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The WORD of GOD ILLUSTRATED.

[*Continued from page* 214.]

Of Metaphors and Similitudes.

THERE is nothing more ordinary in Scripture, than to repreſent *ſpiritual* things by *natural*, that we may more clearly apprehend them; all our knowledge beginning at our *ſenſes*. Indeed if we had only the Metaphors and Similitudes without any *Explication* of them, they would remain dark and difficult. But as the Scriptures ſhew the *analogy*, which is between *natural* things and *ſpiritual*; and how the *inviſible things of God are manifeſted by the things that are made;* divine things are thereby much illuſtrated, and made more intelligible. We are likewiſe affected in a more lively manner, with ſuch things as are repreſented to our ſenſes; and as they make a deeper impreſſion on our minds, our memories are the better enabled to retain them. Add to this, that the illuſtration of divine things, by ſenſible images, has this ſingular advantage, that there is hardly any action or thing, which we ſee or hear, but it repreſents ſomething that is ſpiritual to us, and may be uſed to a ſpiritual purpoſe. Now under this head, I ſhall, firſt, conſider that form of ſpeech, whereby things belonging to *man*, are aſcribed to *God*, which we muſt underſtand *in a way and manner ſuitable to the Nature and Majeſty of God*, removing from them all that imperfection with which they are debaſed in the creatures. Thus, when the members of a man's body are aſcribed to him, we muſt underſtand thoſe perfections of which ſuch members in us are the means and inſtruments. Thus the *eye* being that in us whereby we diſcern and obſerve any thing, God's *perfect and exact knowledge* of things is hereby expreſſed, as alſo his *watchful Providence*. So *ears* are attributed to him to ſignify the *gracious reſpect* which he hath to his people's *prayers*, or the *exact notice* which he takes of the ſins of men. By his *arm*, we are to underſtand his *power* and *ſtrength*, which is likewiſe expreſſed by his *right-hand*. So his *work*, is expreſſed by his *fingers*; his *love* and *compaſſion*, by his *bowels*. There are many other inſtances of a ſimilar kind in Scripture. In like manner, when human *affections* are attributed to God, we muſt take heed of underſtanding them ſo as to imply the leaſt *imperfection* in him: but muſt thereby conceive, either a *pure act of his will, free from all perturbation* which men are obnoxious to, or elſe the *effect* of ſuch affections. As when God is ſaid to *repent*, we muſt not imagine any *change of mind* in him, in whom there is no *variableneſs* nor *ſhadow of turning*, nor any *ſorrow nor trouble* which is inconſiſtent with his perfect happineſs: but either his *purpoſe to undo* what he hath done, or *deſiſt* from what he is doing, which are the ordinary effects of repentance in man: ſo that the change is not in the *diſpoſition* of his mind, but in the *diſpenſation* of his Providence. So his *wrath* is either a *pure act of his will*, whereby he decrees to *puniſh* ſin,[*] or the *puniſhment itſelf*.[†] *Love* is either the *eternal purpoſe of his will* to do good to any, or the *effect thereof*. The like may be ſaid of other *affections* when attributed to him. After the ſame manner are we to underſtand ſuch places as aſcribe *human* actions to him. Thus, "to go down," and ſee what is doing in Sodom, is to *regard well*, and to proceed juſtly and orderly to their puniſhment. To "ſearch the heart, and try the reins," is *exactly to diſcern*. The *counſel* of God is his *wiſe determination*, which is ordinarily the reſult of counſel and deliberation, in man. To *try*, and *weigh* actions, is *ſtrictly to obſerve* them. What it is for God to *remember*, to *forget*, to *laugh*, to *ſtand afar off*, to *draw near*, &c., has already been ſhewn. And as human members and ſenſes are attributed to him, ſo human *relations* are likewiſe aſcribed to him, to expreſs the *properties* of ſuch relations. Thus he is called a *King*, a *Father*, a *Huſband*, a *Shepherd*, to expreſs his *Power* and *Authority*, his *Love*, *Pity*, *tender Care*, and *watchful Providence*.

I ſhall now ſpeak ſomewhat of other ordinary *Metaphors*. Thus *the glory* and privileges of the *Church* under the *Goſpel* are ſet forth by *earthly things*, Iſa. xxv. 6; xxxv. 4; liv. 11. and in the ſeven laſt chapters of that Propheſy, and in many other places. Many, indeed, underſtand moſt of thoſe things literally, but it is clear, ſome of them cannot be underſtood ſo, which makes it doubtful whether *any* of them may be ſo taken. And the formidable example of the *Jews*, in the ſad diſappointment of their vain expectations of an earthly kingdom, ſhould for ever make us beware of deceiving ourſelves, with groundleſs hopes of a temporal happineſs and proſperity. In like manner, our *ſpiritual ſervices* under the Goſpel, are expreſſed by *legal rights* and obſervances.[‡] So the *Church* is frequently called *Zion* and *Jeruſalem*: not ſo much becauſe the Church of the *Jews* did formerly aſſemble there, as becauſe of its *unity*, *ſtrength*, *beauty*, and *ſtability*, and the *preſence of God* in it. So men are called *lions*, *wolves*, *foxes*, *bulls*, *dogs*, *ſwine*, *ſerpents*, and *worms*, to note their *cruelty*, *rapine*, *fraud*, and *ſubtilty*, *ſtrength*, *envy*, or *impurity*, *uncleanneſs*, *malice*, *wicked-*

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[*] Rom. ix. 22. [†] Eph. v. 6. [‡] Iſa. lxvi. 23; Zach. xiv. 16; Mal. i, 11; Heb. xiii. 15, 16; 1 Pet. ii. 5.

neſs, *vileneſs*, and *impotency*. There are multitudes of other *Metaphors*, which are too many to reckon up; and which are of very eaſy interpretation.

Similitudes, which the Scripture in a large ſenſe calls *Parables*, are of near affinity with *Metaphors*. There is only this difference between them: in *Metaphors* one *thing* is *put for another*, as I am *the door*, I am the good *Shepherd*. In *ſimilitudes* or *parables*, *one thing is compared with*, or likened to another: "Whereunto ſhall we liken the kingdom *of God?* or with what compariſon ſhall we compare it?" Yet, in *parables*, many times the *note* of *ſimilitude* is omitted, which is not ſo eaſily obſerved in our Bibles, becauſe the Tranſlators have, for the moſt part, ſupplied it where it is wanting in the *original* Text. Theſe ſimilitudes Chriſt made very much uſe of in his ſermons.

Allegories, in *Rhetoric*, are but *continued Metaphors*. Thus, Matt. iii. 12, Chriſt is repreſented as an huſbandman, purging his threſhing-floor of the chaff, and gathering the wheat into his garner. But in Scripture, the word *Allegory* means the drawing of words from a plain and *natural* ſenſe to a *ſpiritual* or *myſtical* ſenſe, as Gal. iv. 24, where, by a plain hiſtorical narrative he ſets forth the two Covenants of *Works* and *Grace*.

[*To be continued.*]

The Works of GOD displayed.

On AIR.

[*Continued from page* 224.]

AS to the *weight* and *preſſure* of the air, it was only by means of the experiments made with pumps and the barometrical tube, by Galileo and Torricelli, that we came to the proof, not only that the Atmoſphere is endued with a preſſure, but alſo what the meaſure and quantity of that preſſure is. Thus, it is found that the preſſure of the Atmoſphere ſuſtains a column of quick ſilver, in the tube of the barometer of about 30 inches in height: it therefore follows that the whole preſſure of the Atmoſphere is equal to the weight of a column of quick-ſilver, of equal baſe and of 30 inches high. And becauſe a cubical inch of quick-ſilver is found to weigh nearly half a pound avoirdupois, therefore the whole 30 inches, or the weight of the Atmoſphere on every ſquare inch of ſurface, is equal to 15lb. Hence Mr. Cotes computed that the preſſure of this ambient fluid on the whole ſurface of the earth is equivalent to that of a globe of lead of ſixty miles in diameter. And hence alſo it appears that the preſſure upon the human

man body muſt be very conſiderable; for as every ſquare inch of ſurface ſuſtains a preſſure of 15 lb., every ſquare foot will ſuſtain 144 times as much, or 2160 lb.: Then, if the whole ſurface of a man's body be ſuppoſed to contain 15 ſquare feet, which is pretty near the truth, he muſt ſuſtain 15 times 2160, or 32420 lb. that is near 14½ tons weight, for his ordinary load. By this enormous preſſure we ſhould undoubtedly be cruſhed in a moment, if all parts of our bodies were not filled either with air, or with ſome other elaſtic fluid, the ſpring of which is juſt ſufficient to counterbalance the weight of the Atmoſphere. But whatever this fluid may be, it is certain that it is juſt able to counteract the weight of the Atmoſphere, and no more: for if any conſiderable preſſure be ſuperadded to that of the air, as by going into deep water, or the like, it is always ſeverely felt, let it be ever ſo equable, at leaſt when the change is made ſuddenly. And if, on the other hand, the preſſure of the Atmoſphere be taken off from any part of the human body, as the hand, for inſtance, when put over an open Receiver, from whence the air is afterwards extracted, the weight of the Atmoſphere then prevails, and we imagine the hand ſtrongly ſucked down into the glaſs.

The difference in the weight of the air which our bodies ſuſtain at one time more than another, is alſo very conſiderable, from the natural changes in the Atmoſphere. This change takes place chiefly in the countries at ſome diſtance from the Equator; and as the barometer varies at times, from 28 to 31 inches, or about one-tenth of the whole quantity, it follows, that this difference amounts to about a ton and a half on the whole body of a man, which he therefore ſuſtains at one time more than at another. On the increaſe of this natural weight, the weather is commonly fine, and we feel ourſelves what we call braced, and more alert and active; but, on the contrary, when the weight of the air diminiſhes, the weather is bad, and people feel a liſtleſſneſs and inactivity about them. And hence it is no wonder that people ſuffer very much in their health, from ſuch changes in the Atmoſphere, eſpecially when they take place very ſuddenly; but when the change takes place by very ſlow degrees, and by a long continuance, we are not ſo ſenſible of it, owing, no doubt, to the power with which the body is naturally endowed, of accommodating itſelf to this change in the ſtate of the air, as well as to the change of many other circumſtances of life, the body requiring a certain interval of time to effect the alteration in its ſtate. Thus, in going up to the tops of mountains, where the preſſure of the Atmoſphere is diminiſhed two or three times more than on the plain below, little or no inconvenience is felt from the variety of the air, if it be not mixed with other noxious vapours; becauſe that, in the aſcent, the body has had ſufficient time to accommodate itſelf gradually to the ſlow variation in the ſtate of the Atmoſphere. But when a perſon aſcends with a balloon very rapidly, to a great height in the Atmoſphere, he feels a difficulty in breathing, and an uneaſineſs of body: and the ſame is ſoon felt by an animal, when incloſed in a Receiver, and the air is ſuddenly drawn, or pumped out of it. So alſo, on the condenſation of the Air, we feel little or no alteration in ourſelves, except when the change happens ſuddenly, as in very rapid changes of the weather, and in deſcending to great depths in a diving bell.

It has been aſſerted, that on the tops of very high mountains, the Air is ſo light, as to occaſion a great difficulty of reſpiration, and even violent retching and vomiting of blood. It does not appear, however, that ſuch aſſertions are well founded. Mr. Brydone found no inconvenience of this kind, on the top of Mount Ætna; nor is any ſuch thing mentioned by Mr. Houel, who alſo aſcended this mountain. Sir William Hamilton, indeed, ſays, that he did feel a difficulty of reſpiration, independant of any ſulphureous ſteam. But on the top of a Volcano, the reſpiration may be affected by ſo many different cauſes, that it is, perhaps, impoſſible to aſſign the true one. The French mathematicians, when on the top of a very high peak of the Andes, did not make any complaint of this kind, tho' they lived there for ſome time. On the contrary, they found the wind ſo extremely violent, that they were ſcarce able to withſtand its force; which ſeems an argument for at leaſt equal *denſity* of the Atmoſphere in the ſuperior, as in the inferior regions. Dr. Heberden, who aſcended to the top of Teneriffe, a higher mountain than Ætna, makes no mention of any difficulty of reſpiration. M. Sauſſure, however, in his journey to the top of mount Blanc, the higheſt of the Alps, felt very great uneaſineſs in this way. His reſpiration was not only extremely difficult, but his pulſe became quick, and he was ſeized with all the ſymptoms of a fever. His ſtrength was alſo exhauſted to ſuch a degree, that he ſeemed to require four times as long a ſpace to perform ſome experiments on the top of the mountain, as he would have done at the foot of it. It muſt be obſerved, however, that theſe ſymptoms did not begin to appear, till he had aſcended two miles and a half perpendicular, above the level of the ſea. The mountain is only about a quarter of a mile higher; and in this ſhort ſpace, he was reduced to the ſituation juſt mentioned. But, it is improbable that ſo ſmall a difference, even at the end of his journey, ſhould have produced ſuch violent effects, had not ſome other cauſe concurred. A cauſe of this kind he himſelf mentions, viz. that the Atmoſphere, at the top of the mountain, was ſo much impregnated with fixed Air, that lime water, expoſed to it, quickly became covered with a pellicle, occaſioned by the abſorption of that fluid. Now it is known that fixed Air is extremely pernicious to animals, and would bring on ſymptoms ſimilar to thoſe above mentioned. There is no reaſon, therefore, to have recourſe to the rarity of the Atmoſphere for ſolving a phænomenon, which may more naturally be accounted for otherwiſe.

[*To be continued.*]

The PROVIDENCE of GOD ASSERTED.

WE ſhall cloſe our Extracts with a few Particulars of God's Providential Interference, at different times, in favour of one of his ſervants, Mr. Henry Erſkine, (ejected from Cornhill, a northern member of the county of Durham,) whoſe lot, in that trying period, ſeemed to have fallen in the moſt troubleſome places. The perſecutions and other afflictions, which he endured, were very great.

While he lived at Deyburgh, in Scotland, after his ejection, he and his family were often in great ſtraits. Once in particular, *the cruiſe of oil and the barrel of meal* were entirely *ſpent*, ſo that, when they had ſupped at night, there remained neither bread, meal, fleſh, nor money in the houſe. In the morning his young children cried for their breakfaſt, while their father endeavoured to divert them, and to encourage himſelf and his wife to depend upon that Providence which "feeds the young ravens when they cry." While he was thus engaged, a countryman knocked hard at the door, and called for ſome one to help him off with his load. Being aſked by Mr. Erſkine where he came from, and what was his errand, he ſaid that he came from Lady Raeburn, with ſome proviſion for Mr. Erſkine. He was told he muſt be miſtaken, and that it was more likely to be for another Mr. Erſkine who lived in the town. He replied, no, he knew what he ſaid; he was ſent to Mr. Henry Erſkine; and cried, "Come, help me off with my load, or elſe I will throw it down at the door." The ſack was then taken in, and, on being opened, was found to be filled with fleſh-meat and meal: and the occurrence greatly encouraged Mr. Erſkine to depend on his bountiful benefactor in future difficulties.

At another time, at Edinburgh, he was ſo reduced that he had but three halfpence in his pocket, when, as he was walking in the ſtreets, not knowing what courſe to take, a man, in a countryman's dreſs, came to him, and aſked if he was not Mr. Henry Erſkine? He told him he was, and aſked his buſineſs. The man replied, "I have a letter for you;" which he delivered to him; and he found incloſed in it a ſum of money, with theſe words written, "Sir, receive this from a ſympathizing friend, Farewel." Mr. Erſkine, deſirous to know who his benefactor was, invited the man to go into a houſe juſt by, and take ſome liquor. When they were by themſelves, he enquired, with ſome earneſtneſs, who it was that had ſent him? The man told him, that ſecreſy was enjoined him, and therefore he deſired to be excuſed. Mr. Erſkine, however, ſtill continuing to aſk him further queſtions, that he might gueſs from what hand this ſeaſonable relief came, the man deſired him to wait a little till he went out of doors:—he went out, but he returned no more; and, to his death, Mr. Erſkine could never learn who his benefactor was.

At another time, being on a journey on foot, his money fell ſhort, and he was in danger of being expoſed to difficulties in conſequence, when, happening to put his walking-ſtick among ſome ruſhes, he heard ſomething tinkle at the end of it, and, on ſtooping down, he found two half-crowns, which ſerved to bear his charges home.

Now what is the language of all theſe incidents? Is it not loudly this, That there is a God that judgeth in the earth, that his eyes go to and fro among the ſons of men, that they fix with peculiar complacence on thoſe who give up *to* him and *for* him their all in this world, and that he is not unfaithful to forget their labours and ſufferings in his cauſe? Infidels, (even thoſe who would uſurp the name of *philoſophers,)* have introduced into their ſyſtems a *chance*, an aſſemblage of circumſtances fortuitouſly concurring to induce certain favourable events. If any one of the facts above collected had ſtood *by itſelf*, or one of them only had happened in the courſe of a century, we might perhaps be excuſable in ſeeking no higher for its cauſe than to ſuch a fortuitous concourſe. But when they preſs in a crowd on our obſervation, all exhibiting ſuccour opportunely afforded to objects deſerving of divine protection, ſurrounded with difficulties which ſeemed to require a divine interpoſition, the thought of chance or accident muſt be baniſhed from our minds. The evidence in favour of a particular Providence is then cumulative; and ſo forcible, that our reaſon muſt determine the man, who reſolves theſe events into an accidental concurrence, to be infinitely more credulous than the man who thankfully diſcovers in them the Finger of God.

But even on the principles of what is called Natural Religion, a particular Providence muſt be admitted. If God be omnipreſent, omnipotent, juſt, and good, he muſt, with a peculiar complacence, regard thoſe who are conſcientiouſly devoted to him, and nothing can befal them without his notice and permiſſion. Deny a particular Providence, and you deny the knowledge, the power, the juſtice, and the goodneſs of the Creator.

The poſitive declarations of Scripture, then, laid out of the queſtion, our natural reaſon concurs, with multiplied experience, in loudly proclaiming the ſuperintending Providence of Almighty God, and in juſtifying the belief of his frequent interference in the relief of thoſe who love and fear him. On this ground the deſpiſed followers of the crucified Immanuel can ſtand, and challenge all the enemies of the goſpel, and all the adherents to contrary ſyſtems of religion, to produce ſuch a ſeries of inſtances, as are above cited, happening in favour of thoſe who reject the adorable Mediator. This is an evidence of the truth of Chriſtianity, which they will neither deſtroy by falſifying the narratives on which it is founded, nor weaken by producing parallels in their own ſects. The believer, therefore, meets with confidence the denials of infidelity, and triumphs, both as to the reality and the diſcrimination of divine Providence. He then turns and falls in deep ſelf-abaſement and adoration at the footſtool of his heavenly Father, bleſſes him for the encouraging teſtimonies of his guardian care, mourns his own paſt diſhonourable doubts and anxiety, ſtrengthens himſelf in the Lord his God, and thus, "praiſing him for all that is paſt, truſts him for all that is to come."

The kind Friend, who made the preceding Extracts for our uſe, has alſo favoured us with the following Anecdote, which he has tranſlated from the German.

When the French penetrated into Swabia, in 1796, a large body of their troops came near a ſmall Town belonging to the Dutchy of Wurtemberg. The inhabitants, dreading their approach, gathered together in great conſternation to the church-yard, where they were joined by their miniſter, a very pious man. They requeſted him to hold a prayer-meeting on that occaſion; with which he readily complied: The church-door was opened, and they all went in. With the moſt fervent ſupplication this little congregation prayed, for the averting of the impending danger; and their prayer was heard; for the French marched another way, and not a man of them came into the place. A few days afterwards, they again came within a quarter of an hour's march of the Village, the people again got together in the Church, and their miniſter once more prayed with all confidence. While he was thus engaged, word came that the French were near; and the poor people were in the deepeſt diſtreſs. The Miniſter, however, cried out with a loud voice, "The nation, whoſe language thou knoweſt not, thou ſhalt not ſee;" and the event was anſwerable, for the French, when at their very doors, filed off by a different road, and not one of them was ſeen in the Village.

ANECDOTE.

To the EDITOR of the METHODIST MAGAZINE.

Dear Sir,

THE awful and improving Anecdote, in your Number for February, on *Preſumption*, inclines me to add one ſimilar, in which I was a principal party.

A young man of athletic conſtitution, but remarkably profane and obſcene, was often the ſubject of my reproof. One day while I was reading Dr. Young, he came up to me, and in a brutal manner vociferated,—"Well, what d—d ſtuff are you now reading?"—"See," I replied; pointing to the preciſe line,—"Fools men may live, but fools they cannot die." My unhappy young friend was now ſilenced. That afternoon he was in great diſtreſs; I was with him, and obſerved him much affected for about an hour. Alas! had he now liſtened to the voice of mercy, perhaps the following ſolemn ſtroke might have been averted.

Some days after this gracious viſitation, I had again to admoniſh him, on account of a volley of oaths, and libidinous expreſſions. I urged, among other things, the *folly* of his conduct, and the uncertainty of life: He appeared mad with rage, and uttered expreſſions I ſhould be aſhamed to repeat.

But the hand of God now arreſted him:—He fell ſick; went to his father's houſe, and died.

That ſuch awful warnings may prove a caution to the preſumptuous and profane character, is the prayer of,

Wittams' Buildings, Old Street Road. J. H.

The GRACE of GOD MANIFESTED,

IN A SHORT ACCOUNT OF THOMAS HUNTER.

THOMAS HUNTER was born at Winteringham, near Malton, in the Eaſt-Riding of Yorkſhire, of poor but honeſt and religious parents. His father was an eminently holy man, and died as he had lived, happy in God. By his death, being deprived of a protector and guide, Thomas now choſe companions for himſelf, and lived like the generality of young men, without God in the world. But, conſcience was, from time to time, a faithful monitor to him, reproving him, when he acted contrary to the knowledge he had received from the inſtructions and example of his father, and other chriſtian friends. About eight years ago, he was more fully awakened to a ſenſe of his loſt ſtate; the Lord, about that time, reviving his work at Winteringham. Many of his companions were brought to the knowledge of the truth, and became zealous for its propagation in that neighbourhood. Some of theſe new converts invited Thomas to go and hear the word, and attend the other means of grace. He frequently went, and at a Love-feaſt kept at a Village, a few miles from Winteringham, was deeply convinced of his ſins, and brought to repentance. When he heard one of his companions ſpeak of what the Lord had done for his ſoul, he trembled as tho' his body and ſoul were about to be diſunited, and it was with difficulty he ſupported himſelf, now feeling the importance of the wiſe man's enquiry, "A wounded ſpirit who can bear?"

The good impreſſions then made on his mind, never wore off; although he did not immediately begin to ſtrive to enter in at the ſtrait gate. For having to work with wicked perſons, he found, by painful experience, that "Evil communications corrupt good manners."

About two years after this, however, his convictions were revived again, under the preaching of the goſpel; and now he was determined to ſet out, in the good way of life, with all his heart; and began to attend on all the means of grace. He was now made willing to caſt in his lot with the people of God; and had the humility to enquire of any, whom he thought capable of inſtructing him, What he muſt do to be ſaved? and was wont to retire into any ſecret place, to pray for mercy: And that God, who hath ſaid, "To this man will I look, even to him that is poor and of a contrite ſpirit, and that trembleth at my word," did indeed look on him, and turned his ſorrow into joy: But as the work of the Lord is diverſified in Nature and Providence, ſo is it alſo in grace. For he was not brought to the knowledge of the truth in ſo inſtantaneous a manner as many are, but more gradually, being drawn, like Lydia, by "the cords of love, as with the bands of a man." As nothing very particular took place in our Brother's experience, during his health, I ſhall only ſubjoin a ſhort relation of his laſt ſickneſs and death.

About two years ago, he was ſeized with a pain in his ſtomach, which prevented him from taking that quantity of food which was neceſſary to the ſupport of his body. He made application to the faculty, but without ſucceſs; the ſkill of man was baffled, and the power of medicine ineffectual; and although at times he thought himſelf better, yet all who obſerved him, evidently ſaw his health on the decline. And from November laſt, at which time he became worſe by taking cold, he conſidered himſelf as a dying man. This, however, did not diſtreſs him, for he knew to die would be his gain. He bore his afflictions with great patience, and reſted in an aſſurance, that all things would work together for his good, as he knew he loved God. The laſt time he attended preaching, was March 20. He was not able to walk without very much fatigue, but as the day was remarkably fine, and judging from his weakneſs, that he ſhould never have the opportunity more, of worſhiping God with his people on earth, he was much inclined to go, and take his final farewel of the houſe of God; and alſo, to ſhew that his delight was in the fellowſhip of ſaints, and in the ordinances of divine worſhip. And he did not go in vain, for, "When I ſat down," ſaid he, "and heard my brethren ſing the praiſes of God, my ſoul was carried out in an ecſtacy of joy, ſo that I ſcarcely knew whether I was in the body, or out of it. And while I heard in the diſcourſe, what great things the Lord had done for the children of men, I thought the Lord had done greater things for me, than any other perſon." He added, "and I believe he will do greater ſtill;" and then exclaimed, "Glory be to God for all his mercies!"

The next Sabbath, March 27, I went to ſee him, and found him unſpeakably happy: rejoicing in God his Saviour. His confidence was ſtrong, and his evidence for glory bright and unclouded.

The reality and comfort of religion, were evidently to be ſeen in our Brother, at the approach of death. His ſoul was not diſtreſſed with fears like that of the Infidel, nor haraſſed with doubts like that of the Formaliſt; but, like one of the Apoſtles, or firſt Chriſtians, he could ſay, "I deſire to depart and be with Chriſt, which is far better." Whilſt converſing with him, I obſerved, "You now prove the worth of Religion," "O yes!" ſaid he, and added, "What a poor creature I ſhould now be, if I had not a reconciled God to look up to; but praiſe be given to him, I feel all the affections of my ſoul to be captivated by my God: he hath my heart!" It appeared, that for three months antecedent to his death, he had received a large meaſure of the Spirit of Holineſs, in conſequence of which, he had no wiſh or deſire, but, that the will of God might be done in and by him. He alſo appeared to be particularly ſaved from temptation; for he obſerved, "The enemy is not permitted to attack me, and with regard to the world, it has loſt its charms for me; there is nothing which riſes in competition with my God; and what is beſt of all, my doubts and fears are gone, and I truſt gone for ever, through an aſſurance of my intereſt in the Saviour's blood." His very looks confirmed all he ſaid. The joy of his heart was pourtrayed in his countenance, and he appeared like one who held continual converſe with God.

This was the laſt time I ſaw him. But I underſtood afterwards, from thoſe who viſited him from day to day, that he continued to rejoice in the Lord, in a very remarkable manner. He ſat up a little every day, excepting the day on which he died, and whoſoever came to ſee him, received from his converſation, that which tended either to convince, encourage, or ſtrengthen them. On Wedneſday the 13th, one of his ſiſters, who lived at a diſtance, came to ſee him, and when ſhe obſerved, how affliction had reduced his manly frame, and how death was brooding on his once heavenly, but now pale countenance, ſhe burſt into a flood of tears. But he ſaid to her, "Why do you weep, we are not to ſorrow as thoſe that are without hope: I am in a happy condition;" and then he began to bleſs and praiſe God.

On Saturday, April 2, about two hours before he died, two of our local Preachers went to ſee him, one of theſe (the perſon who invited him to the Love-feaſt) ſaid, "I hope you feel Chriſt precious!" "O yes," ſaid he, "I have ſo much of his preſence, that I am raiſed above my afflictions." After taking a little refreſhment, he lay down again, praiſing God with joyful lips. Our brethren ſpent a little time with him in converſation and prayer; and then left him, not thinking that they had left him ſo near the gates of glory as they had. He now began to addreſs himſelf to one of his ſiſters, who had not given that attention to Religion as ſhe ought, and to whom he had often ſpoken faithfully before. But obſerving that his advice had not produced the deſired effect, he now ſaid, "I am going the way of all fleſh, and if I never have cleared my blood of you before, I purpoſe to do it now:" He then warned and exhorted her, in a ſolemn and affectionate manner, and added weight to all he had ſaid, by giving her to ſee in what peace a Chriſtian could die. He was perfectly ſenſible and recollected to the laſt, and when he had ſaid, "I think I am going," he quietly fell aſleep. This was on Saturday, April 2, 1803, after he had entered upon the thirty fifth year of his age. I ſhall only add, his patience in affliction, his reſignation to the will of God, and his triumphant language, will long be remembered by thoſe who viſited him. And a deſire that thoſe who knew him not, may hear, and hearing believe, and become followers of him, who, through faith and patience, is now inheriting the promiſes, hath induced me to comply with the ſolicitations of many of his friends, and commit to paper, the above account. If the deſired end be anſwered, I ſhall be fully compenſated.

JAMES NEEDHAM.

A ſhort Account of *MARY PHILLIPS.*

To THE EDITOR.

"GATHER up the fragments that nothing be loſt," is a command of our Lord, and may apply to more caſes than one. While the champions of Infidelity ſeize on the moſt trivial occaſion to ſtrengthen their cauſe, with a deſign, (if poſſible,) to ſhake the pillars of Revelation, ſhall the ſincere friends of Truth remain inactive? Shall they calmly look on, while theſe deſperadoes inſult the God of heaven and earth, and burleſque the diſciples of the holy Jeſus? The intention of theſe few lines is to ſnatch from oblivion real worth, and place in the page of religious Biography, another witneſs of the power and ſufficiency of divine grace.

Many of the children of God are little known to the world; their modeſty and diffidence, united with the poverty of their ſituation, conceal them from all but the hand of Charity, which, in imitation of Jeſus Chriſt, "goes about doing good." It is in theſe obſcure abodes, where ſincerity and piety are found, that we may often witneſs the truth of the divine promiſe, "My ſtrength is made perfect in weakneſs." A long continuance in the thorny path has made them familiar with trouble, and their graces, tried as by fire, are found much more precious than gold. Their patience in ſuffering, and fidelity in diſcharging their duty, renders them examples to the church of God. Shall theſe then, who, by way of eminence, are ſtiled the excellent of the earth, live neglected, and die without notice?

MARY PHILLIPS, the ſubject of this ſhort Memoir, was born of pious, reſpectable parents, of the name of Read, in the neighbourhood of Brechin in North-Britain, in the year 1738. Many years ago, ſhe was married to a private Soldier of the name of Phillips, belonging to the 19th regiment of foot. The difficulties ſhe paſſed thro', in conſequence of going abroad with the army, and bearing eleven children, under all the changes of a military life, with very ſcanty fare, were attended with hardſhips and ſufferings, that few could have borne with equal ſpirit, and perhaps none, with leſs ſtrength of conſtitution.

When, thro' age and infirmity, her huſband became incapable of rendering his King and Country any further ſervice, he was diſcharged with the benefit of the uſual penſion. After they left the army, they ſettled at Colcheſter, to which place her huſband belonged. It was here ſhe was led to hear the Goſpel of Jeſus Chriſt; and under the miniſtry of the Rev. Mr. Story, of St. Peter's church, ſhe was convinced of her loſt condition by nature, and that, without forgiveneſs, ſhe muſt periſh for ever. She heard the encouraging promiſes tendered to returning prodigals, and ventured to caſt herſelf on the mercy of a ſin-pardoning God; there ſhe obtained redemption thro' Chriſt's blood, even the forgiveneſs of her ſins. Having much forgiven, ſhe loved much, and felt her heart enlarged towards all mankind, but eſpecially towards the children of God. Feeling the influence of that divine temper which 'thinketh no evil,' ſhe overcame the difficulties raiſed by party diſtinctions, and attended occaſionally at the Methodiſt Chapel, till about nine years ago, ſhe became a member of Society and continued ſteady till her death.

During ſeveral of the laſt years of her life, ſhe was much afflicted: worn out with hardſhip and ſtruggling with poverty, her emaciated frame was ready to ſink beneath its load. But, whenever health would permit, ſhe diligently attended her claſs, and the other religious ordinances. The greater part of the laſt year ſhe was confined, and could attend the means of grace but ſeldom. During this time I had frequent opportunities of viſiting her, and, on enquiry, generally found her mind happy in the comforts of religion, with an unſhaken confidence in God.

Nov. 27, ſhe was much worſe; but, on being aſked the ſtate of her mind, ſhe ſaid, with much apparent feeling, "Glory be to God! I am happy." Being a woman of a good natural underſtanding, tho' but little cultivated, yet well informed reſpecting the great truths of the Goſpel, ſhe was able to give a reaſon of the hope which was in her, and it appeared ſufficiently clear ſhe had thought for herſelf. Her experience was clear, ſcriptural, and rational. Saturday 29, ſhe was rejoicing in God, and longed to leave the world: ſhe ſaid, "On Thurſday night I had ſuch a glorious viſit from the Lord, that whether I was in the body or out, I could not tell, but I appeared to myſelf as if in perfect health, and aroſe to pray and praiſe, and had ſuch a glorious time I am not able to expreſs." While relating this circumſtance ſhe ſeemed over-powered with the divine goodneſs, and continued praying and praiſing God, till prevented by the ſtoppage of her breath, and even then, tho' to all appearance every moment was likely to be her laſt, ſhe was raiſing her hands and eyes to heaven. Recovering herſelf a little, ſhe exhorted her children to love and fear God, that they might meet her at her Father's right hand.

On Wedneſday, Dec. 3, ſhe appeared to be gradually ſinking into the arms of death. When I aſked her, how ſhe found the ſtate of her mind; ſhe replied, "I am going to Jeſus,—I am very weak and low,—but, glory be to God, I am happy." I aſked her if ſhe had any fear of death, or of entering on her eternal ſtate: She anſwered, "No;—I long to be gone." I ſaid, Have you any thing particular to ſay? She replied, "Tell the friends I am happy,—that I wiſh them to ſing at my funeral, and that a ſermon may be preached, from 1 Tim. i. 15, 'This is a faithful ſaying,' &c. I ſaid, Does that paſſage of Scripture expreſs your ſentiments and ſtate of mind, as being the chief of ſinners, but ſaved by grace?

She replied, "It does." I continued to obſerve, 'The Blood of Chriſt cleanſeth from all ſin.' She anſwered, "In this is all my hope." From this time, till Thurſday the 23rd, I was not able to ſee her again, when calling, I found her weakneſs ſo great, that it was with ſome difficulty ſhe could ſpeak, and then ſo low, as ſcarcely to be underſtood; yet ſhe was enabled to make thoſe preſent ſenſible that her confidence was ſtrong in the Lord, and that ſhe deſired to depart, and be with Chriſt.

She lingered till Thurſday morning Dec. 25, when ſhe quietly yielded up her ſpirit into the hands of God, in the 63rd year of her age.

Colcheſter, May 23, 1801. JOHN RILES.

MISCELLANEOUS.

LETTERS.

TO THE EDITOR.

Dear Sir,

THE incloſed Letter is an exact copy of an original MS.; which the kindneſs of a friend has permitted me to tranſcribe for your inſpection. From internal and other evidence, there is ſufficient reaſon to conclude that it is the compoſition of the late Rev. JOHN BERRIDGE, formerly Vicar of Everton. It diſcovers, as you will perceive, the characteriſtic eccentricity of that pious and uſeful man; whoſe great natural humour betrayed him, perhaps, at times, into improper levity of ſtyle, eſpecially when his wit was applied to the ſolemn and momentous ſubjects of religion. But, notwithſtanding this objection, it contains, I think, ſome valuable advices and obſervations, which well deſerve to be reſcued from oblivion. If you are of the ſame opinion, it is at your ſervice for the Methodiſt Magazine.

It was written, I believe, to the Rev. William Lee, once a Preacher in our connexion, but who afterwards accepted Epiſcopal Orders, and obtained the Curacy of Lakenheath; from which, it ſeems, he expected ſhortly to be diſmiſſed by the Vicar, to whom his evangelical ſentiments and mode of preaching were unhappily offenſive. I am, dear Sir,

Very reſpectfully your's, *J. B.*

London, May 4, 1804.

Sept. 7, 1767.

Dear Sir,

"THE Lord reigneth, let the earth rejoice." Your Vicar cannot remove you, till his Maker and your Maſter ſay, "Depart hence in peace." All your times and ways are in his hands. If it is for his glory, and the welfare of his people, that you ſhould ſtay where you are, no Vicar nor Dioceſan can remove you. But if he has other work and larger employment for you, he will call you away; and you muſt give up Iſhmael, as Abram did, for Iſrael's ſake: and Iſhmael, tho' given up by Abram, ſhall not be deſerted by the Lord, "but become a nation," Gen. xxi. 13. I love the people much, and left my heart in Lakenheath Church and Chapel, (i. e. in the houſe and pantry,) when I brought my carcaſe away. If you can only be quiet, and daily commit yourſelf to the Lord, begging his direction and ſuperintendance, all things will be ordered right and end well. But if you ſtir a finger in the matter, you will be ſure to diſturb the Lord's hand, and diſcompoſe your own ſoul. The Captain is now teaching his cornet Billy, how "to *ſtand ſtill* and ſee the ſalvation of God." A chriſtian ſoldier muſt learn to halt as well as march. One is as much a piece of exerciſe as the other, and can only be learnt by *practice*. Preaching may ſhew it, but cannot teach it. Then, pray be ſtill, and uſe no other weapon but the ſhield of faith. If your Vicar ſend you notice to quit your Cure, look upon it as a *bene deceſſit* from your Lord, and go in peace. When Jeſus ſent the devil to blow down Job's houſe, and ſlay his children, and plunder his cattle, he did not rail at the inſtrument, but cried out, like a wiſe man, "The Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord." Yet Job loſt more than ſixty pounds by his diſaſter; he loſt his all. Nothing was left except a froward piece of furniture in his houſe, without a name, but not without a tongue: a very crooked rib, and much unlike your's. And what was the end of Job? Twice as much as his beginning. My advice then is this: Do not expect to leave Lakenheath, till you have actual warning to go. Clouds will often gather in the lower region, and move over our head, without wetting our feet. But if a ſtorm falls, Jeſus ſends it. Have you warning to go? Go in peace. Rail not at the hand that writes your mittimus. Jeſus employs very ſtrong hands ſometimes to do his work, and to carry his meſſage. Take heed of railing. Jude tells us, that Michael durſt not bring a railing accuſation, even againſt the devil himſelf; much leſs ought we againſt any of his ſervants. Are you diſcharged, and know not whither to go? So was Abraham, "who went out, not knowing whither he went." So muſt all his children. Be not anxious; be not fretful: be a little child, and your Lord will lead you. "Acknowledge the Lord *alone* in all your ways, and he will direct your paths." What *you ſeek after* will blight and wither. Where the Lord leads you, he will follow you. This is ſtrong meat, but very wholeſome. The Lord help you to digeſt it. I know not how to tranſport my bulky veſſel to Lakenheath and back again in one week. As ſoon as the world beats a drum for arms, the Chriſtian ſhould fall upon his knees, and not on his foes. Give my kind love to your little dame; and to all chriſtian friends, and believe me to be your affectionate friend and ſervant, J. B.

ORIGINAL LETTERS of the Rev. JOHN WESLEY, to MISS B.

My dear Siſter, *Nov.* 5, 1770.

I Am glad you had ſuch ſucceſs in your labour of love: In all things you ſhall reap, if you faint not. And the promiſe is: "They ſhall run and not be weary, they ſhall walk and not faint." How does the little ſociety proſper? Are you all united in love? And are you all aware of that bane of love, tale-bearing and evil-ſpeaking? Do you retain that little ſpark of faith? Are you going forward, and have you as ſtrong a deſire as ever, "to increaſe with all the increaſe of God?"

"See the Lord thy Keeper ſtand, Omnipotently near!
Lo, He holds thee by thy hand, And baniſhes thy fear!"

O truſt him, love him, and praiſe him.

I know not that you have any thing to do with fear. Your continual prayer ſhould be for faith and love. I admired an holy man in France, who conſidering the ſtate of one who was full of doubts and fears, forbade him to think of his ſins at all, and ordered him to think only of the love of God in Chriſt. The fruit, was all his fears vaniſhed away, and he lived and died in the triumph of faith.

Faith is ſight; that is, ſpiritual ſight: and it is light and not darkneſs: ſo that the famous Popiſh phraſe, "The darkneſs of faith," is a contradiction in terms. O beware of all who talk in that unſcriptural manner, or they will perplex, if not deſtroy you. I cannot find in my bible any ſuch ſin as legality. Truly we have been often afraid, where no fear was. I am not half legal enough, not enough under the law of love. Sometimes there is painful conviction of ſin, preparatory to full ſanctification: ſometimes a conviction that has far more pleaſure than pain, being mixt with joyful expectation. Always there ſhould be a gradual growth in grace; which need never be intermitted from the time we are juſtified. Do not wait, therefore, for pain or any thing elſe, but ſimply for all-conquering faith.

The more freely you write, the more ſatisfaction you will give to your affectionate brother,

J. WESLEY.

My dear Siſter, *Feb.* 16, 1771.

YOU look inward too much, and upward too little.

"Chriſt is ready to impart, Life to all, for life who ſigh:
In thy mouth and in thy heart, The word is ever nigh."

Encourage yourſelf to truſt in him: that is your point. Then he will do all things well.

Legality, with moſt who uſe that term, really means tenderneſs of conſcience. There is no propriety in the word, if one would take it for ſeeking juſtification by works. Conſidering, therefore, how hard it is to fix the meaning of that odd term, and how dreadfully it has been abuſed, I think it highly adviſable for all the Methodiſts to lay it quite aſide.

If Mr. S. could find any other doctrine which he thought was peculiarly mine, he would be as angry at it as he is at Chriſtian Perfection. But it is all well, we are to go forward, whoever goes back or turns aſide. I hope your Claſs goes on well, and that you are not weary in well doing. The Lord is at hand.

In praying with the children, you have only to aſk for thoſe things which you are ſenſible they want, and that in the moſt plain, artleſs, and ſimple language which you can deviſe.

Perhaps we may ſee a new accompliſhment of Solomon's words, "He that reproveth a man, ſhall afterward find more favour, than he who flattereth with his tongue." But, be that as it may, I have done my duty, I could no otherwiſe have delivered my own ſoul: and no offence at all would have been given thereby, had not pride ſtifled both religion and generoſity. But my letter is now out of date, it is mentioned no more, there is a more plauſible occaſion found: namely, thoſe eight terrible Propoſitions which conclude the Minutes of our Conference.* At the inſtance of ſome who were ſadly frightened thereby, I have reviſed them over and over: I have conſidered them in every point of view: and truly the more I conſider them, the more I like them. The more fully I am convinced, not only that they are true, agreeable both to ſcripture and to ſound experience, but that they contain truths of the deepeſt importance, and ſuch as ought to be continually inculcated by thoſe who would be pure from the blood of all men.

The imagination which Mr. —— borrowed from another good man: "That he is not a believer who has any ſin remaining in him," is not only an error, but a very dangerous one, of which I have ſeen fatal effects. Herein we divided from the Germans near thirty years ago: and the falſeneſs and abſurdity of it is ſhewn in my ſecond Journal, and in my Sermon on that ſubject. Your experience reminds me of theſe lines:—

> "So many tender joys and woes, Have o'er my quivering ſoul had power;
> Plain life with height'ning paſſions roſe, The boaſt or burthen of an hour."

They who feel leſs, certainly ſuffer leſs: but the more we ſuffer, the more we may improve: the more obedience, the more holineſs we may learn by the things we ſuffer. So that, upon the whole, I do not know if the inſenſible ones have the advantage over us.

If you wrote more than once in three months, it would not be amiſs. Few are more tenderly concerned for you than your affectionate brother,

J. Wesley.

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* The Minutes of the year 1770, which gave occaſion to Mr. Fletcher to write his Checks.

OBITUARY.

[*Continued from page*]

MARCH 31, 1804, died, at Diſs, ELIZABETH REEVE, a daughter of affliction from her youth up. When ſhe was about 14 years of age, ſhe was made ſenſible of her ſin and miſery, and joined the Methodiſt Society. The miniſtry of Mr. Charles Kyte was rendered very uſeful to her: and while that good man was preaching, ſhe was aſſured of the pardoning love of God. Her joy in him was then ſo great, that ſhe was conſtrained to declare aloud, in the midſt of the congregation, what he had done for her ſoul. For ſix or eight years, ſhe laboured under many very heavy afflictions, but bore them all with patience and reſignation to the divine will, and departed this life in the proſpect of a bliſsful immortality.

J. COUSINS.

April 3, ELLENER GARNER, aged 40. From her childhood, ſhe had been bleſſed with a meaſure of reſtraining grace, which kept her from the follies of youth, and enabled her to prove dutiful and affectionate to her parents. She was, for ſeveral years, a worthy member of the Methodiſt Society at Tarporley. On March 20, 1787, ſhe heard a Mr. H. B. preach: on which occaſion ſhe ſays, "I found the word to come, not in word only, but in ſuch power and light, as I cannot expreſs. It removed all my vain hopes of being ſaved by my good works, as I thought them: and ſhewed me the true foundation, which is Chriſt Jeſus the Lord. &c."

In the beginning of January 1802, her bodily ſtrength began to decline, and ſhe ſoon was prevented from often attending the public means of grace; which gave her much uneaſineſs. She deſired a claſs might meet in her father's houſe, which proved an invaluable bleſſing to her thirſty ſoul.

In March, 1804, ſhe ſaw her death faſt approaching, upon which ſhe ſaid, "I wiſh to be gone, and be with my Redeemer;" and on the 28th, gave orders concerning her funeral, &c. On April 2, ſhe ſaid, "Chriſt is precious, I long to be gone." &c.; and next morning, entered into the reſt which remains for the people of God.

FRANCIS WEST.

April 9, 1804, at Epworth, ANNE WATKIN, aged 63. She had been a member of the Methodiſt Society 45 years; and had had preaching at her houſe upwards of 20 years. Her huſband died happy in the Lord, near two years ago. They were both ſteady, pious Chriſtians, from the time Mr. Weſley united them in ſociety. And, tho' both of them were frequently ſubject to fears during their lives, their end was triumphant and glorious.

April 22, at Rawcliffe, ANNE WARD, who died in the full aſſurance of faith: April 28, at Snaith, JOHN WARD, aged 70: And May 22, at Cowick, HANNAH SCALES, happy in the Lord. Theſe three had all been members of the Society upwards of 20 years.

At Swinfleet, June 3, HANNAH LONGBONES, aged 30: And June 18, MARY LAVARACK, aged 68. The former had been in Society about 2 years, and the latter upwards of 40.

ZACH. TAFT.

On Wed. June 13, 1804, near Old Meldrum, Aberdeenſhire, Mrs. CHESSER. She was naturally of a mild and affable temper, and in her moral deportment, ſteady and circumſpect. She was, therefore, dear to her particular friends, and reſpected by a numerous acquaintance. But while ſhe might be conſidered by many, as a truly religious character, ſhe was brought to ſee that ſomething very important was ſtill wanting to conſtitute her a Chriſtian. In the year 1798, her huſband became a hearer of the Methodiſt Preachers in the pariſh of Daviot. Mr. Cheſſer, after receiving the goſpel himſelf, received alſo the Preachers of it into his houſe, where, from time to time, they were entertained with the greateſt readineſs by Mrs. C. She then had frequent opportunities of hearing the word under her own roof; and it was with power. She ſaw, ſhe felt that her heart was not right with God; and that ſhe had lived, in a great meaſure, without him in the world. While under conviction of ſin, ſhe did not feel that degree of diſtreſs which ſome have been burdened with; yet was very ſenſible of her danger, and was excited to ſeek the Lord with much prayer for that liberty from the guilt and power of ſin offered in the goſpel. In September, 1800, ſhe joined the Society: but continued for ſome time without a ſatisfactory evidence of her juſtification. But in the Spring of the year 1802, ſhe was brought to ſee that God was reconciled to her in the perſon of Jeſus Chriſt. This enabled her to rejoice in him, and, as a penſioner upon the bounty of heaven, ſhe walked humbly before him. For ſome months preceding her laſt illneſs, ſhe was much excited to ſtrive againſt, and ſeek deliverance from the corruption of her own heart, and evidenced by her conduct an increaſing deadneſs to all below. In the beginning of April 1804, ſhe received a violent ſtroke of the palſy which deprived her of the uſe of her limbs. But the uſe of her ſpeech and reaſon was continued. Under her affliction, ſhe diſcovered ſuch patience and reſignation to the divine Will, as were admirable to all around her. She would ſay ſhe had no deſire to live except to praiſe the Lord, adding, "There is nothing here to court my ſtay." The people of God were peculiarly dear to her; and it gave her much pleaſure to ſee them about her. As the Preachers were in the habit of going once in the fortnight to the houſe, the return of their viſits was received with every mark of joy. On being aſked, if ſhe had any doubts reſpecting her acceptance, ſhe anſwered, "No;" and intimated that ſhe had not been ſo much as tempted to doubt. I may conclude with obſerving, that with an unſhaken confidence in God, reſignation to his will, and a bleſſed hope of a glorious immortality, ſhe left this vale of tears, to enter that reſt which remaineth for the people of God, in the 60th year of her age.

Likewiſe, in the courſe of the year have died in this Circuit, the following perſons, members of our Society.

JOHN HENDERSON, in the pariſh of Foveran, and Society of Newburgh, aged 60 years.

JAMES DONALD, Aberdeen, aged 28 years, and,

ELIZABETH BRODIE. As far as I can learn, theſe all died in the faith, rejoicing in hope of eternal glory. W. WELBORNE.

[*To be continued.*]

THE

THE KINGDOM OF GOD ENLARGED.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. JOHN TAYLOR, to Mr. BUTTERWORTH.

My dear Brother,

THOUSANDS of Ethiopians are ſtretching out their hands unto God; the ſlavery of their bodies being wiſely over-ruled by a myſterious Providence, ſo that their ſpirits are brought into the glorious liberty of the children of God.

I have lately written to Mr. Benſon a few particulars from my Journal, reſpecting converſions and happy deaths, which I ſent home with the accounts of receipts and diſburſements of the ſociety.

I ſhall now take notice of a few particulars, as I find them mentioned in my journal. May 3, I preached to a large and attentive congregation, and found my ſoul drawn out to God for them, particularly in prayer, when the whole company ſeemed to be engaged in the ſpirit of prayer, each for themſelves, and melted into tears before the preſence of him who hath ſaid, "Wherever two or three are gathered together in my name, there am I in the midſt." My voice was drowned with the tears of the people, ſome of whom were fallen down on the floor. I then deſired the people to ſtand up and ſing a few verſes of a hymn. While we were thus employed, the cries of the penitents gradually decreaſed, and their ſorrow was turned to joy. Two of theſe that were thus comforted, I ſpoke with, when I came down from the pulpit, and found them happy in the love of God. To his Name be all the glory.

May 6, being the Lord's-day, I began meeting ſome of the claſſes at 7 in the morning. A great many attended, and, I truſt, not in vain. At ten our morning ſervice began. I read prayers, and preached from Mark xix. 37; and then adminiſtered the ſacrament, which was a time of refreſhing. After this ſervice, I met the Society, and then the noon claſſes, and admitted a few members into ſociety.

I was then deſired to viſit, and adminiſter the ſacrament to an old negroe woman, who was very ſick, and begged ſhe might once more, before ſhe died, commemorate the death of her Lord. I found her in the ſpirit of prayer, and left her in that of praiſe and gratitude, with an hope of being ſoon with Jeſus Chriſt, the ſinner's Friend. She lived in the ſpirit of praiſe and prayer a few weeks, and died in the ſame. She was very old; but negroes very ſeldom know their age. I preached again at five, and had a larger congregation than uſual. While ſpeaking from Luke xix. 41, 42, one woman began to cry for mercy, and ſoon fell to the floor, but did not diſturb the congregation, nor prevent my going forward with my diſcourſe.

June 3, at the afternoon ſervice, we had a good time, the power of God melted the people into tears while hearing his holy word. And at the ſacrament, a young white lady, who lately joined ſociety, found peace with God, through believing in Chriſt. This is the third that has joined ſince I came here, and all of them profeſs faith in Chriſt. In the afternoon, I preached at five; and then read ſome of the letters in the Magazines for 1802, concerning the revivals in different parts.

On the 7th, I went to viſit ſome ſick on an Eſtate, in the country. Here I found an object of miſery indeed, and were it not for the hopes he has of heaven, he would be wretched beyond compariſon. He was a ſugar boiler belonging to the Eſtate; and the diſorder was cauſed, as far as he knows, from a drop of ſugar, when boiling, falling on his arm, which cauſed it to mortify, and the fleſh and ſome of the bones dropped off. It got to his head, and pieces of his ſkull fall out; one of his eyes has fallen out, and thro' the other he can only ſee a glimmer; his legs are afflicted, and all over ſores. Thus he lies afflicted from day to day, but ſays he is juſt waiting when the Lord ſhall call for him.

Thus have I detailed to you a few particulars, and ſhall endeavour to be more correct in my next, if it pleaſe God to proſper and ſpare me.

* * *

In our Number for Feb. 1804, we inſerted a large account of the perſecution excited in Jamaica, againſt Meſſrs. Campbell, Williams, and others, in conſequence of a new Law, framed by the Legiſlature of that Colony, entitled, "An Act to prevent preaching by perſons not duly qualified by Law." Thoſe of our Readers who peruſed that Account, will be glad to ſee the following Extract from the Royal Gazette, Kingſton, Jamaica: By which they will learn that His moſt gracious Majeſty, in Council, has diſallowed of that Act: In conſequence of which, for the preſent at leaſt, our Miſſionaries have liberty to preach and hold meetings as before.

House of Assembly.

Dec. 12, 1804.

A Meſſage from his Honour the Lieutenant Governour by his Secretary, as follows:—

"Mr. Speaker! I am directed by the Lieutenant Governour to lay before the Houſe an Extract of a Letter from Earl Camden, dated Downing-ſtreet, 7th June 1804, together with the draught of a bill, which his Honour has been inſtructed to propoſe to the houſe to be paſſed into a Law."

Extract of a Letter from the Right Honourable Earl Camden, to Lieutenant-General Nugent, dated Downing-ſtreet, June 7, 1804.

"Sir, I herewith tranſmit to you an Order of His Majeſty in Council, dated April 23 laſt, diſallowing an Act paſſed by the Legiſlature of the Iſland of Jamaica in Dec. 1802, entitled, 'An Act to prevent preaching by perſons not duly qualified by Law;' and a further Order of His Majeſty in Council of the ſame date, to which is annexed the draught of a bill upon the ſame ſubject, which, in compliance with the directions contained in the ſaid Order, I am to deſire you will take an early opportunity of propoſing to the Aſſembly to be paſſed into a law."

Ordered, That the above meſſage, and the papers ſent down therewith, do lie on the table, for the peruſal of the members.

Houſe of Aſſembly, Dec. 17, 1804.

The above meſſage and papers referred to a Committee on the State of the Iſland.

The Houſe reſolved itſelf into ſuch Committee, and, being reſumed, reported Reſolutions, which were agreed to nem. con. as follows:

"To ſend a meſſage to his Honour the Lieutenant Governour, to acquaint him that, in conſequence of his Honour's meſſage of the 12th inſt. accompanied with a Report from the Board of Lords of Trade and Plantations to His Majeſty, and an Order of His Majeſty in Council thereupon; the Houſe have maturely weighed the purport of the propoſition recommended to them to enact into a Law the bill framed by that board for the prevention of unlicenſed

Preachers in this Iſland; but are of opinion that any attempt by that Board, or any other, to direct or influence the proceedings of this houſe in matters of internal regulation by any previous propoſition or deciſion on what is referred to, or under their conſideration and deliberation, is an interference with the appropriate functions of the Houſe, which it is their bounden duty never to ſubmit to."

POETRY.

IN DEFENCE OF THE MUSE.

Mr. EDITOR,

TO require that a perſon ſhould revoke his aſſertions, is to demand quite as much as can reaſonably be expected of human nature. We love conſiſtency altho' it be in error. But it is hoped, however, that as all general rules admit of an exception, you, Sir, will be at leaſt one inſtance of "candour and ingenuouſneſs," notwithſtanding any doubts on that point which may be entertained by your editorial brethren at Hatchard's, Picadilly, whoſe groundleſs remarks on your "*Inſpector of Methodiſm, Inſpected*," in their notice to correſpondents, can only gain credit with thoſe who have not given themſelves the trouble of peruſing your important Pamphlet.

What I have to animadvert on now is, your too haſtily giving countenance to a ſentiment of ſome correſpondent of your's, on the cover of the Magazine for January 1804, reſpecting the impropriety of Chriſtian poets uſing the word "*Muſe*." On this ſubject, Sir, I would fain ſpeak,—I who claim a more than critical intereſt in its fate. To your correſpondent and you, I might feelingly addreſs myſelf in the language of the perſecuted amphibious tribe of Eſopian memory, "O conſider! what is ſport to you, is death to us!" To be obliged, either to divorce the *Muſe*, or repudiate *Chriſtianity*, involves a perſon, who is not indifferent to either, in a dreadful dilemma. But if any brethren of the ſong can be privileged with the regards of the *Muſe*, and at the ſame time retain the ſmile of a good conſcience;—if they can be extricated out of the difficulty in which they have been involved, they will be pleaſed to perceive a deliverer at hand; and even you yourſelf, though a critic by profeſſion, will permit, I preſume, the interpoſition of a friend to both parties. Do not then deny me the opportunity of vindicating my doctrine, by an appeal to three or four kinds of logical deduction.

The firſt appeal I preſume to make, is to what the ſchools call, *inartificial argument*, or *authority*, which neither you nor your correſpondent will reject, yourſelves having adduced only that ſpecies of argument: and allow me to intimate by the bye, you have appealed but to your own authority either. Now, Sir, as to authoritative examples, which are as convincing as precepts, I could bring hundreds; few may ſuffice.

Who among the Poets, for ſublimity of genius, brilliancy of perception, vaſtneſs of comprehenſion, and divinity of expreſſion, could ever equal the great epic Bard of our own nation?

"The living throne, the ſapphire blaze,
Where angels tremble while they gaze,
He ſaw."

Than *Milton*, who, in divinity, had ever more orthodox views? Who juſter conceptions of Theological matters? Yet when applying himſelf to a ſubject the moſt ſublime and ſacred, he did not deem himſelf liable to the charge of Idolatry, tho' he ſaid,

"Of man's firſt diſobedience, and the fruit
Of that forbidden tree, whoſe mortal taſte
Brought death into the world, and all our woe,
With loſs of Eden, till one greater Man
Reſtore us, and regain the bliſsful ſeat,
Sing, *heavenly Muſe*."

"His Invocation," ſays that good man, and great critic, Mr. Addiſon, "to a "work which turns in a great meaſure "upon the Creation of the world, *is* "*very properly made to the Muſe who* "*inſpired Moſes*, in thoſe books from "whence our author drew his ſubject, "and to the Holy Spirit, who is therein "repreſented as operating after a parti- "cular manner in the firſt production of "nature."

Dr. *Watts* was a Chriſtian miniſter by profeſſion, and in that view may be looked upon as an authority more commanding than even Milton, who, tho' an able Theologian, was but a Layman. Watts, whoſe life and writings have obtained for him the immortal epithet of "the pious and learned," deemed his ſentiments very decorous, when he ſung ſo divinely,

"Sweet *Muſe* deſcend, and bleſs the ſhade,
And bleſs the evening grove,
Buſineſs, and noiſe, and day are fled,
And every care but love.
Jeſus hath all my powers poſſeſt,
My hopes, my fears, my joys;
He the dear Sov'reign of my breaſt,
Shall ſtill command my voice."

Indeed, Dr. Watts has ſaid more about the *Muſe*, than any one heathen poet whoſe works are extant.

As little could that excellent divine, the elder Mr. *Samuel Weſley*, have believed himſelf to be a pagan, when

"He ſung how God the Saviour deign'd to' expire,
"With Vida's piety."

Yet, in his Invocation, in "The Life of Chriſt," he exclaimed with divine enthuſiaſm,

"Nor will he his propitious aid refuſe,
"The ſame, my *God*, my *Hero*, and my *Muſe*!"

In the gratulatory verſes inſcribed to that great and good man, all the poetic tribe, with the Laureat at their head, ſpeak of the Chriſtian Muſe with religious veneration.

"As when ſome prophet, ———
So you, great Bard, who lay till now conceal'd,
Compiling what your *heavenly Muſe* reveal'd,
No ſooner quit the ſhade, but ſtrike our eyes,
With wonder, and our mind with ecſtacies.

Your *ſacred Muſe* does Revelation trace,
And Nature is by you improv'd to grace.

What juſt encomiums, Sir, muſt you receive,
Who wit and piety together weave:
No altar your oblation can refuſe,
Who to the temple bring *a ſpotleſs Muſe*."

N. TATE.

"Redeem'd? Its true; the happy *Muſe* no more
Can her Egyptian ſlaviſh chains deplore,

Thy *Muſe*, a convert made, in nobler ſtrains,
Sings that great God who in himſelf contains
This ſpacious All.

Tu, Juvenis, rapis Arma prior, *Muſaſq*; profanas
In pia Chriſticolum, maxime, caſtra refers."

L. MILBOURNE.

"So great the theme, and yet ſo ſweet the ſong,
The God thou ſing'ſt doth ſure inſpire thy tongue.

This, and much more thy *Muſe*, great Weſley, ſings."

T. TAYLOR.

"Sure 'twas the ſame great maſter of the quire,
That did direct the royal Pſalmiſt's lyre,
Who your ſeraphic breaſt did thus inſpire.
A God Incarnate is a theme ſo great,
It ſhould be managed at no vulgar rate;
Nor have you done it. For, in ev'ry line
We read at once the poet and divine:
The *Muſes* thus to you the *Graces* be,
And thus *Parnaſſus* is *Mount Calvary*."

HENRY CUTTS.

"Bleſt are the Bards who, fill'd with godlike fire,
Dare, like its flames, to native heaven aſpire;
Commence like angels, and, in equal lays,
Praiſe him alone, whom ſaints and angels praiſe.
On ſacred themes a ſacred rage they uſe,
Advance their art, and deify their *muſe*.
There, Poets are! Thou, Weſley, thou art bleſt,
No mortal beauty fires thy glowing breaſt;
Thy heart, thy ſoul, with the whole God poſſeſt.
No ſpurious God."

PETER MOTTEAUX.

"Here, here, the God to Weſley's charge repairs,
And with his preſence crowns the Poet's cares:
Weſley! a Name which in juſt numbers ſhines!
A Name immortal as his ſacred lines!
To Thee, great Bard! the darling *Muſes* owe
That freedom which on others they beſtow."*

WILLIAM PITTIS.

In my reference to *authority*, you perceive, Mr. Editor, that I confine myſelf chiefly to the Weſleian ſchool, out of deference to the uncenſurable prejudices of the largeſt portion of your readers. Let me be permitted to offer a farther vindication of the Chriſtian Poets, by an appeal to *analogical* argument. And pray, are their proſe neighbours by thouſands to be privileged with excluſive permiſſion to talk *daily* of their *Tuiſco*, their *Woden*, their *Thor*, their *Freya*, their *Saturn*, &c.? Do you think yourſelf any ways liable to the charge of heatheniſm, becauſe you ſpeak of your *Janus*, on the ſelf-ſame leaf whereon you prefer your charge againſt the *Muſe*? Good Sir, if we witneſs, upon almoſt every occaſion, every *Month* in the year, and every *Day* of the week, a perfect correſpondence of conduct between yourſelf and proſaic friends, and the poetic few, who now and then, upon the extraordinary impulſe of the moment, preſume to ſpeak of the *Muſe*,—have the impartiality to extend to the latter a portion of that impunity, which no principle of equity or honour will juſtify the excluſive appropriation of to the former. Let the *analogical* lines, as they ought, be parallel and commenſurate.

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*There are not perhaps, finer Verſes in the Engliſh language, than the whole of Mr. Pittis's, on the preſent occaſion.

Permit me, Mr. Editor, to proceed to another ſpecies of argument; call it *mythological* or *allegorical*, or what you pleaſe. Not ſtopping to notice the opinion of Pythagoras, which opinion was afterwards maintained by Plato, that the Muſes are the ſoul of the planets in this ſolar ſyſtem, which led thoſe philoſophers to ſpeak ſo much of the muſic of the ſpheres; not delaying, in animadverſions on the ſuppoſed origin of the Muſes from the ſingers and muſicians in the train of Oſiris; or, on the opinion of Dr. Burney, That each of the names of the Muſes deſignates a particular allegory,—I might go at once to the moſt diſtant traits of *Mythology*. The three eldeſt Muſes, for originally there were no more, were characterized by their names, Melete, Mneme, and Aoide, Meditation, Memory, and Song. What evil in this? If the Poets apoſtrophized them,—ſay what poets among the Hebrews, Greeks, Romans, or Engliſh, ever wrote poetry, without employing Proſopopæa, and Perſonification? It cannot be otherwiſe

"The Poet's eye in a fine frenzy rolling,
Doth glance from heaven to earth,
from earth to heaven,
And as imagination bodies forth
The forms of things unknown, the
Poet's pen,
Turns them to ſhape, and gives to airy
nothing
A local habitation, and a name."

The number of the Muſes was in ſubſequent ages increaſed, as the improvements in the Art of Poetry, excited new characteriſtics and effects, and its beauties and ſentiments ſoon became perſonified, as the ſpontaneous, and indeed neceſſary reſult. To annihilate the Muſe is, in this view, nearly as hopeleſs an attempt, as to try to repreſs the operations of nature in the intellectual and the phyſical world. Nor leſs hopeleſs than thankleſs, for what principle of moral goodneſs is violated by the reſult of this appeal to ancient *mythology*?

The chriſtian Poets, Mr. Editor, may be farther relieved from your cenſure, ſhould we avail ourſelves of the benefit offered us by *Etymology*. Let us ſing of the *Muſe* as long as we pleaſe, our *etymological* relief will quite exonerate us from the charge of paganiſm. It ought to be remembered, that the divine art of Poeſy was known among the true people of God, long before it was polluted by the heathen, who applied it to their polytheiſtic divinity. The Song of Moſes, for inſtance, was extant many an age prior to the exiſtence of Homer and Heſiod, and even of Orpheus and Linus. The gentile nations, who borrowed the ſacred art from God's people, took the matter of divine poeſy alſo, their ancient poems being theological, as is evident from Heſiod, Empedocles, Nicander, Aratus, Lucretius, &c. And from the Hebrews, the heathen derived the terms connected with the poetic art; this is evident among the Greeks. Plato in his Io, maintains that Poetry is not an art, but comes by divine afflation. He ſpeaks of Poets being led or drawn by divine enthuſiaſm, as being poſſeſſed by God, Apollo, the Muſe, for he uſes theſe terms indiſcriminately. Poets are denominated *Rhapſodiſts*, by Plato and all the Greek Writers, and the word *ωδη*, from which *rhapſody* is derived, is itſelf a derivation from the Hebrew word, אודה, *I will praiſe*. In the chief of the Grecian hymns, called Pæan, in which they uſed to exclaim, Ιȣ, Ιη, Ιε, Ιε, they frequently prefixed *Elelou*, which accords with the Hebrew *Hallelujah*, uſed as an excitation at the beginning, and an acclamation at the end of their hymns. As to the word *Muſe*.—Plato poſitively affirms that Μȣσα is of barbaric origin, that is, taken from the language of ſome people out of Greece. This derivation, according to Heinſius, Voſſius, Gale, and other learned men, is from the Hebrew word מוסר, ſcience, *diſciplina*. The term *Muſe*, then, is divine, and the radical thing is innocent.

Finally. For the exculpation of the Poets from your charge, permit me, Mr. Editor, to appeal to the united point blank teſtimony of three very reſpectable

Moderns, who ſpeak of the *Muſe* in terms you yourſelf will not object to; and in which terms the ſubject ought to be underſtood, by all who certainly to be underſtood, by all who ſpeak of it in this age. To that eminent critic, *Boſſu*,—to that learned Divine, the younger *Samuel Weſley*,—to that accurate philologiſt, Dr. *Johnſon*, what can be objected? Now their opinion goes to the fulleſt latitude deſirable. *Boſſu* ſays, "The *Muſe* ſignifies not "any thing elſe but the qualifications "requiſite to Poetry;" and *Weſley* adopts this ſentiment in the Notes to his 'Tranſlation of the battle of the Frogs 'and Mice;' and *Johnſon*, who was qualified to ſpeak accurately, ſpecifically, and grammatically upon the ſubject, gives this definition, "*Muſe*,—the power of poetry." This definition is juſt. The perſonification of the word is diſpenſed with, and we perceive the object undiſcriminated by ſexual epithets. Let then the Chriſtian bard be permitted the innocent uſe of a word which, while Poetry (if poetry it be,) exiſts, will be indiſpenſably neceſſary in his vocabulary.

Somerſet-ſt. Briſtol, T. R.
Feb. 22, 1804.

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On HUMAN LIFE.

(From the CHRISTIAN MAGAZINE.

WHEN from his ſable pillow, Sol' his head
Lifts up, emerging from his lazy bed,
Opens the windows of the eaſtern ſky,
And ſmiling views, with omnipreſent eye,
Fair nature waking from her ſtill repoſe,
Bright in that beam which health and gladneſs ſows,
Tuning beneath, above, her various voice,
While newly quicken'd, all her works rejoice:
Soon fades the brilliant ſcene, Sol ends his race,
And night comes ſtealing with his *hidden* face:
A ſilent, gloomy contraſt now ſucceeds,
And widow'd nature wears her ſable weeds.

Our life, at beſt, is but a ſummer's day;
We're hardly born before we're ſwept away.
Then he alone deſerves the name of *wiſe*,
Who, ere his tranſient ſun ſhall ſink beneath the ſkies,
Takes heed that in Eternity his ſun again may riſe.

A Review of the Mercies of God.

TO Thee, bleſt Source of all my joy,
While ſacred themes my mind employ,
I chaunt a ſerious ſong:
O tune my feeble voice to raiſe
The accents of melodious praiſe,
Which to thy Name belong!

Form'd by the plaſtic hand divine,
In thy bright image, Lord, to ſhine,
And wiſdom's paths to tread:
The world I enter'd weak and ſmall,
Obnoxious to the ills that fall
On *Childhood's* helpleſs head.

Yet thy great favour clos'd me round,
While *Youth*, (with ample mercies crown'd,)
To vig'rous *Manhood* grew:
The leſſons of thy ſaving grace,
Thy goodneſs taught me ſoon to trace,
And ardently purſue.

My nature's ſad deprav'd eſtate,
My actual ſin's enormous weight,
With clear conviction ſhone,
I trembled at the awful ſight,
And mourn'd, in pain, my piteous plight
Before thy gracious Throne.

But, glory to thy heavenly Name!
Mercy,—tranſcendant mercy came,
And reſcu'd me from woe,
Bade all my guilty fears ſubſide,
In thy rich righteouſneſs confide,
And waſh me white as ſnow.

What ſacred peace my ſoul poſſeſs'd,
When, with thy pardoning favour bleſs'd,
I, joyful, call'd thee *mine!*
My heart in grateful tranſport glow'd,
And floods of praiſe with rapture flow'd,
To thank the Name divine.

O may I wiſely ſtill purſue,
(With Jeſus in my faithful view,)
The ſtraight and narrow way,
That leads from ſin's deſtructive ſnares,
From carnal joys, and anxious cares,
To realms of endleſs day!

And when my life's ſhort ſpan is run,
When every earthly labour's done,
Receive my ſoul to reign,
Where glorious ſaints their powers employ
In ſongs of ſweet harmonious joy,
With all thine heavenly train!

While all the angelic army ſings,
"*Hoſanna* to the *King of kings!*"
I'll tune the living lyre;
And join the vaſt triumphant throng,
In chaunting forth the heavenly ſong,
Which never ſhall expire!

Seaton I—n W—ks. R. D.

METHODIST MAGAZINE

Ridley Sculp

MR. JOHN BOOTH

Preacher of the Gospel

THE METHODIST MAGAZINE,

For JULY, 1805.

BIOGRAPHY.

Memoir of the Life of the Rev. WILLIAM BURKITT, M. A.

WE preſume it will be pleaſing to many who read Mr. Burkitt's Notes on the New Teſtament, to ſee ſome account of his Life. For a perſon's Life is always thought to be a good commentary on his doctrine.

Mr. BURKITT was born at Hitcham, in Suffolk, July 25, 1650. In his childhood he appeared to be endowed with an excellent memory, which, thro' the happineſs of a good education, became a ſacred repoſitory. While he was at Cambridge-ſchool, it pleaſed the Almighty to viſit him with the ſmall-pox, which proved a happy diſpenſation to him; for then God began, by the influences of his Holy Spirit, to move him to attend in earneſt to the things which pertained to his eternal peace, and wrought ſuch an holy change in his heart, as was diſcernible in his life. After his recovery, he was admitted into Pembroke-hall, under the tuition of Mr. Gibbs; and upon his Tutor's removing from the College, Mr. Abel, of the ſame houſe, took him under his care. From the College he came to Bilſton-Hall, in Suffolk, and was Chaplain there. He entered upon the miniſtry very early, being ordained by Biſhop Reynolds, and not long after, was ſettled at Milden. In 1692, he removed to Dedham in Eſſex.

Mr. Burkitt kept a diary, in which are recorded the hiſtory of divine Providence towards him, and many remarkable deliverances vouchſafed him. In this diary are alſo contained his thankful acknowledgment of the divine aſſiſtance and ſucceſs in his miniſtry, and the humble confeſſion of his ſins and weakneſſes, &c. As nothing ſo fully opens the interior of the ſoul as a perſon's diary, ſome paſſages from it, evincing the pious ſpirit of this good man, may be very acceptable and uſeful.

"While

"While I continued," ſays he, "at ſchool in Cambridge, it pleaſed God to viſit me with the ſmall-pox, but very favourably; and, as I hope, in great mercy, laying the foundation of my ſpiritual health in that ſickneſs; working, as I truſt, a prevailing and thorough change in the very frame of my ſoul. May my ſoul, and all that is within me, bleſs thy Name, O Lord, that this ſickneſs, which hath cloſed the eyes of ſo many in darkneſs and death, ſhould, thro' thy Holy Spirit, open mine. O happy ſickneſs, that ends in the recovery of the ſoul to God.

"In 1666, God viſited the town of Cambridge with the plague. The ſtudents, in general, fled into the country; I, with two or three more, continued ſhut up in the college, and from my chamber window, I beheld the dead bodies of perſons, ſwept away by the infection, carried to their burial. Theſe ſolemn ſpectacles, together with the melancholy condition of the town and nation, brought my ſoul to a holy ſeriouſneſs.

"At Eaſter, 1681, before my approach to the table of the Lord, I took ſome freſh pains with my own heart, to find out the ſtate of my ſoul." After this paragraph, follow ſeveral marks which he hath laid down, of integrity and ſincerity in Religion, viz.

"A ſight of the deformity and ſinfulneſs of ſin, and of the ſuperlative beauty and excellency of Chriſt: A love to the Word of God, not only to his promiſes, but his commands, becauſe of their purity and holineſs: An apprehenſion of danger in reſting upon our own works and righteouſneſs: The finding it the hardeſt matter in the world to believe aright: Grief, for want of more godly ſorrow for ſin: Jealouſy, leſt hypocriſy lie at the bottom: To have a regard in our actions, to the principle, the motive, and the end of them: Solemn dedication of ourſelves to God: Watching and praying againſt the ſin to which we are moſt inclined, as ſeeking in religious performances, the praiſe of men: Real affliction for not loving God more: Due regard to the duties of the ſecond table, ſuch as to owe no man any thing but love;—rather to ſuffer than to do wrong;—to preſerve the reputation of others;—to value others by their real worth, not by their regard to us: Valuing the Image of our Lord and Saviour, in whomſoever it appears, and eſteeming them moſt, who are moſt like him in holineſs: Loving our enemies, praying for them, and doing them good."

"Sept. 3, 1682. My neighbouring brother in the miniſtry, Mr. Thompſon, of Royden, after having preached on the Lord's-day, was ſurpriſed by an apoplexy, and died in a ſhort time. Lord, who am I, that I ſhould ſurvive amongſt the funerals of them who were younger, ſtronger, better, and more uſeful than myſelf! O let me double my diligence, in working out my own, and helping forward the ſalvation of others, while the day of patience laſts! For thou, Lord, comeſt in an hour of which we are not aware."

"New-year's-day, 1684. I was up ſoon after 4 o'clock, deſiring earneſtly to begin the year with God, to renew my covenant with him, and to engage myſelf in an holy vigilancy and circumſpect walking with and before the Lord, the year following. The Lord keep it in the purpoſe of my heart for ever to continue faithful to him."

"July 25, 1686, being my birth-day, I engaged myſelf to devote my firſt waking time to God, and my dreſſing time to fruitful meditation on the mercy of a night's reſt;—ſome ſpending their time in pain, ſome in priſon, and ſome in hell."

"About Midſummer, 1687, I received a petition from Ipſwich, on behalf of the French Proteſtant miniſters, and communicated the matter to ſeveral, whoſe hearts the Lord ſo graciouſly moved, that I collected for them above one hundred pounds. The Lord make me thankful, who gave me an heart to compaſſionate and help them."

By his book of accounts it appears at large, that this his labour of love for the poor French exiles, continued ſix years ſucceſſively, viz. from 1687, to 1692; in which time, tho' he lived but in a country village, he ſo exerted himſelf, far and near, in this matter, as, by the merciful hand of his God with him, as he himſelf expreſſes it, to collect from private hands, no leſs than two hundred and ſixteen pounds, which he faithfully diſtributed towards the relief of the ſaid Proteſtants in Suffolk and Eſſex. Remarkable alſo were his care, pains, and prudent conduct in the diſtribution of this Charity; for, as he gave ſome part of it in ſpecie, as neceſſity required, ſo, that he might lay out the reſt in the moſt frugal manner for the furniſhing them with clothes and proviſions, he rode about the country to the cheapeſt markets. It may not be improper to add the cloſe, which he ſets at the foot of his account:—

"All my charges," ſays he, "and journeying from place to place, as alſo the letters to and fro, both which articles were very conſiderable, and all my labour and pains, I account as nothing; but look upon it as the greateſt honour of my life, that the Lord made me ſuch an inſtrument for the relief of his perſecuted members. To God only be glory given by the leaſt of his ſervants, WILLIAM BURKITT.

"Auguſt 24, 1688. I ſpent ſome conſiderable time in writing letters of advice to ſome young Academics, and in prayer for a bleſſing thereupon, both to myſelf and them.

"Dec. 1692. Upon undertaking the charge of Dedham, I reſolved, by divine aſſiſtance, upon the following courſe, for the benefit of my people, viz. To pour out my ſoul to God every day in prayer for them;—to preach conſtantly thrice in the week;—to adminiſter the Lord's-ſupper once in two months;—to catechiſe the youth of the church, and others, at my houſe;—and to go from houſe to houſe thro' the town, warning and directing."

"Upon New-year's-day, relying on God's gracious aſſiſtance, I reſolved to go thro' the work of the year cheerfully, humbly begging of the Lord to raiſe me above all difficulties, to fortify me againſt all diſcouragements, and to give me wiſdom to walk diſcreetly before my obſervers.

"July, 1694. Meditating upon the ſtate and condition of the town under the viſitation of the ſmall-pox, I earneſtly deſired of the Lord to direct me to ſuitable ſubjects, while under that diſpenſation; and, accordingly, during that time, I preached upon theſe texts at the lecture: Pſalm lvi. 3, 'At what I am afraid, I will truſt in Thee:'—Amos iii. 6, 'Shall a trumpet be blown in the city, and the people not be afraid?'—Mich. vi. 9, 'Hear ye the rod:'—Exod. xv. 26, 'I am the Lord that healeth thee:'—John vi. 14, "Behold, thou art made whole, ſin no more.'

"Aug. 4, 1694, I began to catechiſe at church, the ſmall-pox preventing my doing it ſooner. I preached upon Gen. xviii. 19, 'Abraham will command his children and his houſehold after him.' And I preſſed the general duty of family governours, and afterwards the particular duties of reading the Scriptures, and family prayer, concluding from John xiii. 17, 'If ye know theſe things, happy are ye if ye do them."

"Jan. 1, 1695. I roſe early this morning, and reflected with joy and ſorrow on the year paſt; with ſorrow for my miſcarriages, with joy for the goodneſs I have received from God, and ſome ſervice done for him.

"Chriſtmas, 1696. Being a ſevere time for the Poor, thro' the ſeverity of the weather, and want of work, by reaſon of the great ſcarcity of money, I exhorted my people to turn the feaſting of the rich, into feeding the Poor; aſſuring them, that leſs at the table, and more at the door, would be better accepted: And accordingly, feaſting was univerſally laid aſide, and the Poor were plentifully relieved.

"At this time I met with a very unjuſt and unexpected accuſation from —, whom I had faithfully ſerved, and ſought to oblige. The conſciouſneſs of my own innocence ſupported me, and I hope the Lord will do me good by all. Some perſons would never have had a particular ſhare in my prayers, but for the injuries they have done me. God has honoured me ſometimes in ſuffering his own enemies to declare themſelves mine: However, he has often convinced, and always reſtrained them, ſo that they have not conſiderably hurt me. Bleſſed be my Defence, and the God of my mercy!"

After having given theſe ſpecimens of Mr. Burkitt's Diary, which ſhew of what a devout, humble, benevolent, forgiving ſpirit, this excellent miniſter was poſſeſſed, we ſhall conclude with tranſcribing his holy Reſolves, which we wiſh all who call themſelves Chriſtians would adopt as their own.

"I reſolve that ſecret prayer by myſelf alone, ſhall be performed every morning, before any other work be undertaken;—and that family prayer ſhall be performed conſtantly and ſeaſonably, at moſt convenient times.

"I reſolve to ſpeak evil of no man; but if any be angry and inſolent, to anſwer them with meekneſs and gentleneſs.

"I reſolve, if I go into company, not to ſpeak much; and to endeavour to divert vain diſcourſe, to a uſeful ſubject.

"I reſolve to be charitable according to my ability, and to watch for opportunities to do good.

"I reſolve to be cautious of promiſing; and when I have promiſed, to keep ſtrictly to my word.

"I reſolve to have innocent converſation mixt with profitable diſcourſe at my table.

"I reſolve to ſpend ſome time every day in the week in fruitful meditations, walking in my garden.

[The ſubjects propoſed were, the Joys of Heaven, the laſt Judgment, Death, the Torments of Hell, the various Mercies of God, and the Paſſion of our Lord.]

"I reſolve every day to entertain humble thoughts of myſelf.

"I reſolve to put a charitable conſtruction upon the actions of others.

"I reſolve to call myſelf to an account, every night, how I have ſpent the day."

[*To be concluded in the next.*]

Of the True Witneſſes for GOD in the dark Ages of the CHURCH.

(Continued from page 253.)

THE Proteſtants of the 12th century, as Biſhop Newton on the Prophecies obſerves, were the Waldenſes and the Albigenſes, who were diſperſed in various places, and were diſtinguiſhed by various appellations. Their firſt and proper name ſeems to have been *Vallenſes*, or inhabitants of the vallies. *Vallenſes ſe appellant, eo quod in valle lachrymarum maneant.* "They call themſelves Vallenſes, becauſe they abide in the valley of tears," alluding to their ſituation in the vallies of Piedmont. They were called *Albigenſes*, from Alby, a city in the ſouthern parts of France, where great numbers of them reſided. From Lyons they were called *Leoniſts*, and *Cathari* from the profeſſed purity of their life and doctrine, as others have ſince had the name of Puritans.

Reinerius, a Dominican and Inquiſitor General, gives the following teſtimony concerning theſe people, as quoted by biſhop Newton. "Amongſt all the ſects, which ſtill are, or have been, there is not any more pernicious to the Church, than that of the *Leoniſts*. And this for three reaſons. The firſt is, becauſe it is older; for ſome ſay that it hath endured from the time of Pope Sylveſter; others, from the time of the Apoſtles. The ſecond, becauſe it is more general, for there is ſcarcely any country wherein this ſect is not. The third, becauſe, when all other ſects beget horror in the hearers, by the outrageouſneſs of their blaſphemies againſt God, this of the Leoniſts has a great ſhow of piety, becauſe they live juſtly before men, and believe all things rightly concerning God; only they blaſpheme the church of Rome and the Clergy; whom the multitude of the laity is eaſy to believe." Mezeray, the celebrated hiſtoriographer of France, is ſhort, but full to our purpoſe; for he ſays, that "they had almoſt the ſame opinions as thoſe who are now called Calviniſts." It cannot be ſaid that this is proteſtant evidence, as both theſe men were members of the church of Rome.

In the thirteenth century, the Waldenſes and Albigenſes had ſo greatly ſpread, that the Pope thought it neceſſary to exert his utmoſt efforts to ſuppreſs them. For this purpoſe a CRUSADE was proclaimed againſt them, and the office of *Inquiſition* was erected, the one to ſubdue their bodies, the other to enſlave their ſouls. It is enough to make the blood run cold, to read of the horrid murders and devaſtations of this time, and how many of theſe poor, innocent Chriſtians were ſacrificed to the blind fury and malice of their enemies. It is computed that in France alone, were ſlain a million: and what was the conſequence of theſe ſhocking barbarities? No one can better inform us than the hiſtorian, Thuanus. "Againſt the Waldenſes, (ſays he,) when exquiſite puniſhments availed little, and the evil was exaſperated by the remedy which had been unſeaſonably applied, and their number increaſed daily, complete armies were raiſed; and a war of no leſs weight than that which had been waged againſt the Saracens, was decreed againſt them: The event of which was, that they were ſlain, put to flight, ſpoiled every where of their goods, and diſperſed here and there, but not convinced of their error. When they were at laſt overcome by arms, they fled into Provence, and the neighbouring Alps of the French territory, and found a ſhelter for their life and doctrine in thoſe places. Part withdrew into Calabria, and continued there a long while, even until the pontificate of Pius the ſixth. Part paſſed into Germany, and fixed their abode among the Bohemians, and in Poland, and Livonia. Others, turning to the Weſt, obtained refuge in Britain."*

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* Newton on the Prophecies, Vol. 3, p. 169, 8vo.

Lord Lyttleton, in his Hiſtory of Henry II. ſays, that the Pope, finding that the Waldenſes were not ſuppreſſed, authorized certain Monks to act as *Inquiſitors*, and to apprehend and deliver the Waldenſes to the ſecular power. Thoſe Inquiſitors were very active in their new office, and thouſands of the people were delivered into the hands of the magiſtrates, and by them to the executioners, whereby in a few years, all Chriſtendom was moved with compaſſion to ſee all thoſe burnt and hanged that did truſt only in Chriſt for ſalvation. But perſecution did not ſucceed, nor were the Waldenſes ſuppreſſed. The Pope, therefore, determined to ſend Biſhops and Monks to preach among them; but their preaching was in vain.

Among the Inquiſitors was Dominic, a zealous perſecutor of the ſaints of God, both in word and deed. He inſtituted the order of *Begging Monks*, called after him *Dominicans*, who have always been employed in the Inquiſition.

The power of the Inquiſitors was without limitation. They could aſſemble the people by the ſound of the bell, whenever they pleaſed, and impriſon or releaſe them without controul. Any accuſation, by any perſon, was ſufficient for them. In the caſe of pretended *Hereſy*, a ticket thrown in before the Inquiſitors was enough. The neareſt relations durſt not intercede for each other. If any perſon conveyed a cup of cold water, or a little ſtraw to thoſe who were impriſoned in ſtinking dungeons, he was condemned, and brought to the ſame, or a worſe puniſhment.

The Inquiſitors began at Toulouſe, by apprehending a Gentleman of conſiderable wealth, who had been ſuſpected of favouring the Waldenſes. Thro' fear he now profeſſed himſelf a good Catholic; but on examination, he was declared to be a *Heretic*, and his whole eſtate was ſeized. He threw himſelf at the feet of the Inquiſitors, and implored their forgiveneſs. They ordered him, as a penance, to be *whipped* thro' all the ſtreets and alleys of the city, and after this puniſhment was inflicted, he was required to make a public profeſſion of the Roman Catholic faith. He was then obliged to promiſe that he would go on pilgrimage to Jeruſalem, and would not return to France in leſs than three years. After this, and on paying a fine of five hundred pounds, the greateſt part of his property was reſtored to him. †

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* Newton on the Prophecies, Vol. 3, pp. 178, 179. † Lyttleton's Hen. II, Vol. 6, p. 161.

During a great perſecution of the Waldenſes, in Merindol and Provence, in the year 1540, the biſhop of Cavaillon obliged a preaching Monk to enter into controverſy with them, that they might be convinced of their errors. But the Monk returned in confuſion, owning that he had never known in his whole life ſo much of the Scriptures, as he had learnt in thoſe few days in which he had held conferences with the *Heretics.* The biſhop, however, ſent among them a number of doctors, young men who had lately come from the *Sorbonne,* which was at that time the very centre of theological ſubtilty at Paris. One of them openly avowed, that he had underſtood more of the doctrine of ſalvation from the anſwers of the little children in their catechiſm, than by all the diſputations which he had ever heard. Louis XII, importuned by the calumnies of informers, ſent two reſpectable perſons into Provence to make inquiries concerning the Waldenſes. They reported, that in viſiting all their pariſhes and churches, they found no images or Romiſh ceremonies, but that they could not diſcover any marks of the crimes with which they were charged; that the Sabbath was ſtrictly obſerved; that children were baptized according to the rules of the primitive Church, and inſtructed in the articles of the Chriſtian faith, and the commandments of God. Louis having heard the report, declared with an oath, "*They are better men than myſelf or my people.*" One of the confeſſors of the ſame king, having viſited the valley of Fraiſſiniere in Dauphiny, was ſo ſtruck with the holy lives of the people there, that he declared in the hearing of ſeveral credible witneſſes, that he wiſhed he himſelf were ſo good a Chriſtian, as the worſt inhabitant in that valley.

We will here add the farther very ſtriking teſtimony of that great hiſtorian Thuanus, in favour of the Waldenſes. Thuanus was an enemy indeed to the Waldenſes, but a fair and candid one. He thus ſpeaks of the people who inhabited one of the vallies in Dauphiny, which is called the *Stony* valley. "Their clothing," he ſays, "is of the ſkins of ſheep;—they have no linen.—They inhabit ſeven villages: Their houſes are conſtructed with flint-ſtone, with a flat roof covered with mud, which being ſpoiled or looſened by rain, they ſmooth again with a roller. In theſe they live with their cattle, ſeparated from them, however, by a fence; they have beſides two caves, ſet apart for particular purpoſes, in one of which they conceal their cattle, in the other themſelves, when hunted by their enemies. They live on milk and veniſon, being by conſtant practice excellent markſmen. Poor as they are, they are content, and live ſeparate from the reſt of mankind. One thing is aſtoniſhing, that perſons externally ſo ſavage and rude, ſhould have ſo much moral cultivation. They can all read and write. They underſtand French, ſo far as is needful for the underſtanding of the Bible and the ſinging of

Pſalms. You can ſcarce find a boy among them, who cannot give you an intelligible account of the faith which they profeſs; in this indeed they reſemble their brethren of the other vallies: They pay tribute with a good conſcience, and the obligation of this duty is peculiarly noted in the confeſſion of their faith. If, by reaſon of the civil wars, they are prevented from doing this, they carefully ſet apart the ſum, and, at the firſt opportunity, pay it to the king's tax-gatherers."

[*To be continued.*]

A Manuſcript Copy of the following moſt excellent Sermon, we believe, in the Author's hand-writing, has providentially fallen into our hands, and we are perſuaded we ſhall do the public in general, and thoſe that are engaged in the Work of the Miniſtry among us in particular, an eſſential ſervice by publiſhing it in our Miſcellany. We have taken the liberty of altering a few phraſes, now become obſolete, and of omitting a few paragraphs, not ſo well adapted to the preſent times as thoſe for which they were deſigned. And as the Diſcourſe, even after theſe omiſſions, is ſtill too long for modern readers, we have divided it into two.

DIVINITY.

THE DUTY AND ENCOURAGEMENT of a FAITHFUL MINISTER: A SERMON, preached at EXON, *Sept.* 10, 1701, before an Aſſembly of *Nonconformiſt Miniſters.* By ISAAC GILLING.

1 TIMOTHY IV. 16.

"*Take heed unto thyſelf, and unto thy doctrine, continue in them: For in doing this thou ſhalt both ſave thyſelf, and thoſe that hear thee.*"

THESE words of St. Paul to Timothy contain in them, 1ſt. An *Exhortation.* Timothy is exhorted to *take heed*, and that both to *himſelf* and his *doctrine.* Take heed to *thyſelf*, that thy heart be *ſincere* and *right with God*, and thy life *holy* and *exemplary* before men: Take heed to thy *doctrine* that it be *ſound*, and *ſuited* to the *capacities* and *neceſſities* of thy hearers.

And he is exhorted to *continue* in them, i. e. to perſiſt in this care of himſelf, and of his doctrine. Or to continue in thoſe duties; which he is exhorted to, in the foregoing verſes. See verſe 12—15.

2. Here is a *motive* to enforce the exhortation: "For in doing this thou ſhalt both ſave thyſelf, and thoſe that hear thee:" q. d. Thy own and thy hearers' ſalvation depend upon thy perſevering care and diligence about thy life and doctrine. This is the

way to ſecure thy own ſalvation, and to promote the ſalvation of thy hearers.

The words ſhew us the whole of what eſpecially concerns a good miniſter of Jeſus Chriſt: His *Duty* and his *Encouragement*; his *Work* and his *Reward;* the great *End* he is to purſue, and the *Means* he is to uſe, in order to the attainment thereof. His Work or Duty is, "To take heed to himſelf, and to his doctrine, and to continue in them." His Reward or Encouragement, if he be faithful in the diſcharge of his duty, is, He ſhall certainly be ſaved himſelf, and is likely to be a happy inſtrument in God's hand, for the converſion and ſalvation of thoſe that attend upon his miniſtry.

In handling the words, I ſhall,

I. Deſcribe the Character, Qualifications, and Duty of a Goſpel Miniſter, as they are here expreſſed.

II. Urge the End and Reward of a faithful miniſter, The ſalvation of his own and his hearers ſouls as a very weighty motive to excite him to the diſcharge of his duty.

Iſt. I am to deſcribe the Character, Qualifications, and Duty of a Goſpel Miniſter.

The advice here given to miniſters, to *take heed*, implies that they are too prone to neglect their duty, to grow remiſs and careleſs in their work. They have need to be exhorted and excited to diligence, as well as their hearers. Hence we find ſeveral cautions given to them. Acts xx. 28, St. Paul charges the elders of the church of Epheſus to "take heed to themſelves, and to the flock." Coloſſ. iv. 17, Archippus is called upon, to take heed to his miniſtry, to fulfil it." We are ſubject to like paſſions and infirmities with other men. We have the ſame corruptions to mortify and ſubdue, the ſame graces to be exerciſed and ſtrengthened, the ſame work for our ſouls to be done, that private Chriſtians have. And then as we are miniſters of Chriſt, we have many qualifications to get, many more temptations to reſiſt, and far greater difficulties to encounter than our hearers: And, therefore, we need to be warned and rouſed as well as they.

Again: This advice to miniſters, to "take heed," implies that great care and watchfulneſs, induſtry and diligence, are required of them. They ought to be full of concern about the performance of their work, and about the ſucceſs of it. They ſhould watch for opportunities to obtain the great ends of their office, to bring honour to God, and to do good to ſouls. God hath ſet them as watchmen, to watch for the ſouls of their people.* Therefore, they ought to "watch in all things."†

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* Ezek. iii. 17. Heb. xiii. 17. † 2 Tim. iv. 5.

They have a great work to do, and no time to loiter. They are commanded to "labour in the word and doctrine: To be diligent to know the ſtate of their flocks: "To be inſtant in ſeaſon, out of ſeaſon." Their work is difficult, and cannot be done with a careleſs mind, or a lazy hand. They muſt not be ſlothful in their buſineſs, but muſt attend to their work, and do it with their might: That they may not offer to God, and to his people, that which coſts them nothing.

God threatens the idle ſhepherd who does not take pains about the flock, that "his arm ſhall be clean dried up, and his right eye darkened."* It is juſt with God to blaſt the gifts and abilities of thoſe who do not ſtir them up and exerciſe them. Miniſters will find that idleneſs is the ruſt of their faculties, the laying their minds fallow, by which means they will become barren and unfruitful.

Who is there, whoſe heart doth not reproach him, for his ſloth and negligence, when he reads thoſe words of the Apoſtle,—"Therefore, watch, and remember, that by the ſpace of three years, I ceaſed not to warn every one night and day with tears."†

But what muſt a goſpel miniſter take heed unto? About what is this care and vigilance, this induſtry and diligence to be employed? The text informs us, that he muſt take heed *unto himſelf*, and to his *doctrine*, and *continue in them*. Of theſe in order.

Firſt. A goſpel miniſter ought to take heed to *himſelf*. Here are three things which he ſhould in a ſpecial manner take heed unto. *The endowments of his mind. The ſtate and frame of his ſoul. The whole courſe of his life.*

1. That miniſter, who would both ſave himſelf and thoſe that hear him, ought to take heed to the endowments of his mind. To ſee that it be well furniſhed with miniſterial gifts and abilities; that he may be "an able miniſter of the New Teſtament," 2 Cor. iii. 6.

In particular, a goſpel miniſter ſhould be furniſhed with *Knowledge* and *Learning*. How ſhall he teach others who is ignorant himſelf? "The Prieſt's lips ſhould keep knowledge, and the people ſhould ſeek the law at his mouth."‡ How ſhall he communicate knowledge with his lips, who hath not a treaſure of it in his mind. To preach well a man ſhould be ſkilled in Languages, Hiſtory, Morality, and Divinity. Logic and Philoſophy are alſo uſeful to prepare a man for the right underſtanding and dividing the Word of God. They are ignorant enthuſiaſts, fanatics with a witneſs, who decry human learning as uſeleſs in miniſters; and would have them burn all their books, but their Bibles.

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* Zech. xi. 17. † Acts xx. 31. ‡ Mal. ii. 7.

But tho' other knowledge is uſeful, the knowledge of God's Word is abſolutely neceſſary. The ſtudy of the Holy Scripture is our particular calling, and ſhould take up moſt of our time. We ought to give attendance to reading, to meditate upon the Scriptures, and to give ourſelves chiefly to this ſtudy. * And that a miniſter may be as Apollos, "mighty in the Scriptures," his ſtudies and meditations ſhould be attended with fervent prayer to the Father of Lights for the illumination of his Holy Spirit, that being Θεοδίδακτος, taught of God, he may be διδακτικος, apt to teach. †

Such as are about to enter upon the miniſtry, ſhould have a competent knowledge of the Truths of the goſpel, and we who are engaged in it, ſhould labour after ſome eminency therein. Some of us entered upon our work, perhaps, without ſearching into ſome more retired, but uſeful parts of Learning. It therefore concerns us by our after ſtudy and diligence, to do what we can to repair this defect. And thoſe who know moſt, ſhould continue ſtill to learn.

The whole body of miniſters ſuffers much, upon the account of ſome who have crept into the miniſtry, without due qualifications for it; and ſo have proved a diſhonour to the function. However others thruſt themſelves into the office before they are at all qualified for it, let us ſtudy to ſhew ourſelves workmen that need not be aſhamed." Let us not reſt contented with a common meaſure of knowledge, nor ſpend upon the ſtock; but be ſtill laying in by hard ſtudy: And tho' ſome have pleaded the preſent ſcarcity of labourers, for our tolerating a few, who have not ſuch accompliſhments as are deſirable; yet ſurely we ſhould not tolerate our own weakneſs, nor indulge ſloth and lazineſs in ourſelves.

Again: A miniſter of Chriſt ſhould be furniſhed with *Wiſdom* and *Prudence*. The Lord's ſteward muſt be wiſe, that he may give to every one his portion of meat in due ſeaſon. ‡ An embaſſador of Chriſt has need of a ſagacious and diſcerning ſpirit, a true and exact judgment. He ſhould be well acquainted with the tempers and diſpoſitions of his people, that he may know how to "ſpeak a word in ſeaſon;" and to apply ſuitable and proper remedies to any growing diſorders. That he may "warn the unruly, comfort the feeble-minded, ſupport the weak, be patient toward all men," 1 Theſſ. v. 14. That he may "reſtore ſuch as are overtaken in a fault, with the ſpirit of meekneſs:" And may rebuke the unruly ſharply. He wants the wiſdom of the ſerpent, as well as the innocence of the dove. He that would win ſouls has need to be wiſe, that he may diſcover the methods, and avoid the ſtratagems of Satan; that he may know when to be gentle and when ſevere; that both doctrine and diſcipline may be managed to edification.

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* 1 Tim. iv. 13, 15. † 1 Theſſ. iv. 9. 1 Tim. iii. 2. ‡ Matt. xxiv. 45.

2. He that would both ſave himſelf and thoſe that hear him, ought to take heed to his *heart*, that it be enriched with grace. For his firſt and chief care ſhould be to *ſave himſelf*. It is not enough to have *miniſterial gifts* for the edification of others: He muſt have *ſaving grace*, that he may not periſh himſelf. Gifts may procure the eſteem of men; but nothing without a holy, upright heart, will find acceptance with God.

It highly concerns us to ſearch our hearts: To beware leſt we reſt in notions, and do by our knowledge in the things of God, as Vintners do by their wine, which they buy and draw for their gueſts, not for themſelves. How jealous ſhould we be of ourſelves, leſt "while we preach to others, we ourſelves ſhould be caſt away:" Leſt we, who light others to heaven, ſhould be caſt into outer darkneſs, for want of true, ſaving grace. If it be a ſad conſideration, to think, that precious ſouls ſhould go to the place of torment, from under the pulpit, how dreadful will it be to go thither out of the pulpit! As our charity, ſo our care ſhould begin at home. Let us, therefore, ſee that the good work be wrought in our own ſouls; that we be what we exhort others to be, and do, what we perſuade them to do. Let us not imagine that God will ſave us for offering ſalvation to others, if we neglect it ourſelves. Beſides, they are never like to be hearty or ſucceſsful in their endeavours to promote the ſalvation of others, who have not ſecured their own. "For God," as a late Writer juſtly obſerves, "commonly uſes thoſe as ſeals to impreſs his "image upon the hearts of others, who have it engraven upon their own.* How can we hope that God ſhould own and bleſs our labours, if our hearts be full of enmity againſt him? God can indeed feed his people by a raven, as once he did Elijah; but it is not his uſual method. "Wicked miniſters," ſaith Biſhop Hopkins on the 5th Commandment, "are like thoſe ſtatues, which "in old times were ſet in croſs ways, with their arms extended to "point out the road to paſſengers, but themſelves never walked in them." What an advantage ſhall we have if we exhort others to nothing but what we have experienced the ſweetneſs of ourſelves! A due ſenſe of the evil of ſin, and of our need of Chriſt, will enable us more ſenſibly and earneſtly to perſuade others to repent and believe. But he is like to be a cold and heartleſs preacher, who is a ſtranger to Chriſt, and that grace which he exhorts others to ſeek after. "Let a miniſter," ſaith Dr. Bates, in his Character of Mr. Clarkſon, "be maſter of natural and artificial eloquence; "let him underſtand all the ſecret ſprings of perſuaſion: Let him "be furniſhed with learning and knowledge; yet he is not likely "to ſucceed in his divine employment without ſanctifying grace.

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* Taylor's Funeral Sermon for Mr. Mayo.

"It is that which gives him a tender ſenſe of the worth of ſouls, "that warms his heart with ardent requeſts to God, and with "zealous affections to men for their ſalvation."

To be more particular. A miniſter's heart ſhould be filled with *zeal for God*, for his honour and intereſt, and not for his own applauſe, or for the intereſt of a party; for the great and undoubted truths of God, not for private fancies or diſputable opinions; for the weighty and ſubſtantial duties of religion, not for the fringes and circumſtances of it.

A good miniſter of Jeſus Chriſt ſhould have his breaſt inflamed with fire from heaven, and then he will do what he can to warm the hearts of his hearers, and to fill them with ardent deſires after heaven. His zeal ſhould be guided by *knowledge*. Raſh and blind zeal is fury and madneſs: A ſtrange fire, which hath heat without light. And it ſhould be *ſincere*. Not a painted fire, nor only a flaſh in the mouth, but a flame in the heart. And it ſhould be attended with *love* and *pity* to ſouls. It ſhould be a *gentle* fire to *warm*, not *wild fire* to *burn* and *deſtroy*. Such a holy zeal for God, will make us warm and lively in our work. It is ſaid of Apollos, that being "fervent in ſpirit," he ſpake and taught diligently the things of the Lord."* He that hath this heavenly fire in his breaſt, will not be cold and careleſs in his work. He will pray and preach with ſeriouſneſs and earneſtneſs, as one that is awake himſelf, and knows that poor, careleſs ſinners muſt be awakened here, or they will awake in hell. He will ſpeak of heaven and hell, as if the inviſible world were open before him. He will ſpeak of the great things of eternity, with ſuch concern, as one that believes his hearers are upon the borders of it: and as one that conſiders, that while miniſters are trifling, precious ſouls are periſhing.

Let none miſtake me, and think that I am an advocate for antic geſtures, or affected tones. I do not think it requiſite that a miniſter ſhould behave himſelf in the pulpit, as if it were a place deſigned for the exerciſe of the body: Nor do I plead for whining, or the continual ſtraining of the voice. But this I mean, that we ought to deliver God's meſſage with reverence and conſtant affection, tho' not with conſtant loudneſs and vehemence. He that delivers his matter in ſuch a tone as that in which a ſchoolboy repeats his leſſon; that hangs his head over his notes, or pores upon them; that runs them over in haſte, or blunders as he reads, is not likely to move or affect his hearers. We ought, therefore, to rouſe up ourſelves, and (when the matter requires it,) to lift up our voice, and plead the cauſe of God with all earneſt importunity. We ought to ſpeak to God, with an holy awe of him, as if we ſaw his face, and to ſpeak in his name, as thoſe who believe that we are in his preſence. For to ſpeak coldly and ſlightly, of the great affairs of another world, is almoſt as bad as to ſay nothing at all of them: And earneſtneſs without reverence is mere bawling; an exerciſe of the lungs, not of the heart.

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* Acts xviii. 25.

Again: A miniſter's heart ſhould be filled with *love to Chriſt*, and *compaſſion to ſouls*. The love of Chriſt ſhould conſtrain and excite him to conſtancy and fidelity. This ſhould be his "earneſt expectation, and his hope, that Chriſt may be magnified by him."[*] It is obſervable, that when our Lord was about to engage Peter to a diligent diſcharge of his office, he firſt narrowly enquired into his affection to himſelf. "Simon, Son of Jonas, loveſt thou me?" This queſtion is put to him three times. Loveſt thou me? If ſo, then, ſhew the ſincerity of thy affection to me, in the care of my flock, committed to thee: Feed my lambs and my ſheep. No miniſterial labours will find acceptance with Chriſt, but ſuch as proceed from love to him. And it is equally important that a miniſter's heart ſhould be filled with compaſſion to ſouls. This, indeed, is the natural conſequence of love to Chriſt. The ſalvation of ſouls is the deſire and delight of Chriſt, and ſhould be a miniſter's aim and endeavour. Love to ſouls will make a miniſter *ſpend, and willing to be ſpent.* It will make him earneſt and affectionate in the pulpit, diligent and laborious in his ſtudy, blameleſs and harmleſs in his converſation. It will make him willing to impart not the goſpel of Chriſt only, but his own ſoul alſo to his people.[†] He will carry it towards them, as an affectionate mother towards her dear and tender babes. He will "travail in birth, until Chriſt be formed in them."

Where love to Chriſt, and compaſſion to ſouls reign in the miniſter's heart; what longings will there be for the converſion and edification of his hearers!

Nearly allied to the above are *meekneſs* and *patience*. A miniſter ought to be "gentle unto all men:"[§] To carry it with much tenderneſs towards Chriſt's little ones. Even thoſe who oppoſe the truth, muſt be dealt with mildly, in hopes to convince them. And he will have great need of *patience*, that his ſpirit may not be ruffled and diſcompoſed by ſcoffs and ſlanders from without; by ſlights and cenſures from within. He muſt bear with froward and peeviſh children, expecting a reward from his heavenly Father. When he hath ſtudied, and preached, and prayed; exhauſted his ſtrength, and waſted his ſpirits, for the good of his people's ſouls; ſome will ſlight and undervalue his labours. And unleſs he doth as Tully ſpeaks of ſome:[||] "Humour the auditory, and accommodate himſelf to their fancies:" he is not likely to pleaſe his hearers. Moſt people are of Ahab's mind: They hate thoſe who prophecy evil concerning them. He who doth not deal gently with their Abſaloms, their darling luſts and errors, muſt expect their ſevere cenſures.

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[*] Phil. i. 20. [†] 1 Theſſ. ii. 8. [§] 2 Tim. ii. 24.

[||] Voluntatem, eorum qui audiunt, intuentur; ad eaque et ad eorum arbitrium et nutum, totos ſe fingunt et accommodant.

What patience, what great ſupports from above, doth a miniſter want, when thoſe who were once his familiar friends, and perhaps his ſpiritual children, who would formerly even have plucked out their eyes, and given them unto him: are ready to fly in his face, and tear out his heart, for dealing plainly with them? What a trial is it, when he is afraid that every ſermon he preaches will be cavilled at; and every reproof he gives, in tender compaſſion to men's ſouls, will be imputed to prejudice againſt the perſons of the guilty? How wounding are the ſlights and cenſures of ſerious chriſtians? The reproaches of ſuch lie heavy, and ſink deep into the ſpirits of faithful miniſters. Therefore they have need of patience, that they may not ſink under this burden, or neglect their duty to God, for fear of the ill-will and diſpleaſure of men.

We live in an age in which many empty conceited people ſet up for judges of miniſters: and advance their incoherent ſchemes, and indigeſted notions, as ſtandards of orthodoxy. Such as will not ſubſcribe to their opinions, and conform to their very phraſes and forms of expreſſing themſelves, fall under their heavy cenſures. Rational, ſcriptural preaching is fallen into ſuſpicion, and made a matter of reproach among ſome of them: But I hope we ſhall be ready to render a reaſon of our doctrines, as well as of our hope; and to ſhew the reaſonableneſs of the Chriſtian Religion in the whole extent of it. Nor ſhall the high pretenders to Reaſon, who pervert it, by ſetting it above divine Revelation, make us deſpiſe it, and run into enthuſiaſm.

Once more here. A miniſter ſhould be filled with *courage* and *boldneſs*. He muſt look to encounter earth and hell: and therefore has need to have an undaunted and unſhaken reſolution. The miniſtry is a warfare, which will expoſe us to much hardſhip, and many dangers: If we would behave ourſelves as good ſoldiers of Jeſus Chriſt, we muſt not be afraid of the frowns of men, nor aſhamed of the goſpel of Chriſt. We muſt expect affronts, contradictions, and oppoſitions: and if the devil can effect it, we ſhall not be without perſecution. It requires a great and brave ſpirit, to reprove reigning ſins, and to confute growing errors. How courageous was the great Apoſtle St. Paul, who continued to preach the reſurrection, when ſome of the hearers mocked. And tho' he himſelf was in bonds for preaching the goſpel, yet he would not ſuffer the word of God to be bound and impriſoned thro' his cowardice. No, he did not count his life dear unto himſelf, ſo he might be faithful in the diſcharge of his office.*

[*To be continued.*]

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* Acts xx. 24.

SYSTEMATICAL

SYSTEMATICAL DIVINITY.

THE TRUTH OF GOD DEFENDED.

On the TRINITY.

IN our former chapters, we have conſidered the Deity, under the threefold relation of *Creator*, *Redeemer*, and *Sanctifier.* We are now to ſpeak more diſtinctly of the doctrine of the *Trinity*, concerning which we will only offer ſome general remarks.

Let us obſerve, then, that if the *Chriſtian Religion* be true, (as we have ſhewn it to be,) if it be a *revelation*, made by the high and holy Deity to mankind, it is the duty of us all to receive its doctrines, with the utmoſt ſubmiſſion and reverence. I mean not to plead for the rejection of reaſon. Far from it. But I would have its proper boundaries ſettled and underſtood: I would have us conſider what are the diſtinct provinces of *reaſon* and of *faith*: How far the one conducts, and where it delivers us into the hands of the other.

Reaſon is the privilege, the bleſſing, the glory of human creatures: it is a ray of the Divinity, and as ſuch, to be reverenced and cultivated. But we ſhall be ſtrangely perverſe, if we will not allow, that the Eye of this reaſon can ſee only to a certain diſtance; that its horizon is bounded; that it is dim and blind to all beyond. We ſhall be ſtill more ſtrangely perverſe, if we will not admit the Giver of this ſpark to enlighten it; to raiſe us up, that we may extend our view, and by his aid pierce beyond that bounded horizon of mere unenlightened reaſon.

It is the province of this reaſon to examine the claims of a *revelation:* But when it hath ſo examined, and is ſatisfied as to the truth of that revelation's divine original, it becomes its duty then humbly to conſign us into the hands of faith.

Theſe reflections may be applied to the great doctrine now under conſideration, which unhappily hath been made the ſubject of much uneaſy debate; and which, thro' the paſſions of ſome, the weakneſſes, prejudices, and miſtakes of others, hath occaſioned no ſmall contention in the Chriſtian world. Now to me it ſeems of all things moſt ſtrange, that it ſhould have done ſo; ſince one would have ſuppoſed, that Chriſtian Divines ſhould have contented themſelves with barely repreſenting the ſcripture truth; ſhould have been cautious either too minutely to enter into it; or too preciſely to have defined, what is undoubtedly beyond the compaſs of human definition, reſpecting this great myſtery.

For that, after all, it is a great myſtery; nay, that every thing relative to the Deity is a myſtery not leſs than this, what thinking man will deny? Simonides is commended for his wiſdom, in delaying from day to day his anſwer concerning God; becauſe he found, (as he declared,) that every day, the more he conſidered his ſubject, the more he launched into the great ocean of contemplation,—this ſea without a ſhore; the more he was loſt in wonder; the more he perceived his own deficiency and ignorance. It is the ſame with every man. True, the revelation of Chriſt hath greatly enlarged our view, and happily inſtructed us in the nature of the Deity. But as to the *mode* of his exiſtence, and a thouſand other particulars, it neither hath inſtructed, nor *could* it inſtruct *us*: for this very obvious reaſon, becauſe our faculties are not capable of the inſtruction.

When, therefore, we learn from that revelation, (which every rational evidence aſſures us is from God;) that God is a ſpirit, eternal, immenſe, almighty; that he exiſts in an unity of nature, but in a three-fold exertion of that nature; that his eſſence is one, but that this eſſence is equally communicated to three *perſons* or *powers*, who are pleaſed to ſtyle themſelves Father, Word, and Holy Ghoſt: what have we to object, or why ſhould we diſpute?

"Why?—ſays one,— becauſe I have no conception, how three perſons can partake of one nature or eſſence. I cannot apprehend how the ſecond and third perſons can be equal to the firſt." But cannot you conceive, or at leaſt do not you know, that your perſon exerts a *threefold* agency, of *underſtanding*, *will*, and *affection?* Do not you perceive that the *ſun* and its *light* are coequal in time? Do not you perceive that the *light*, the *air*, and the *flame*, are co-exiſtent in the ſame taper? But not to inſiſt on theſe: I would only aſk, Do you, who ſay you cannot comprehend this truth, conceive or underſtand, what this SPIRIT, called GOD, is in himſelf?—So far from it, you have not the leaſt idea of him. You cannot have any direct idea of ſpirit. Every thing you ſee, exiſts in matter. You know nothing of God, as *pure ſpirit*. For when you think of him, you are obliged to think of *form* or *faſhion*, without which you have no idea at all;—but how falſe and deluſive are ſuch thoughts and ſuch apprehenſions! Then, again, what idea have you of the *eternity* of this *Spirit*, this everlaſting God? None at all. All you ſee and know, begins and ends. God is without beginning, and without end. Comprehend this, and you will comprehend the mode of his *triune* exiſtence.

Again: This eternal Spirit is immenſe: extended through all ſpace, preſent in every place, conſcious of every thought, word, and work, both of angels and men. Say then, are we not loſt in this ſpeculation? But do we diſbelieve it, becauſe we cannot comprehend it? No, we readily agree in the important truth, and accordingly place our affiance in that omniſcient Power, who is about our path, and about our bed, and ſpieth out all our ways.

Now, if we only extend and apply this reaſoning to the doctrine of the Trinity, we ſhall no longer doubt or diſpute concerning it. The great God, who is an eternal, immenſe, and omnipotent Spirit, reveals himſelf to us under the threefold relation of Father, Word, and Holy Ghoſt. The Father is God, the Word and Spirit, as partaking of the ſame one eſſence, are one God alſo.—If you have difficulties in comprehending this, (tho' there are none in apprehending the plain propoſition,) remember that you have difficulties in every thing relating to God: hope humbly, then, be content to believe, as the God who beſt knows his own nature has taught, and directed: and rather than diſpute about the Trinity, labour by a life of pure piety and virtue, to recommend yourſelf to that glorious God, who in infinite love ſent his only SON to redeem you; his HOLY SPIRIT to guide you: and who hath bleſt you with the moſt exquiſite ſyſtem of doctrines, which the higheſt wiſdom can imagine; doctrines, which make virtue worth purſuing; which ſoothe our fears; exalt our hopes; and render *mortality* itſelf the fountain of comfort, as opening for us the door of perennial felicity.

(To be continued.)

The Originality, and Divinity of the MOSAIC Inſtitutions. Demonſtrated.

(Chiefly extracted from a late Writer.)

THEY who ſuppoſe that Moſes himſelf was the Author of the Inſtitutions that bear his name, * and that in framing them he borrowed much from thoſe of the Egyptians, and of other ancient nations, muſt never have compared them together. Otherwiſe they could not but have perceived that they differ eſſentially from them all.

1. No heathen ever conceived an idea of ſo great an *Object* as that of the Inſtitutions of Moſes, viz. The inſtruction of all mankind in the great doctrine of the Unity and Moral Government of God, as the Maker of the world, and the common Parent of all the human race, in oppoſition to the polytheiſm and idolatry which then prevailed, and which deluged the world with ruin and miſery.

For this purpoſe the Hebrew nation was placed in the moſt conſpicuous ſituation, among all the great civilized nations of the world, which were univerſally addicted to idolatry of the groſſeſt kind. Some of their rites were abominably licentious, and others the moſt ſhockingly cruel; and theſe were conſidered as means of recommending the perſons that performed them to the various objects of their worſhip.

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* Dr. Geddis and Others.

As a viſible leſſon to theſe, and to all mankind, the Hebrew nation was to proſper beyond all other nations *while they adhered to their religion*, which was the reverſe of that of the heathen, and to ſuffer in a manner equally exemplary and conſpicuous, if they ſhould depart from it. Of this all mankind were to judge.

Theſe great and ſublime ideas are all diſtinctly advanced by Moſes, and found in the Writings of the Prophets; and in no other Writings in the world.

2. In no ſyſtem of Religion, beſides that of Moſes, was *purity of Morals* conſidered as being any part. All the heathen ſyſtems conſiſted of mere ceremonies, and the ſole buſineſs of the Prieſts was to attend to thoſe rites, which were ſo far from being favourable to morals, that they were of the moſt impure and abominable nature.

The contrary to this appears, not only in the Ten Commandments, but in all the Writings of Moſes. The pureſt morality, the moſt favourable to private and public happineſs, was the principal and ultimate object of the whole ſyſtem. Sacrifices, and ceremonial obſervances of every kind, are always repreſented as of no ſignification without morals. Such precepts as theſe, "Be ye holy, for I am holy;"—and, "What does the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?"---could never have been borrowed from any heathen ſyſtem of Religion. The Writings of Moſes, and of the Prophets that ſucceeded him, are in theſe reſpects *a great Original*.

3. No where in all the heathen world could Moſes have heard of ſuch a ſublime *worſhip*, as that which he introduced. The Hebrews alone had one ſingle object of their worſhip, one altar, one preciſe ritual, one only place for the meeting of the whole nation at the great public feſtivals. In no other country in the world were the *public feſtivals* inſtituted in commemoration of ſuch great events, reſpecting their hiſtory and the divine origin of their religion. It is alſo peculiar to this nation, that directions for the celebration of them were reduced to writing at the time of their Inſtitution, ſo that there never could be any uncertainty about the *origin* or the *reaſons* of them. Theſe feſtivals were three, the Paſſover, on their deliverance from their ſtate of ſervitude in Egypt, when the firſt-born of all the Egyptians were deſtroyed, and all theirs preſerved; the Pentecoſt, on the giving of the Law from Mount Sinai; and the Feaſt of Tabernacles, in commemoration of their living in tents or booths during their travels thro' the Wilderneſs.

No heathen feſtivals were ſo well adapted to important events as theſe. The feſtivals of the heathens were numerous and perplexing. More than ſixty were celebrated by the Athenians, the origin and reaſons of their inſtitution were uncertain, and none of them were to anſwer any important moral purpoſe. The heathen feſtivals were alſo in general celebrated in a manner the moſt diſguſting to modeſty and common ſenſe. Even the wiſe Athenians celebrated the feſtival of Cotytto with ſuch rites, as demonſtrated that the object of their worſhip delighted in nothing ſo much as lewdneſs and debauchery. *Potter's Antiquities of Greece*, p. 409.

It would be eaſy to multiply examples of the indecency and abſurdity of the feſtivals of the heathen, and thoſe of Greece were chiefly borrowed from Egypt. Why did not Moſes the ſame? Such arts would no doubt have been acceptable to his people, naturally prone to ſin like others; and this is evident from his own hiſtory of the Iſraelites joining in the worſhip of Baal-Peor.

4. In no other country was the *place*, and other circumſtances of the public worſhip, ſo well calculated to inſpire a profound reſpect for the object of it, as among the Hebrews. No heathen temple could be compared with the Temple of Solomon, or even the tabernacle of Moſes, erected in the wilderneſs, deſigned only for temporary uſe, and portable. The dreſs and office of the High Prieſt, and the whole of the Ceremonials annexed to the Prieſthood, were in the higheſt degree ſtriking and impreſſive, and far beyond any thing of the kind in the heathen world.

When the nation was in the wilderneſs, even then there was an order and ſolemnity obſerved, for which there was no precedent. The place of the tabernacle was in the centre, each of the twelve tribes had its preſcribed place on the North or South, the Eaſt or Weſt ſide of it. The Levites had their ſtation neareſt to it, and were employed in taking it down, carrying, or erecting it. They were not, however, allowed to touch the moſt ſacred utenſils, this duty remained ſolely with the prieſts. To them alſo excluſively appertained the carrying the ark, the place of which was the Holy of Holies, and over which was the place where the immediate preſence of God was manifeſted.

How different from this were the moſt ſolemn proceſſions of the heathens, when they carried the images of their gods from place to place, generally, at leaſt, in the Eaſt, on the idea of giving them an airing, or amuſing them with an excurſion from their temples! *Aſiatic Reſearches*, Vol. i. p. 292. In time of public danger, they made a public feaſt in the temples, and the ſtatues of the gods were brought in rich beds with pillows, and placed in the moſt honourable part of the temple, as the principal gueſts. *Kennett's Antiquities of Rome*, p. 84.

The Ark of the Hebrews was never removed on any ſuch ideas as theſe. It contained no *image* to which ſuch an excurſion or entertainment could apply, and after the building of the Temple, it was never on any occaſion removed out of it. Before this it had, by the order of God, been carried by the prieſts to the brink of the river Jordan, the waters of which were divided as their feet touched them, and on ſome ſolemn occaſions it was permitted to be carried as a token of the divine preſence; and from the wonders thus wrought, the Hebrews muſt have had a much higher idea of the object of their worſhip, than any of the heathens could have of theirs.

(To be concluded in the next.)

The WORD of GOD ILLUSTRATED.

Of ALLEGORIES AND PARABLES.

[*Continued from page* 265.]

CONCERNING thoſe forms of ſpeech whereof we have ſpoken in our former Numbers, let us obſerve theſe following Rules.

Firſt, Let us not curiouſly ſearch for *allegorical* ſenſes of paſſages of Scripture, where the *literal* ſenſe is plain and obvious. Many of the Popiſh Friars, of the ancient Fathers, and of the Jewiſh Rabbies, have herein exerciſed their wits to the perverting of the Scriptures, and enervating the true ſenſe of them, often putting light and ridiculous interpretations upon them: which many have too much affected to imitate, to gain the reputation of *ſpiritual teachers.* Some places indeed muſt be interpreted *metaphorically,* becauſe they will not bear a *literal* ſenſe: as, "I am the door," John x. 9. "I am the true Vine," John xv. 1, and ſuch like places. Sometimes the Scripture itſelf leads us to ſuch an interpretation,* as the Reader will ſee if he conſult the paſſages quoted in the margin. Sometimes for illuſtration of a matter, for quickening of the affections, or for help of the memory, we may *allude* to places of Scripture, ſo that we allow the *literal* ſenſe of them; and ſo, that ſuch *alluſions* be not too frequent, affected, ſtrained, or far-fetched, but *uſeful, apt,* and *pertinent.* For inſtance, Exod. iii. 2, "The buſh burned, but was not conſumed," is a true hiſtory, yet in alluſion thereto, we may ſay, the *Church* (in which God dwells, as he did in the buſh,†) is as *dying,* yet *lives; chaſtened,* but *not killed.* And ſuch was the condition of the Iſraelites in Egypt at that time. Moſes's face ſhone by converſing with God in the mount; ſo we are made like to God in the beauty of holineſs, by beholding his face, and by communion with him.‡ As ſoon as Chriſt was conceived in the Virgin Mary, ſhe went with haſte into the *hill country*; as ſoon as Chriſt is formed in us, our affections muſt be ſet on *things above*, our *converſation in heaven.* *

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* 1 Cor. ix. 9. 2 Cor. iii. 17. Eph. v. 31, 32. Gal. iv. 24. † 2 Cor. vi. 16.
‡ 2 Cor. iii. 18.

Secondly: The *chief ſcope of parables* muſt be obſerved, not *every particular* in them. It is ordinarily ſaid, *Parables are not argumentative*: but this is to be underſtood of the leſs conſiderable particulars, not of the main ſcope, which certainly proves the point of doctrine it is deſigned to prove or illuſtrate. Thus, the parable, Luke xviii. 1. concerning the importunate Widow and the unjuſt Judge, proves that we ſhould pray with perſeverance and importunity: But if we ſhould inſiſt upon other leſs matters in it, which are but as a landſcape in a picture to fill up the table, we ſhould, as it is ſaid, Prov. xxx. 33, *wring the noſe till it bring forth blood*, concluding Chriſt to be like that Judge for injuſtice. Thoſe parables in Matthew xxv. concerning the fooliſh Virgins and the Talents, teach, that many who make profeſſion of Religion are deſtitute of ſaving grace; and that God will plentifully reward thoſe who have been faithful in what they have received: and ſeverely puniſh thoſe who do not duly improve their talents. But they would be as *a thorn going up into the hand of a drunkard*, Prov. xxvi. 9. *which hurts and wounds him*, if a man ſhould from thence conclude that the number of thoſe who ſhall be *ſaved*, and of thoſe who ſhall *periſh*, is *equal*; becauſe there were as many *wiſe* Virgins as *fooliſh*: or that there are *more* good than bad, becauſe, of the *three* that were truſted with talents, *two* improved them well.

Thirdly: Parables are many times delivered in brief, and defective terms: ſo that all things in the *Apodoſis*, latter part, or application, do not exactly anſwer to all things in the *Protaſis*, or former part. Thus in Prov. xi. 22, it is not a fair, fooliſh woman that is likened to a jewel in a ſwine's ſnout, but *beauty* in a fooliſh woman. So Matt. xiii. 19, "This is he who received ſeed by the way-ſide;" that is, this is he who is likened to the way-ſide where the ſeed was ſown. Again, Matt. xx. 1, "The kingdom of heaven is like unto a man that was an houſeholder;" chap. xxii. 2, "is like unto a king;" and xxv. 1, "to ten virgins:" Not that theſe perſons do in the ſimilitude anſwer to the *kingdom of God*, but the ſenſe is, that the kingdom of God, or the matters belonging thereto, are illuſtrated by the parables. John iii. 8, we read, "So is every one that is born of the Spirit," not that ſuch are like the *wind*; but as it is with the wind, ſo it is in the matter of regeneration: The Spirit works freely, as he pleaſeth.

Fourthly: It may help us much in the underſtanding of parables, to be well acquainted with the nature and properties of the things from whence they are taken; as to know the nature of *leaven*, of *ſtony ground*, *thorny ground*, and many other things in Natural Hiſtory, Anatomy, Huſbandry, Navigation, and many other arts. For tho' the ſcope of parables, for the moſt part, is plain and obvious, yet it very much conduces to the illuſtration of many ſubjects, to know how fitly ſuch things, as are compared together, reſemble each other. And there are many *cuſtoms* and *manners* peculiar to thoſe times and places wherein the Scriptures were written, which the Sacred Writers allude to; a right underſtanding of which, would make many paſſages therein very plain, which now ſeem dark and difficult. I know ordinary Chriſtians cannot apply themſelves to the ſtudy of all ſuch things, as are uſeful for the underſtanding of many places of Scripture; yet thoſe who delight in the knowledge of the Scripture, will do well, as they have opportunity, to enquire into ſuch things.

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* Gal. iv. 19. Phil. iii. 20. Col. iii. 2.

Fifthly: The ſame thing in reſpect of its various properties, or effects, is uſed to repreſent ſeveral things: and ſo is uſed ſometimes in a *good*, and ſometimes in a *bad* ſenſe. Thus *leaven* repreſents the *goſpel* in reſpect of its diffuſive nature, leavening the whole lump, the goſpel, in a ſhort time, ſpreading itſelf throughout the world; and where it is received in any particular ſoul, it ſanctifies all the faculties of it. But *hypocriſy* likewiſe is as leaven, ſpreading itſelf thro' all a man's actions: And *falſe doctrine* is like leaven, as it ſours men's ſpirits, and *ſwells*, or *puffs them up*. So we are to be like *children* in *humility* and *innocency*, not in *ignorance*, *inconſtancy*, *weakneſs*, *rudeneſs*. We are to be like *ſerpents* in *wiſdom*, not in *malice*. We are to be like *Doves* in *innocency*, not for *ſillineſs*, Hoſ. vii. 11. So the *wind*, the *ſea*, the *rivers*, and many other things, are *metaphorically* uſed in a *good* and *bad* ſenſe.

(*To be continued in the next.*

The WORKS of GOD DISPLAYED.

On AIR.

[*Continued from page* 268.]

THE variations of heat and cold to which the Atmoſphere is ſubject, have been matter of much ſpeculation. In general they ſeem to depend entirely upon the light of the ſun reflected into the Atmoſphere from the earth; and where this reflection is deficient, even tho' the light ſhould be ever ſo much, violent degrees of cold are found to take place. Hence, on the tops of mountains the cold is generally exceſſive, tho' by reaſon of the clearneſs of the Atmoſphere, the light of the ſun falls upon them in greater quantity than it can do on an equal ſpace in the plain. In long winding paſſages alſo, ſuch as the caverns of Ætna and Veſuvius, where the air has room to circulate freely, without any acceſs from the ſun, the cold is ſcarce tolerable; whence the uſe of theſe for cooling liquors, preſerving meat, &c.

As to the *ſalubrity* of the Atmoſphere, the air on the tops of mountains is generally more ſalubrious than that in pits. Denſe air, indeed, is always more proper for reſpiration, than ſuch as is more rare; yet the air on mountains, tho' much more rare, is more free from phlogiſtic vapours than that of pits. Hence it has been found that people can live very well on the tops of mountains where the barometer ſinks to 15 or 16 inches. M. de Sauſſure, in his journey upon the Alps, having obſerved the air at the foot, on the middle, and on the ſummits of various mountains, remarks that the air of the very low plains ſeems to be leſs ſalubrious; that the air of very high mountains, is neither very pure, nor, upon the whole, ſeems ſo fit for the lives of men, as that of a certain height above the level of the ſea; which he eſtimates to be about 200 or 300 toiſes, that is, about 430 or 650 yards.

According to Mr. Fontana, the difference of the purity of the air, at different times, is much greater than the difference between the air of different places obſerved by him. Notwithſtanding this great change, as he obſerved, and as he was informed by various perſons, no particular change of health, in the generality of people, or facility of breathing was perceived. He concludes with obſerving that, "Nature is not ſo partial as we commonly believe. She has not only given us an air almoſt equally good every where, at every time, but has allowed us a certain latitude, or a power of living and being in health, in qualities of air, which differ to a certain degree. By this I do not mean to deny the exiſtence of certain kinds of noxious air in ſome particular places; but only ſay, that, in general, the air is good every where, and that the ſmall differences of it are not to be feared ſo much as ſome people would make us believe. Nor do I mean to ſpeak here of ſome vapours and other bodies which are accidentally joined to the common air in particular places, but do not change its nature and intrinſical property. This ſtate of the air cannot be known by the teſt of nitrous air; and thoſe vapours are to be conſidered in the ſame manner as we ſhould conſider ſo many particles of arſenic ſwimming in the Atmoſphere. In this caſe it is the arſenic and not the degenerated air, that would kill the animal which ventured to breathe it."

The

The PROVIDENCE of GOD ASSERTED.

SINGULAR PRESERVATION of a MARINER.

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

THE following Narrative was put into my hands by a particular Friend, which, when I had read, I thought a Copy of it would be acceptable to you; eſpecially as the illuſtration of *Divine Providence* is one article in your NEW SERIES.

You know, Sir, ſome have ſuppoſed the divine Being to be *above* concerning himſelf with the affairs of men. Such was the darkneſs of heatheniſm. But, aided by the light of Revelation, we are aſſured that the care of God is as extenſive as the Works of his hands. "A ſparrow, (ſaid he, who had been in the boſom of the Father,) doth not fall to the ground without your heavenly Father." And we read, "The eyes of the Lord run to and fro to ſhew himſelf ſtrong in behalf of thoſe whoſe hearts are perfect towards him." And what can tend more to calm and conſole the human mind in a ſtate of affliction, than a *hearty reliance* on divine Providence? What an anchor is to a ſhip, confidence in God is to the ſoul. As an anchor keeps the ſhip ſteady in the midſt of ſtorms, ſo confidence in God keeps the mind at reſt in the midſt of calamities. "Thou wilt keep him in perfect peace whoſe mind is ſtayed on thee, *becauſe he truſteth in thee*." And again, "He ſhall not be afraid of evil tidings, his heart is *fixed* truſting in the Lord." Indeed, what has a good man to fear? He knows *there is* a divine over-ruling Providence: That nothing can happen to him without the Permiſſion of this Providence: That he is in an eſpecial manner the Care thereof: And that all the diſpenſations of it are deſigned for his good. He knows alſo that God will ſupport him under all his afflictions, and eventually bring him out of them like gold rendered more illuſtrious by the fiery ſcrutiny. His confidence in the Love of God, deſigning all things for the beſt, in the Wiſdom of God diſpoſing of all events in order to the attainment of that end, in the Power of God, executing what his Wiſdom hath deviſed and his Love deſigned, and in the Truth and Faithfulneſs of God to fulfil his promiſes: This confidence, I ſay, delivers him from all diſquieting fears, and renders him always eaſy and comfortable.

We know there are myſteries in Providence, which have puzzled very intelligent and pious men. "Clouds and darkneſs are round about him. His footſteps are in the great deep, and his ways paſt finding out." But tho' we cannot always penetrate his deſigns, or comprehend the reaſons of his conduct, we know the Judge of all the earth will do right." And ere long, every ſeeming inequality of divine Providence will be rectified. The light of Eternity, and eſpecially of the day of Judgment, will diſpel every doubt, will remove every difficulty.

Whether the perſon, whoſe ſufferings are here narrated, was a truly good man or not, it is plain from the face of his ſtory, that the hand of God was both in his preſervation and deliverance.

Helston, Jan. 3, 1805. T. KELK.

A Remarkable Providence; or, the ſingular Preſervation of a Mariner, who had been near eleven weeks alone, in a ſmall Veſſel, on a tremendous ſea, and with a very ſmall ſtock of Proviſions: Being a Copy of an Extract from the Journal of G. N., then Third Mate of the Europe Eaſt-Indiaman, outward-bound to Madras, on board of which the Sufferer was taken, and from whoſe mouth the preſent Narrative was penned.

June 29, 1803.

At half paſt eight, A.M. we ſaw a ſtrange ſail a-head, which, on our getting near to her, appeared to have been a Schooner, but now ſeemed in the utmoſt diſtreſs, for ſhe had loſt her main maſt. The ſea made a complete break over her, and we could not diſtinguiſh a ſoul on board. At laſt, however, one poor fellow ſhewed his head above the ſcuttle, who appeared as if he were but juſt able to muſter ſtrength ſufficient to wave his cap as a ſignal of his wanting our aſſiſtance. This ſignal, however, faint as it was, was much more expreſſive than any words he could have conveyed to us, and we inſtantly got our yawl out, and manned her with ſome ſtout fellows, (as there was a high ſea up, and it blew hard,) and ſent her to learn particulars. At this time, the ſtrange veſſel preſented a very melancholy ſpectacle; her deck was nearly level with the water, without the leaſt ſhelter againſt that inclement element, which was conſtantly waſhing over her: and the poor man on board, as if exhauſted by the effort he had made to attract our attention, had again ſunk down into what appeared to us a lifeleſs ſtupor. In about half an hour they had run the veſſel under our lee, and informed us that there was only this one man on board, who was in the utmoſt diſtreſs, and wiſhed to come on board of us; and that there was nothing of value in the veſſel. Captain Gelſton, therefore, ordered them to bring the man on board, and turn the veſſel adrift to the mercy of the waves. When the man, who was alike the object of our curioſity and pity, was brought on board, it is impoſſible to deſcribe the ſenſations of horror that pervaded the ſpectators of his truly ſhocking ſituation. He was almoſt a ſkeleton; his eyes were ſunk in his head; his complexion was a dead yellow; and all ſenſe of animation ſeemed to have died within him. In ſhort, if a painter had wiſhed for a ſubject, from which to draw the picture of famine in all its horrors, it is impoſſible he could have found one more truly ſtriking. The ſight of his deplorable ſituation, in courſe, ſuſpended our ardent curioſity to learn the particulars of his fate, and he was wrapped in flannel, conveyed to bed, and every exertion was made to reſtore his almoſt extinguiſhed animation; for his extremities were incapable of performing any of the vital functions. After ſome time, however, we had the pleaſure of finding our exertions crowned with ſucceſs, and he returned to himſelf, ſhewing his ſenſe of this change of ſituation by a copious flood of tears, and by returning thanks to that divine Power who ſends comfort to the diſtreſſed when they leaſt expect it.

As ſoon as his ſtrength was ſufficiently reſtored, he recited to us the particulars of his misfortunes, begging to be heard with indulgence, and declaring that a retroſpect of his ſufferings cauſed a wonder even in his own breaſt, nearly equal to what he knew we ſhould feel when he told us that he had been pent up, and alone, in that miſerable bark no leſs than 75 days, and with proviſions ſcarely ſufficient to ſerve him ten, and theſe all damaged.

To make the Narrative more regular, I ſhall begin it from the time of his leaving England, and continue it in the order he related it.

He ſaid his name was Robert Scotney; that he was 26 years of age, and born at Spalding in Lincolnſhire; that he embarked, as ſecond mate, on board the brig Thomas, of London, belonging to Mr. Broadrick, and bound to the ſouth-ſea to get ſeal ſkins and oil, on the 24th of March 1802. That in their paſſage out, they hove to for a few hours in Funchal bay, in the Iſland of Madeira, to get on board ſome wine. And after that at St. Jago, one of the Cape de Verd Iſlands, to procure ſalt to cure the ſeal ſkins, and likewiſe other neceſſaries. That from thence they ſailed to the Iſland of Trinidad, (21 degrees South latitude,) where they ſent their chief mate, and 4 or 5 men on ſhore, to collect hogs, goats, and what other refreſhments could be met with. But that even thus early on their voyage, Providence ſeemed to frown on their undertaking, for a ſudden gale of wind aroſe and drove them off the land, and it was 14 days before they could regain it to reſcue their unfortunate companions, who were all this time on ſhore without a bit of bread, and under dreadful apprehenſions of being left on this dreary and almoſt deſolate Iſland, expoſed to the intemperance of the climate, without a ſhed to ſhelter them, or wherewithal to erect one. They were relieved from this uncomfortable predicament, however, by the return of the brig; and, to their no ſmall joy, were taken on board again. They had as yet caught no whales, and deſpairing of ſucceſs, and the Winter faſt approaching, it was reſolved to run for Staten

Land, as it is termed by the ſailors, but more properly Staten Iſland: it is in the 55th degree of South latitude, and off the South extremity of South America. Here they intended to winter, and to employ themſelves in catching what ſeals they could. The tranſactions here are foreign to the object of this Narrative, and too unintereſting to claim a place in it. Their ſtay here was ſix months, in which time they lengthened their long boat, put a deck on her, and converted her into a ſhallop or ſchooner of about 18 tons burden, to attend on the brig, and to run into ſhoal water for the purpoſe of catching ſeals. The unfortunate object of the preſent Narrative, was put into the command, with three others, to aſſiſt in navigating her. The winter being over, and not finding their ſucceſs anſwer their expectations at Staten Iſland, it was reſolved to ſail for the Iſland of Georgia, about 25 degrees Eaſtward. This reſolution was accordingly put in practice, and, after a ſhort paſſage, they arrived there, the brig and ſhallop in company. They ſtayed here, uſing their beſt endeavours to accompliſh the object of their voyage, about ſeven weeks, with indifferent ſucceſs.

While they were here, the brig John, arrived, on the ſame commiſſion as themſelves. During their ſtay here, there were about 30 tons of oil ready prepared, picked up by the brig John, and about 10 tons by the brig Thomas: There is, therefore, every reaſon to ſuppoſe that ſome unfortunate veſſel had been wrecked here, which is no uncommon thing in theſe high and tempeſtuous latitudes. Yet ſuch is the avidity with which men purſue the leaſt proſpect of gain, that theſe repeated and melancholy warnings, are not ſufficient to deter them from venturing in barks, to encounter dangers, for which, from their diminutive ſize, they are by no means calculated.

The ſecond mate of the brig John, having been in a former voyage at Triſtan de Cunha, another iſland in the South ſea, aſſerted, that if the brigs proceeded thither, they would, without any difficulty, ſoon get their cargoes complete, from the great number of ſeals, and what they call ſea elephants, with which the iſlands and ſurrounding ſea abound. Being willing, therefore, to take all poſſible advantage of the leaſt dawning of ſucceſs, it was reſolved by the Commanders of the two brigs to go thither. It is to this reſolution that the preſent Narrative owes its exiſtence. It was early in April that this little fleet began their voyage for Triſtan de Cunha, and Winter, with all his horrors of ſtorms and cataracts, was faſt approaching in theſe dreary regions of the Southern hemiſphere, which made them not a little anxious to complete their lading, that they might run into milder latitudes.

They continued ſailing without meeting with any thing particular, for about a fortnight, when a heavy gale of wind commenced, which, bringing on a very high ſea, obliged them to heave to; and every thing which nautical ſkill, or the occaſion, could ſuggeſt, was done to counteract the violence of the tempeſt. At the cloſe of the day, the brigs were ſeen from the ſchooner, about two or three miles to leeward: And altho' the proſpect before them of a long, dreary, tempeſtuous night, was far from creating pleaſant ſenſations, ſtill the four in the ſhallop, (to whom I ſhall now confine my Narrative,) did not ſuppoſe themſelves in much danger: And, as a proof of this ideal ſecurity, they all, except one man at the helm, went below to take, what proved to be, alas! but a ſhort-lived repoſe. It blew tremendouſly hard, and the wind acting on a larger expanſe of water, without any intermediate land to break its fury, drove on a mountainous ſea before it, which threatened to overwhelm the little bark at every ſurge. She weathered it out, however, pretty well till ten o'clock, when a tremendous ſea burſt over her, and half buried her with its weight.

The ſhock was ſo great, that it threw her directly on her beam-ends, and the cargo, (which was only a little ſalt,) and ballaſt, having no ſupport, fell over to leeward, and tended to keep her down. Her ſituation was now really dreadful, and her preſervation depended on getting her round with the wind on the other ſide to ſet her upright. The three, who had gone below to get a little ſleep after their toils, and who were thrown completely out of their hammocks by the violent ſhock of the wave that ſtruck the veſſel, as ſoon as they recovered their recollection ſufficiently, ran upon deck in the greateſt terror. This, however, was no time for lamenting over their misfortunes, it demanded both reſolution and attention equally prompt and vigorous: and they, with the true ſpirit of Britiſh ſeamen, attempted to wear her round on the other tack. Ebenezer Taylor, who was attending the ſteerage, inſtantly put the helm a-weather; while Richard Richards, with promptitude and alacrity, ran forward in defiance of the waves, which were waſhing over him, to hoiſt the jibb. The other man, whoſe name was Hill, ran to ſound the pump: and Scotney ſtood in the ſcuttle to clear away the main ſheet. Whilſt they were thus employed, dreadful to relate, a tremendous ſea broke with irreſiſtible fury over her, ſweeping the three men who were with Scotney, and every thing that was on deck, overboard. And he was forced with ſuch violence againſt the ſide of the ſcuttle, that it was a conſiderable time before he could recover himſelf. But who can deſcribe his feelings when he awoke to all the horrors of his ſituation? Alone in a ſmall veſſel, which was by this time one third part full of water, and on her beam ends in a mountainous ſea! Theſe circumſtances preſſed ſo ſtrongly on him, that he lay for ſome time in a liſtleſs ſtupor, careleſs of his future ſtate. At laſt, however, he regained the exerciſe of his faculties, and reflecting that his ſituation could never be bettered by inaction, he ſet about heaving, what things he could, overboard, to right her. He likewiſe pumped out all the water he was able, and did every thing it was poſſible for a man in his ſituation to accompliſh. By this time the ſchooner had wore round on the other tack, and he lay anxiouſly waiting for the morning, expecting then to be relieved from his preſent diſtreſs by the brigs, his companions. Theſe expectations conſoled him, in ſome meaſure, under his misfortunes, and turned his thoughts from contemplating his own miſery. The long wiſhed-for morning at laſt came; but, alas! there were no brigs in ſight. In vain he climbed up the maſt and ſtrained his eyes almoſt to burſting, to diſcover them. The forms of ſhips, which his tortured imagination had created in that diſtant horizon, were only ideal and vain! Then it was that, fully ſenſible of his dreaful circumſtances, he felt the moſt keen and poignant anguiſh, and ſought to relieve it by a flood of tears. Weighed down by the accumulated ills, he ſunk into an inactive melancholy, till at laſt, a ray of hope, ſhining on his mind, diſpelled, in ſome meaſure, the gloom, by repreſenting to him that he might ſtill, by exerting himſelf, perhaps, rejoin the brigs, or that even ſuppoſing he did not, the Continent of South America was not very diſtant. Rouſed to vigour by theſe conſiderations, he again endeavoured to look above the ills that ſurrounded him; but as it ſtill blew tremendouſly hard, with an exceſſively high ſea, he could not do much: However, he cut away the main boom and gaff, hove ſome more things over-board to lighten her, ſucceeded in getting her pretty upright, and ſet things as much to rights as poſſible. As it continued blowing for three days, he was obliged to let the veſſel drive at the mercy of the winds and waves, always keeping, however, a good look out for the brigs, in caſe he ſhould fall in with them. On the 4th day, it became more moderate, the wind ſhifted round to N. E. and the ſea fell a great deal. He employed this day in getting every thing ready for making ſail, and finding that he ſhould not be able to manage her with any ſail on the main maſt, he cut it away, keeping only his fore-maſt, with a fore and aft fore-ſail and jibb ſtanding. By the fifth day, from the loſs of his companions, he was all ready, and made ſail to the weſtward. On the following day the wind became again weſterly, and wiſhing to keep as near his former ſituation as circumſtances would permit, and dreading likewiſe to increaſe his diſtance from South-America, he lowered his fore-ſail down, and let the veſſel drive, ſtill keeping a conſtant and anxious look out for the brigs.

Whilſt lying in this ſtate of inactivity, it naturally enough occurred to him to examine his ſtock of proviſions, when famine, with all its horrors, ſtared him in the face. He found that he had only about 5lbs. of bread, half a pint of rice, 4lbs. of ſalt pork, and about 3lbs. of flower, all damaged to ſuch a degree, that altho' the cravings of nature were imperious, he could hardly overcome his loathing ſo as to partake of them. In addition to theſe, there were on board the tails of two porpoiſes that had been caught ſome time before; theſe afforded him ſome delicious repaſts, altho he ate but ſparingly. The foregoing articles, with the addition of a ſmall medicine box, formed his whole ſtock for a voyage, the length of which was indefinite. Of water he ſtood in no need, as there was plenty on board. He continued laying to in this manner for 14 days, during which, at times, it blew exceſſively hard, when, obſerving that the wind invariably hung to the weſtward, he was obliged, altho' reluctantly, to abandon the idea of gaining South America, and with a heavy heart, bore up, and made ſail to the Eaſtward for the Cape of Good Hope. His proviſions, (if they may be ſo termed,) were at this time very low, and the proſpect of a long and tempeſtuous navigation could not be ſuppoſed to raiſe any pleaſant ſenſations. Unfortunately he had lingered away ſo much time in endeavouring to get to the weſtward, that his gaining the Cape of Good Hope, which, at firſt, perhaps, was but barely practicable, was now, from the diminution of his ſtock of proviſions, abſolutely impoſſible.

Had he conſulted his experience, he would have known that the weſterly winds, which prevail in theſe latitudes, would inevitably have prevented him from making head againſt them; but miſled by his anxiety to gain the Continent, and particularly the River Plata, which ſeemed to ſpread its arms to receive him, he overlooked every other conſideration. He was convinced of his error when it was too late, and did every thing in his power to rectify it: He put himſelf on the cloſeſt allowance, eating barely ſufficient to keep ſoul and body together, huſbanding every thing with the moſt rigid parſimony, and comforted himſelf by placing implicit confidence in that divine Being who ſuccours the diſtreſſed.

Theſe thoughts reſtored his mind to at leaſt a temporary ſerenity, and enabled him to bear his ſufferings with a degree of fortitude. About a week after he had begun his courſe to the Eaſtward, he ſaw a very large flock of albitroſſes, (a ſea bird,) gathered round what he ſuppoſed to be a carcaſe of ſome fiſh. Urged by the cravings of his appetite to partake of this dainty, he made every exertion to get cloſe to it, and ſucceeded in getting ſo near as to diſtinguiſh what appeared to him to be the body of a man, perhaps one of his unfortunate companions. At firſt he was ſtruck with horror at contemplating this ſpectacle, it being ſo near what might have been his own caſe; but hunger was imperious, and notwithſtanding the averſion he may be ſuppoſed to have had to feed on his own ſpecies, he ſtill tried to get towards it, and regaled himſelf with the idea of getting ſome of the fleſh, which being ſalted and dried in the ſun, (for he had no fire,) would afford him ſome ſuſtenance!! His efforts to approach it, however, were vain; and diſtreſſed by this diſappointment, rendered doubly affecting by the inſatiable gnawing, which he conſtantly felt at his ſtomach, he threw himſelf down on the deck, lamenting his fate, and intreating to have an end put to his exiſtence.

During the time of his running on in this manner, he experienced a great many gales of wind: At firſt he lowered his foreſail, and prepared for them by making every thing ſnug; but afterwards he was ſo reduced, that he could ſcarcely muſter ſtrength ſufficient to crawl along the decks, and fearful if he lowered his ſail, he ſhould not be able to hoiſt it again, he let it ſtand to the mercy of the elements. But the moſt painful duty he had to perform was, to pump the water out of the veſſel; and as this was neceſſary every day, and as likewiſe all the hopes he had of preſervation, depended on keeping her ſea worthy, he was conſtant and regular at this work. But as of courſe his ſtrength decreaſed, in proportion to the length of time that he was in this miſerable ſituation, he became at laſt ſo weak and emaciated, that with his greateſt efforts, he could not pump more than three or four ſtrokes, before he was obliged to ſit down to recover his ſtrength. As long as his flower laſted, he did pretty well, by mixing a ſmall quantity of it with ſome oil, and kneading it up into a kind of cake. At other times, he beat the bark of ſome fire-wood, he had on board, into powder, and mixed it with oil: This he conſidered as his laſt recourſe, thinking, when all his other ſtores were gone, he might be able to ſpin out his exiſtence for another week or ten days on this, by which time he muſt be at or near the Cape of Good Hope. For Time, poor fellow! had paſſed by him with ſuch a ſluggiſh pace, that he fancied himſelf much nearer than he really was.

The day, however, at laſt came, when pitying Heaven, looking down on his diſtreſſes, was reſolved to relieve them. He had been as uſual in the morning, uſing his weak efforts at the pump, by which he was ſo much fatigued, that he went below with a determination to let the veſſel take her own courſe, and reſigned himſelf to what he now thought was unavoidable. He had not lain long when hope again ſhot a faint ray athwart his mind. He got up, thinking to go once more upon deck, and look around him, and then, if no kind of relief ſeemed at hand, he would lay himſelf down, and die! When lo! hardly had he raiſed his head above the ſcuttle, before he ſaw a ſhip cloſe to him! The ſudden flood of joy, which burſt on him, was too great for his weakneſs to ſupport, and deprived him of his recollection. He thought it all a dream or a phantom produced by his diſturbed imagination. Still, however, it was pleaſing, and he was fearful of being awaked from his reverie by returning reaſon. But being at laſt convinced that what he ſaw was a reality, he got up and waved his cap for aſſiſtance, which he received in the manner related at the beginning of this Narrative.

He had now on board, beſide the bark of the fire-wood, only 2 ounces of biſcuit, which were quite rotten, and ſtunk to loathing. He uſed to put a ſmall bit at a time in his mouth, and, after turning it repeatedly about, with every ſymptom of diſguſt, contrived, at laſt, to ſwallow it.

Thus ended his affecting ſtory, from which may be drawn the following concluſion: namely, that, however remotely wretched our ſituation may be, it is ſtill within the reach of Divine Providence, who, if we truſt in him, will ſooner or later extend his protecting Arm to our relief.

P. S. As Mr. Scotney's cheſt, containing his clothes, and about £20 in money, was left in the ſchooner, it is with great pleaſure I obſerve, that there were upwards of 100 guineas collected for him, in a very ſhort time, on board the Europe. Captain Gilſton ſet the example by ſubſcribing ten, which was followed up with the ſpirit of Engliſhmen, whoſe hearts are ever alive to the calls of Charity. The Ladies contributed liberally to his relief, and dropt a pitying tear over his ſufferings.

Notwithſtanding the care that was taken of him, two months had expired before he recovered his wonted ſtrength. Indeed, he never perfectly recovered it, his conſtitution was ſo much impaired by the hardſhips he had undergone.

In the courſe of the Voyage, he was enrolled on the Europe's Books, as Quarter-maſter, and employed about little jobs, which required but little exertion.

The GRACE of GOD Manifested,

In an Account of the Life and Death of Mr. George Beacroft.

To the Editor of the Methodist Magazine.

Dear Sir,

SOME of the Preachers, who well knew my grandfather, have wiſhed to ſee ſome account of his Life appear in your Miſcellany, as they thought it would not be unintereſting. The following is an honeſt and unembelliſhed Narrative of his Experience and happy Death, written by his Son, my Father. Should you conſider it as worthy of a place in your Work, by inſerting it, you will oblige many friends in theſe parts, as well as your very reſpectful ſervant, GEORGE BEACROFT, Jun.

KIRSTAL FORGE,
Near Leeds.

GEORGE BEACROFT was born at Hawkſworth, near Otley, in Yorkſhire, in February 1710. He was naturally of a ſtrong, robuſt conſtitution. His paſſions were violent and impetuous, and his diſpoſition of mind reſolute and determined. Indeed, even after his heart was changed by grace, the violence of his paſſions was often a cauſe of grief to him, and an hindrance to the progreſs of religion in his ſoul. And he had frequently occaſion to pour forth his deſires to Almighty God for ſtrength to overcome them.

My father was without the advantages of education. He lived at Hawkſworth a great part of his life, in the humble employment of an huſbandman, till, thro' his honeſt induſtry; and the bleſſing of God, a way was opened for his entering upon a farm ſituated at Bramley, near Leeds, from whence he never removed till he died. At the age of about 35, he was married to an amiable woman, who was always ſeriouſly inclined. She regularly attended Church and Sacrament; was very diligent in reading the Church-Prayers, the Pilgrims' Progreſs, the Bible, and other good books. On theſe accounts, ſhe thought herſelf a mighty good Chriſtian,"—and was, at firſt, violently bitter againſt the Methodiſts. She had a younger ſiſter, who, thro' the bleſſing of God, was convinced of her depraved condition by nature, under the preaching of the Methodiſts. She came, in all the warmth and zeal of a changed heart, to ſee my mother, and ſpeak to her on the goodneſs of God to his poor fallen creatures. She was exceedingly deſirous, that my mother might enjoy what ſhe ſo ſweetly experienced, viz. the bleſſed effects of an evangelical repentance. "I will not," replied my mother, "believe thee, nor any of the Methodiſts. It cannot be, that any body ſhould know their ſins forgiven. I am ſorry thou art ſo deceived by ſuch deluded people, a people, indeed, every body deſpiſes." However, it happened in the courſe of Providence, that Mr. Grimſhaw, that venerable man in the Church, preached in that neighbourhood. As he was a Clergyman and a Vicar, my mother went to hear him, ſaying, "I believe he can tell me right." And ſo, in truth, it was. His word was accompanied with a powerful and divine influence to her. "The commandment came home to her heart: ſin revived, and ſhe died." She was now thoroughly convinced that all her good works and righteouſneſs, were but as filthy rags, in the ſight of a holy God. But tho' ſhe was brought down to a level with the ſinner, ſhe remained determined not to hear the Methodiſts. In time, however, by the purely religious and uniform conduct of the preachers and people, her embittered prejudice was removed; ſhe joined the ſociety, and in about two years and three months, the Lord manifeſted his love to her ſoul, and cauſed her greatly to rejoice in God her Saviour. This was May 9, 1743. For I well remember, tho' but a boy, making a minute of it, according to my mother's diary. The remainder of her life was ſtrictly pious, and ſhe became ſtrongly attached to the Methodiſts, and was, in the completeſt ſenſe, "A nurſing mother in Iſrael."

At the time when the Methodiſts firſt preached at Bramley, my father was a ſtranger to true religion, having neither the form nor power thereof. He was, however, diligent in attending divine ſervice at the Church, and he thought that duty ſufficient. But by the divine influence, his heart was inclined to hear the next Methodiſt Preacher that came, who was Mr. J. North. Thro' the mercy of God, Mr. N's. ſermon proved a great bleſſing to his ſoul. For, the word preached, took ſuch hold on him, as cauſed him to exclaim, when he arrived at home, in the fulneſs of his heart, "This man is a much better preacher than Mr. Grimſhaw. I think never man ſpake as this man. He knows all the ſcriptures; beſides, he knows all my heart." When the time came for preaching again at Bramley, he again went to hear, and the word was clothed with power. His deaf ears were opened to hear what he wanted, viz. a Saviour, to ſave a poor guilty ſinner now made willing to venture his all on him thro' faith. He now ſaw, that it was not truth, but calumny, that was ſpoken againſt the Methodiſts, and he was glad to make that deſpiſed people, his people, enquiring of them what he muſt do to be ſaved? He begun to pray in good earneſt, pouring out his ſoul before the Lord in ſecret, who graciouſly heard and anſwered his poor, feeble cry, and bleſſed him by giving him grace nobly to withſtand ſin, and leave his old ſinful companions, that were ſold under it. With a free and joyous ſubmiſſion to the croſs of Chriſt, he cheerfully joined the few that were then called Methodiſts. I believe he made the tenth in number at Bramley. But that deſpiſed few did not meet together in Claſs, till one Joſeph Briggs, from Leeds, came to meet them, and their meetings proved a great bleſſing to their ſouls. Joſeph Briggs was a truly religious man, and an inſtrument well adapted for the Lord's work. They had great veneration for him as long as he lived. My father was ſimple, thinking meanly of himſelf, and met his religious friends, not as a critic to find fault, or to teach, but purely for a bleſſing to his ſoul. And for the ſpace of forty-one years, I do not recollect he ever omitted his Claſs, not even in the time of harveſt.

But altho' the word preached had made a deep impreſſion on his mind, and by the three firſt ſermons he had heard, he was truly awakened to ſee and feel himſelf a loſt ſinner, he did not at firſt diſcern how he muſt be ſaved. He was often ready to conclude that it would be impoſſible, in the employment and way of life he was in, to ſave his ſoul, and that he would be loſt if he continued in ſuch hurry of buſineſs. "If I lived," ſaid he, "in a retired place, as an hermit, free from the buſtle of the world, and the ſociety of men, I might get to heaven: But as it is, I fear it is impoſſible." Hence, he became gloomy, and almoſt deſpaired of ſalvation. On the Monday following, he went to his fields as uſual; but under the greateſt poſſible concern for ſalvation. The power of the evil one ſorely diſturbed him, even in the common employ he was then engaged. Trifling obſtacles irritated him, and every thing ſeemed to go adverſe to his wiſhes. He felt the unſubdued warmth of his natural temper, and ſaw the evil tendency of it: and in a ſudden emotion of mind, he threw down his implements of huſbandry, left his waggon and horſes on the high-road, and exclaimed, "I had better loſe all I have in the world, than loſe my ſoul: for, in this way, I ſhall be loſt. In this diſturbed ſtate of mind, he went home, not knowing what to do. He felt inclined to go into the barn, which he did, and fell down upon his knees, and cried with his whole heart unto the Lord, to teach him the right way. He ſoon found a change take place in his heart. He felt he loved God, and every perſon and thing which God had made. He now went quietly back to his horſes, very thankful that God had ſo far changed his heart, and given him to ſee, that it was not his buſineſs, nor his cattle that made him ſo wicked: but that the wickedneſs was in his own breaſt. He that day began to bleſs and praiſe God for his goodneſs manifeſted to great ſinners, and glorified him for his buſineſs, his cattle, and for every thing he had given him. From that time, he never ceaſed praiſing God, more or leſs, every day, for upwards of forty and one years. And towards the latter end of his days, he was more filled with praiſes to God, and ever afterwards found cauſe for rejoicing, that he was changed in ſo ſhort a time, from the ſpirit of a lion, to that of a lamb. His ſpiritual eyes, and his heart were now opened, as Lydia's of old. He begun to have prayer in his family, and his houſe was opened to receive the Lord's meſſengers. He alſo manifeſted ſuch generoſity and freedom, as gave great pleaſure to all that were entertained by him. His houſe was ſtyled *The Pilgrims' Inn*, and the ſame liberal ſpirit continued as long as he lived.

He was now beſet on every ſide by his old companions and friends, who told him he would be reduced to beggary, ſhame, and want. Theſe ſayings made him very diligent in buſineſs. And when he had continued two years, he found that the Lord bleſſed his endeavours, and gave him better crops: and when his old friends came to ſee him, he ſaid, "You may ſay what you will, but by the grace of God, I will be the Lord's ſervant: for the more

I give, the more I have; bleſſed be the Name of the Lord." And this teſtimony he perſiſted to bear to his dying day.

My father, when advanced in years, gave up his farm to his younger ſon John, but reſerved room in the houſe for himſelf and the preachers. He now gave up all temporal concerns, and devoted himſelf more to reading, and prayer in private, and to a diligent attendance on the means of grace.

About eight weeks before his death, he was taken ill of a kind of dropſy. His legs ſwelled very much, and he was only able to walk into and out of the chamber, where he enjoyed many an happy hour.

About four weeks before his death, he had a ſore conflict with the powers of darkneſs. It appeared as if Satan were let looſe upon him. He reſted none that night; and could not pray, whereas, before this, he had prayed much. Black deſpair ſeemed to cover his ſoul, and he thought that night he ſhould be loſt. But altho' ſorrow and ſadneſs endured for a night, joy came in the morning. For, about ſeven o'clock, the Sun of Righteouſneſs diſpelled the black cloud, and ſhone with refulgent brightneſs on his ſoul, and cauſed him to rejoice greatly. The night following, however, he could not be prevailed upon to go to bed until five o'clock in the morning, fearing leſt he ſhould have ſuch another aſſault as he had had the night before. But that night proved the reverſe. He ſaid, "I never enjoyed ſuch bleſſedneſs before. I prayed and praiſed God all night, for I could not refrain. When all was quiet and aſleep, I went to bed about five o'clock in the morning; and got ſuch refreſhing ſleep till ten, that I was ready to think I was healed in both body and ſoul." For ſeveral nights afterwards, we could not perſuade him to go to bed till four or five in the morning, leſt he ſhould be overſpread with the ſame darkneſs as before. But as he grew weaker in body, he was obliged to lie in bed all night, and ſome of the family ſat up with him. He got very little ſleep, however, after that gloomy night, but deſired us to ſing, read, and pray with him moſt of the night. And he often broke out in fervent prayer, that the Lord would be with him thro' the valley and ſhadow of death, and that his rod and ſtaff might comfort him. He was then wont to bleſs and glorify God, for the wonders he had done for him.

When any Chriſtian friend came to ſee him, his happy ſoul would burſt forth into rapturous exultation, thanking God for his mercy and love, to ſo unworthy a wretch, often ſaying, with pious energy, "O Jeſus! thou art my Saviour and my Redeemer." Two or three days before his death, he ſaid to me, "O George, I fully expected to have gone yeſterday, but I am here yet," and then he cried out, "O but I would not grieve my God, my good, my gracious God, in wanting to go before his own bleſſed and good time. I do deſire to wait with patience that he may work his own good pleaſure in me; but O do not leave me one moment, my Saviour, and my God." The laſt night he lived, two Chriſtian friends went to ſee him, and ſung and prayed with him ſeveral times. He was unuſually cheerful, telling them how good and gracious the Lord had been to him from his firſt ſetting out to ſeek his face. He informed them of many circumſtances of the early days of his pilgrimage, and how God had bleſſed him both in temporal and ſpiritual matters.

About three hours before he died, he ſeemed to be quite filled with conſolation and with God, and, without ſigh or groan, fell aſleep in the Lord, about ſix o'clock in the morning, April 22, 1793, aged 83.

Many years before his death, his greateſt enemies became his friends, and were at peace with him. Crowds of people followed his funeral. His corpſe was carried into the Methodiſt Chapel, when Mr. Grant gave a lively and ſuitable exhortation to thoſe preſent. The Sunday following, Mr. John Allen preached a ſermon, on the occaſion of his death, to a very crowded congregation, from Iſaiah lvii. 1, "The righteous periſheth, and no man layeth it to heart, and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come."

MISCELLANEOUS.

Mr. EVANS's Anſwer to INSPECTOR.

WE have received from the Rev. JOHN EVANS, A. M., a Letter complaining, in very ſtrong terms, of the Strictures on his *Sketch of Religious Denominations*, by our reſpectable correſpondent, INSPECTOR, which were inſerted in the Methodiſt Magazine for March.

Our readers will recollect that INSPECTOR has cenſured Mr. Evans for four particulars: 1ſt. Becauſe he does not honeſtly and explicitly avow, in the *Sketch*, his own religious opinions and denomination: 2dly. Becauſe ſeveral paſſages of his Work appear to inculcate that falſe and ſpurious candour, which we think, with Inſpector, is nothing leſs than a culpable indifference to revealed truth; and becauſe it ſeems to ſtigmatize as *bigots* thoſe who, being convinced, after ſerious enquiry, that certain controverted doctrines are not the uneſſential peculiarities of a ſect, but the fundamental verities and diſtinguiſhing characteriſtics of the Chriſtian Faith, are induced, by that conviction, zealouſly to contend for their importance and neceſſity: 3dly. Becauſe, notwithſtanding his profeſſions of impartiality, Mr. E. has introduced certain oblique hints and inſinuations, particularly in his remarks on authors, and his recommendations of books, from which it may be inferred, that he is not only not favourably diſpoſed towards, but is even deeply prejudiced againſt ſome moſt momentous doctrines, ſuch as the ſupreme Divinity of Chriſt, and Juſtification by Faith in his atoning Sacrifice: 4thly. Becauſe he expreſsly aſſerts, "that the differences ſubſiſting between Chriſtians, ſo "called, do not hazard the ſalvation of mankind;" an aſſertion this, which, when couched in terms ſo general and unqualified, Inspector judged to be extremely dangerous and groſsly unſcriptural. Theſe were the grounds, if we rightly underſtood him, on which Inspector exhorted our Readers to peruſe Mr. Evans's Book with caution, and to remember that the circumſtances he had ſtated, were ſufficient to authorize a ſuſpicion of the unfoundneſs of its principles, and the partiality of ſome of its reaſonings and concluſions.

To the firſt and ſecond of theſe charges, Mr. Evans replies, in the Letter we have received, that his "great aim in the Sketch was impartiality;" but that he "would not have it underſtood, "that on this account he is indifferent to the ſacred cauſe of "Truth." We will quote at large his defence of himſelf on this topic. "Surely all the world would have condemned me, had I, "when profeſſing to give a *juſt Sketch* of the denominations of "the Chriſtian World, extolled the *General Baptiſts* at the expence "of all the reſt. Would not this conduct have reſembled that of "the landſcape-painter, who ſhould exhibit the ſpot where he "was born and educated, with all the charms of vegetation, and "repreſent all other ſpots as ſcenes of horror and deſolation? "Whilſt it has been my aim to preſent ſects juſt as they are, I "I have, in my prefatory Dedication, fully explained myſelf on "the ſubject. I will tranſcribe my own words: 'Againſt a ſpirit 'of indifference I here ſolemnly proteſt; nor indeed will any 'perſon accuſe me of ſuch an intention, who has attentively read 'my *Addreſs to the General Baptiſts* on the revival of religion among 'them. While, with our bleſſed Saviour, Chriſtians are exhorted 'to love one another, ſo on the other hand, with the Apoſtle 'Paul, [Jude] are they loudly called upon to *contend earneſtly*, but 'not intemperately, *for the faith once delivered to the ſaints.*' In "this *Addreſs to the General Baptiſts*, Mr. Editor, I have dwelt not "upon what is termed *looſe generalities*, but have avowed myſelf a "believer of the glorious doctrine of Univerſal Redemption, and "of Baptiſm, by immerſion, upon the profeſſion of our faith in "Chriſtianity. Theſe are ſentiments, Sir, I am bold to aſſert "and defend on every proper occaſion."

To the third of the charges above recited, Mr. Evans anſwers only by general aſſertions of his own impartiality, without particularly refuting Inspector's obſervations on that point, which went to *deny*, as far as the *Arian* and *Socinian* controverſies are concerned, that complete impartiality, which Mr. E. profeſſes; and to charge him with having betrayed an evident *leaning* towards that ſide of theſe diſputed queſtions, which is generally, and we think juſtly, eſteemed heterodox.

Inspector's laſt cenſure, ſo far from being repelled, is, we are ſorry to ſay, confirmed by Mr. E's. Letter. His words are theſe. "It is juſtly remarked, in a *View of all Religions*, edited by Mr. "A. Fuller, and recently publiſhed, that *all* Chriſtians agree in "theſe five central points: 1. That there is one Supreme Being "of infinite perfection: 2. That the Supreme Being is the ob- "ject of religious worſhip: 3. That Jeſus of Nazareth is the "Meſſiah: 4. That there will be a Reſurrection: and, 5. That "piety and virtue will be rewarded, and vice puniſhed. Now, "as theſe *five cardinal points* are generally acceded to by all who "profeſs to believe in divine revelation, I repeat, with increaſing "confidence, the declaration, that the differences ſubſiſting be- "tween Chriſtians do not affect the Truth of Chriſtianity, nor "hazard the ſalvation of mankind. In my humble opinion, the "denial of this poſition only ſtrengthens the hands of infidelity. "It is not indeed the firſt time that Chriſtians have by their nar- "rowneſs aided that bad cauſe. Revealed Religion, however, "now requires the aſſiſtance of *all* its friends, to diffuſe its glo- "rious principles, to ſpread abroad its amiable ſpirit, and to ex- "tend its triumphs throughout the world."

We are compelled, by a ſenſe of public duty, not to preſent to our readers this moſt extraordinary paſſage, without entering againſt it our ſolemn proteſt. We obſerve, 1ſt. Of Mr. E's. five cardinal points," the 1ſt, 2d, and 5th, have been and ſtill are firmly maintained by many avowed Deiſts; and *all of them are certainly believed by the diſciples of Mahomet.* Now we aſk, can thoſe general tenets, which Mahometans have univerſally adopted, and to moſt of which even Infidels have no objection, can theſe be the only eſſential and fundamental articles of Chriſtianity? Is there then no *eſſential* difference between the followers of the Creſcent and thoſe of the Croſs? Is the creed of a Turk, and that of a Chriſtian, the ſame in all material and cardinal points? 2. We cannot diſcern the wiſdom of attempting to conciliate the enemies of Chriſtianity, by conceding to their unreaſonable prejudices thoſe of its doctrines, which, however objectionable in *their* judgment, are, we believe, clearly revealed and indiſpenſable to its very exiſtence as a divine diſpenſation. 3. Granting what, however, cannot be proved, that if Chriſtianity were thus ſtripped of its diſtinguiſhing doctrines, it might be thereby rendered more palatable to Infidels, and that they might thus be induced to entertain a better opinion of its *contents*, would not ſuch conceſſions diminiſh, in the ſame proportion, the force of its *Evidences*, by undermining its *deſign* and *neceſſity?* For if its moſt prominent feature be, not a method of redemption and ſalvation for the recovery of loſt ſinners, but only an authentic re-publication of what is called the Religion of Nature, enforced by the ſanction of future rewards and puniſhments, it has often been aſked, and, we think, never fairly anſwered, Is there not a vaſt and inexplicable diſproportion between the wonderful apparatus of prophecies, miracles, and other *means* employed for its eſtabliſhment, and the *end* for which it was thus eſtabliſhed? Is there in the goſpel, on the Socinian ſcheme of its contents, any *dignus vindice nodus?* any thing worthy of ſuch divine and marvellous interpoſitions? Is there not ſome appearance of what all Philoſophers agree to reprobate as unworthy of God, a needleſs multiplication, a *waſte* of miraculous evidence? We fear that ſuch ſcruples as theſe, would render thoughtful Infidels quite as difficult of converſion by Socinians, as by Chriſtians called Orthodox. 4. We think that Candour itſelf does not require us ſo far to ſacrifice Truth, as to reckon among the "friends of revealed Religion" thoſe who thus degrade and mutilate it. 5. We firmly believe that the Divinity of Chriſt, the Fall of Man from Original Righteouſneſs, the Atonement of the Son of God for human guilt, Juſtification by Faith in him, and the abſolute neceſſity of Regeneration and Sanctification by the Holy Ghoſt, are all *cardinal points* of Chriſtianity. For this opinion we could produce ſcriptural authorities innumerable. 6. Indeed, all theſe articles are, in our judgment, clearly implied in the *ſcriptural meaning* of Mr. E's. third propoſition, tho' not in that in which he manifeſtly adopts it.

The teſtimony of the Holy Ghoſt concerning Jeſus may, we allow, be briefly ſummoned up in this record, *That He is the Meſſiah*. But the ſenſe in which Chriſtians, generally judged orthodox, underſtand this propoſition, differs widely from that in which Socinians take it. The former conſider it as implying that he is the divinely authorized and appointed *Prophet*, *Prieſt*, and *King* of his Church. The belief of ſuch a teſtimony includes, 1. The hearty reception of all that Chriſt the Prophet taught, as the infallible Truth of God; 2. An entire dependance on the Atonement and Interceſſion of Chriſt the Prieſt, for pardon, holineſs, and eternal life; and, 3dly. An unfeigned and habitual ſubjection of heart and life, thro' the influence of the Holy Spirit, to Chriſt the King, in every thing which he has enjoined. If theſe articles be granted, it will be difficult, we think, to prove that Socinians admit *in fact*, tho' they allow *in words*, the Meſſiahſhip of Jeſus. They adopt, it is true, in this caſe, an *apoſtolical term*, but, we contend, that they totally deny its *apoſtolical ſenſe*. They accede to the *general declaration* of his being the Meſſiah, but do not allow the *particulars* which, according to the Scriptures, are comprehended in that phraſe. Now, if they do not receive the *Chriſtian record* in the *Chriſtian ſenſe*, we enquire, Can they, with propriety, be accounted Chriſtians? Nor is it want of charity, but the force of argument, that drives us to make this enquiry. Mr. E's. general aſſertion, that the differences among Chriſtians do not hazard ſalvation, aſſumes, as it has been well obſerved of a ſimilar ſentiment, that ſpeculative errors are in no caſe criminal, and that the differences which diſtinguiſh Socinians from Chriſtians, uſually deemed orthodox, are merely ſpeculative. Theſe are two poſitions which ſhould be proved, before they are aſſumed; and neither of which we can by any means admit.

We have thus endeavoured fairly to ſtate, and candidly to conſider the ſubſtance of Mr. E's. Letter, as far as it applies to the Strictures of Inspector. Other extraneous matters are alſo introduced, which we have not room to inſert. Mr. E. complains, for inſtance, of Inspector's illiberality; and becauſe he objects to a new Tranſlation of the Bible, boldly pronounces him "an enemy to ſcriptural knowledge," and compares him to Gardiner and Bonner. But where, we muſt aſk, was the liberality or candour of Mr. Evans, when he penned ſuch acrimonious language as this? Has not Inspector as much right to think a new Tranſlation unneceſſary and inexpedient, as Mr. E. has to think the reverſe?

We will only add, that *if there be* any ſentiment or expreſſion in Inspector's Remarks, which implies the leaſt *perſonal* reflection or hoſtility, we are ſorry that it eſcaped his notice and our own; and we hereby diſclaim all reſponſibility for it. We are, however, perſuaded, that thoſe Remarks were not intentionally directed againſt the *man*, but againſt that unſcriptural *ſyſtem*, (for we claim *our* right of judgment to think it ſuch,) which the Sketch, according to Mr. Evans's own profeſſion, regarded with *neutrality*, and which it ſeemed to Inſpector indirectly to ſanction and recommend. Having now done Mr. Evans full juſtice, we finally diſmiſs the ſubject.

OBITUARY.

OBITUARY.

[*Continued from page* 282.]

June 29, at Newbury, Sarah Clark. She had been a member of our Society only a ſhort time; but her temper and conduct afforded ſatisfying evidence of a work of grace in her ſoul. Her death was ſudden. She had been rather unwell for ſome time; but did not appear in a dangerous ſtate till about three hours before her departure. Being ſent for to viſit her, I haſtened to the houſe: but juſt as I reached the door, her children met me all in tears, ſaying ſhe was gone. She died calling upon the Lord Jeſus.

William Vipond.

July 6, died at St. Neots, Jane Briggs, one of the afflicted followers of the Redeemer. She was convinced of ſin under the Rev. John Weſley in the year 1784, and was a member of Society for more than 19 years. Her laſt affliction was long and painful, but ſhe found the grace of God to be ſufficient for her, and was ſupported under her ſufferings, till her happy ſpirit was diſembodied, and admitted to that world where the inhabitants ſay not that they are ſick, which was in the 60th year of her age.

Edward Towler.

At Epworth, on Monday the 8th of July, Dinah Simpson, aged 74 years. She had been a member of the Methodiſt Society, upwards of 40 years, and, during the whole of that period, bore a ſteady and uniform character in every reſpect, walking as became the goſpel of our Lord and Saviour Jeſus Chriſt. For ſeveral years ſhe led a claſs of ſingle women, in which department ſhe was very uſeful; ſhe died in the full aſſurance of faith.

Zach. Taft.

At Perranwell, Cornwall, July 9, Samuel Hocking, in the 37th year of his age. He was convinced of ſin, found peace with God, and was admitted a member of the Methodiſt Society by Mr. Couſins, 17 years ago. He bore a good report of all men, and of the truth itſelf; and for ſeveral years, he gave the ſtrongeſt evidence of the moſt ſincere piety. As a huſband, a father, a brother, and an officer in the Church of Chriſt, he acted well, and proved himſelf to be a genuine Chriſtian. For induſtry, humility, piety, few exceeded him. He was the honoured inſtrument of exciting firſt his father and mother, and afterwards his ſiſter Jane, to ſeek the ſalvation of their ſouls. Indeed, in his life, he was a pattern to the whole family, and all around him, copying the example of his great Maſter, in going about doing all the good in his power both to the ſick and well, by day and night, to the great injury of his own health. And his death was conſiſtent with his life. During the 16 months he was under the afflicting hand of God, he was never heard once to murmur; but was always cheerful. In the courſe of the laſt two or three weeks of his life, I had the comfort of viſiting him ſeveral times. I was alſo preſent when "the weary wheels of life ſtood ſtill:" And am able to ſay, 1ſt. That I always found him perfectly reſigned to the divine will: When it was with the greateſt difficulty he could breathe, the ſtrongeſt words

I heard him ſay were, "It is hard work." 2. He was grateful for every even the leaſt inſtance of kindneſs ſhewn him, looking thro' the inſtrument to the great Firſt Cauſe, and admiring the goodneſs of God in ſending him ſuch things as he wanted, and when he wanted them. 3dly. At times he had much ſenſible comfort. The flame of divine love burnt ſtrongly in his boſom. Once, at leaſt, he appeared to be in an ecſtaſy or tranſport of heavenly joy. Sometimes, however, the poor body affected his mind. "I am not, (ſaid he to me,) always rejoicing." The laſt converſation I had with him was about the happineſs of going from the ſmall room where he lay, to the "palace of angels and God." And nearly the laſt words I heard him ſpeak were, "I hope I ſhall: but I may have many conflicts yet."

T. KELK.

Auguſt 24, ELIZABETH PIZEY. She was a member of our Society in Bedwin, about two years; was ſerious and conſiſtent in her conduct, during that time. She was truly patient and reſigned thro' a long and painful affliction, and left this tranſitory ſtate in the days of her youth, rejoicing in hope of the glory of God.

SUSAN BROWNE was, for ſeveral years, a member of our Society at Lambourn: She was remarkably ſerious and ſteady, and peculiarly adorned with a meek and quiet ſpirit. During the former part of her affliction, ſhe expected to recover, and ſeemed deſirous of it. But before her departure ſhe was perfectly reſigned, and appeared quite free from the fear of death. Nor have we a doubt but ſhe is now enjoying the glory of GOD.

WILLIAM VIPOND.

THE KINGDOM OF GOD ENLARGED.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. BROWNELL, to Mr. BUTTERWORTH.

Tortola, July 16, 1804.

Sir,

I Find Religion has made a great alteration for the better among the Blacks in this Iſland; a larger proportion of them enjoying peace with God, than in moſt Iſlands to windward. But there are fewer Coloured or White people who attend even the preaching, than in any Iſland I have ſeen. The proſpect of good amongſt *them* is very ſmall. Fornication, adultery, and neglect of all religion, are reigning ſins here. There are, I ſuppoſe, fifteen or ſixteen ſmall Iſlands around this; and in the whole, there is not one place of worſhip beſides our chapels; no, nor a beneficed clergyman. Never did the Methodiſts undertake a miſſion in a place that wanted it more. Yet as God has bleſſed his word to the converſion of ſo many Blacks, we will not deſpair of his calling the Coloured and Whites from darkneſs to light, and of his turning them from Satan to God.

The labour of this Circuit is not hard, for the Iſland is ſo mountainous, that we cannot go far from home on horſeback; but viſiting the little Iſlands, (or Keys,) is generally difficult, and frequently dangerous. To be toſſed about in a ſmall open boat, while almoſt every wave is ready to overwhelm it, appears rather ſtrange to thoſe who have not been accuſtomed to it. But the love of ſouls ſurmounts every difficulty.

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Extract of a Letter from Mr. DUNCAN M'COLE, to the Committee.

Paſſamaquoddy-Bay, St. Stephen, Charlotte County, Province of New-Brunſwick, Auguſt 6, 1804.

Dear Brethren,

IT may be neceſſary for me, in order to give you a juſt idea of the ſituation of this place and people, and of the progreſs of Religion here, to let you know that it is now twenty years ſince I firſt came among them. I then found them a mixed multitude from Great Britain, Ireland, and the United States of America. Partly diſbanded ſoldiers and refugees, ſcattered thro' this wilderneſs, without either the form or power of godlineſs. There was no place of public worſhip within ſixty miles of them, ſave one of the Church of England which was in the town of St. Andrews, 16 miles from this place.

Being ſituated on the line between the United States and the Britiſh Province, I have frequently ſpent ſome months in the other parts of this Province, in Nova-Scotia, and in the United States. But I have chiefly hitherto attended to this and the adjacent pariſh of St. David. The difficulties were conſiderable for ſeveral years, and indeed are ſo to this day. Perſecution and affliction attended us, but the Lord has been with us paving the way before us.

Twelve years ſince, we built a ſmall chapel in St. Stephen's. But it is now too ſmall. We have thought of building a larger one, but our poverty ſtands in the way.

Our congregation in good weather is about 300, and ſometimes many more. The increaſe of population is very conſiderable for ſo ſmall a place. There is a conſiderable field for one or two more preachers here: for the whole country almoſt is deſtitute of the goſpel; the Church at St. Andrews, and one Baptiſt meeting, about 30 miles from this place, being ſtill the only places of worſhip, except ours, within 60 miles.

We have built a large Chapel at St. David, 7 miles from this place, where I regularly preach every third ſabbath, beſides paying them other occaſional viſits. The people are building large ſchool-houſes in remote parts of this pariſh, where I expect to preach in the week days.

Our chapels are regularly attended every week. Love-feaſts and ſacraments are regularly held, and all the other branches of our diſcipline are regularly obſerved. We have about 70 members profeſſing true religion, and ten more members of other churches attend at the table of our Lord with us.

We had in times paſt ſome very remarkable converſions, but none very lately. We had ſome encouraging deaths, laſt year in particular. And this Summer I viſited Robert Moore, Eſq. who was in a deep conſumption. He informed me that ſome time ſince he had an expectation of getting well, but was at the ſame time followed with theſe words in his mind, "Work while it is day." He took the hint, and ſought the

Lord in earneſt, till a few days before I firſt viſited him: when, calling upon God for mercy, he opened his Bible on theſe words, "We have found the Meſſias." His ſoul was inſtantly eaſed of all ſlaviſh fears, love abounded and increaſed. And while he was talking with me he was nearly in a rapture of joy. In a few weeks after, when I was encouraging his wife and children to look up to God for comfort, he broke out in praiſes to God, and joined in the exhortation. He continued a few days longer, and then died in peace, a man of peace, humanity, charity, and modeſty. He was a main pillar in building our chapel in St. David, and attended there always, when he was able, to the laſt.

* * *

Extract of a Letter from Mr. William Turton, to Mr. Butterworth.

New Providence, Feb. 9, 1805.

Dear Sir,

YOUR's of May 1, 1804, annexed to the printed Letter, came ſafe to hand. On my firſt receiving it, a hurry of buſineſs and want of opportunity prevented my immediate anſwer: and in a few days afterwards, I was taken ill of a fever, from which I may ſay I am only now recovered.

By accounts from Europe we have been informed of the reſtoration of our good King's health. And our Society in this Iſland were unanimous in returning thanks to the wiſe Diſpoſer of all things.

We have been graciouſly preſerved from our enemies when they were near upon us, and when we had no reaſon to expect any thing elſe but an invaſion. But the Lord heard our prayers, and delivered us from their hands.

The Magazines and other books you promiſe, as ſoon as it is convenient to ſend them, will be very acceptable in this part of the globe, where we are buried in a corner, and deprived of every information, except what we receive now and then from Europe. It may be imagined by our friends in the Committee, that we have conſtant intercourſe with the windward Iſlands, and conſequently correſpondence with the preachers there; but ſince my being in the Bahamas, which is about 4 years and 4 months, I have not received any Letter from thoſe parts.

With regard to the Society, the work has been much hindered the laſt year, thro' my want of health, the fear and confuſion we were in reſpecting an attack from the French, and ſeveral leaving this to go to other Iſlands. Since the arrival of brother Rutledge and my recovery, we are going on with a little more zeal; in ſome meaſure like perſons awaked out of ſleep, and I pray the Lord to pour out his Spirit and to revive his work amongſt us.

We are both in this Iſland at preſent, but as ſoon as I have made up my accounts, and ſettled the buſineſs for the year, I intend viſiting the neighbouring Iſlands, and giving them a trial. This, as I obſerved laſt year, will be attended with much expence, as the people are in general very poor, and it will be ſome time before I ſhall be able to form ſocieties among them. Both White and Black inhabitants of thoſe Iſlands are in a miſerable ſituation, (very few excepted,) as to religion, being without light to ſhew them the way to happineſs. I truſt the Lord will work for his own glory."

POETRY.

SUMMER.

The following Lines, Sir, are not Original, but if they have acceptance into the Poetical department of your Miſcellany, will, probably, be new to moſt, if not all your Readers, and not unſuitable for the approaching ſeaſon.

April, 1804. J. Fielden.

How ſcorching is the ſummer-ray!
No cheering dews are found;
The murmuring ſtreams forget to play,
And hide within the ground;
The flowery vales no more delight,
To charm the ear, or pleaſe the ſight,
The birds themſelves forſake the ſpray,
And ſilence waits the noon of day.

Along the wide-extended plain,
The breezes ceaſe to blow;
The flowers no more their ſweets retain,
But drooping bloſſoms ſhow.
Like them, I faint, O guide my feet
To ſome ſecure and ſhady ſeat,
Where now the cooling gales retire,
And check the ether's parching fire.

But, lo! what darkſome clouds ariſe
To dim the dazzling beam;
What thunders roll along the ſkies!
What dreadful lightnings gleam!
Cold trembling Fear awakes the breaſt,
And Horror plumes her ſable creſt:
Grant us thine Arm, Almighty Power!
To ſhield us in the awful hour.

Give us, henceforth, the power to tread
With diligence and love,
The narrow road to bliſs, with ſpeed,
Nor let our feet remove.
And ſhould temptation's potent rays
Beſet our path with fervid blaze:
To urge us from the peaceful way,
Do thou our feeble footſteps ſtay.

Lead us along thoſe pleaſing ways
Religion bids approve,
Where ſweet refreſhing water plays,
Deſcending from above.
And, when the laſt dread thunders roll,
And cleave this earth, from pole to pole,
Receive us to thoſe bliſsful plains,
Where an unſcorching Summer reigns.

From the Latin of Boetius.

An Address to the DEITY.

"O Thou whoſe Power o'er moving worlds preſides,
"Whoſe Voice created, and whoſe Wiſdom guides,
"On darkling man in pure effulgence ſhine,
"And cheer the clouded mind with light divine.
"'Tis thine alone to calm the troubled breaſt,
"With ſilent confidence, and holy reſt;
"From Thee, great God! we ſpring, to Thee we tend,
"Path, Motive, Guide, Original, and End!"

* * *

The following Morning Soliloquy was written by Miſs Hannah Moore, and is recommended to the attention of Young Perſons who wiſh to acquire the habit of Early Riſing. The laſt Stanza is expreſſive of the Act of Riſing, in order that thoſe who repeat it, may have no excuſe for not quitting their beds immediately.

Soft ſlumbers now mine eyes forſake,
My powers are all renew'd:
May my freed ſpirit too awake,
With heavenly ſtrength endu'd!

Thou ſilent murderer Sloth, no more
My mind impriſon'd keep;
Nor let me waſte another hour
With thee, thou felon Sleep!

Think, O my ſoul, could dying men
One laviſh'd hour retrieve,
Tho' ſpent in tears, and paſs'd in pain,
What treaſures would they give!

But ſeas of pearl, and mines of gold,
Were offer'd then in vain:
Their pearl of countleſs price is loſt,
And where's the promiſ'd gain?

Lord, when thy day of dread account
For ſquander'd hours ſhall come,
Oh let not this increaſe the' amount,
And ſwell the former ſum.

Teach me in health each good to prize,
I, dying ſhall eſteem;
And every pleaſure to deſpiſe
I then ſhall worthleſs deem.

For all thy wond'rous mercies paſt
My grateful voice I raiſe,
While thus I quit the bed of reſt,
Creation's Lord to praiſe.

METHODIST MAGAZINE

Ridley Sculp

MR. DAVID BARROWCLOUGH Aged 57

Preacher of the Gospel

THE METHODIST MAGAZINE, For AUGUST, 1805.

BIOGRAPHY.

Memoir of the Life of the Rev. WILLIAM BURKITT, M. A.

[*Concluded from page* 293.]

WE have ſeen ſomething of the excellent ſpirit which dwelt in this good man, from his Diary. It may well be expected, when there was ſo much internal piety, that its luſtre in the eyes of the world would be in like proportion; and ſo indeed it was. Mr. Burkitt preached much, ſpared not himſelf at home or abroad, and delighted in his Maſter's work. In his preaching he was clear and eaſy to be underſtood, calculating his diſcourſes to profit his hearers, and render them ſerious and holy. Beſides his heavenly matter, and acceptable words, there was ſomething very agreeable in his voice; and it pleaſed God to crown his public labours with great ſucceſs upon many of his hearers. He wanted not ſeals of his divine miſſion. He uſed the liberty of praying in his own words; and was favoured with divine matter and ſolemn affecting expreſſions, moving the affections of thoſe who joined in prayer with him.

He adminiſtered the Lord's-Supper with much ſolemnity, and his ſermon and prayer before it, were adapted to inſpire deep devotion in the communicants. He found time to viſit the ſick, and others, in their houſes, to inſtruct, admoniſh, exhort, and comfort them as their caſes required. In his viſits to the poor, he not only miniſtered to their ſouls, but enquired into their temporal wants, and procured for them the ſupplies they needed. Among his intimate acquaintance, he was cheerful, yet always inclined to introduce ſerious converſation on ſpiritual ſubjects.

In his common converſation he conducted himſelf with ſobriety, juſtice, humility, and affability. No ſpots were to be found in his feaſts, no unworthy behaviour ſtained his holy character. Wherever he appeared, there appeared the Chriſtian and the Miniſter. Some treated him unkindly, but he forbore ſpeaking either bitterly or contemptibly of his enemies; and, if they needed his ſervice, he was ready to afford it to them, heaping coals of fire upon their heads. Knowing the miſchief of animoſities, he uſed his perſuaſions, his intereſt, and his friends, to reduce his jarring neighbours to peace, and left nothing in his power undone to effect a reconciliation.

In reference to young perſons, beſides his publickly catechizing of them, which he conducted in a very agreeable manner, he was very frequent, ſolemn, and importunate in his petitions to God for them: They were much upon his thoughts, and his deſire for them was, that they might remember their Creator in the days of their youth. His Family Religion was ſuch as became the goſpel. His houſe was an houſe of prayer, and the reading of the Scriptures was daily practiſed in it, and was many times attended with expoſition. Beſides family prayer twice in the day, he prayed with the moſt intimate companion of his cares, joys, and ſorrows.

He was a ſtrict obſerver of the Lord's-day, and did not think the duties of the day were over, when the public worſhip of God was at an end; but he ſpent the evening with his family in hearing them read the Scriptures, in examining them concerning the ſermons they had heard, in catechizing them, in praiſing God, and in praying with them and for them. He was a great redeemer of time. Variety of buſineſs, and improvement, were his chief diverſions. He was a man more than ordinarily mortified to the pleaſures and vanities of the world.

Upon the Lord's-day, October 17, 1703, while he was attending in the congregation, another officiating, he was ſtruck with that ſickneſs which put an end to his days. His diſorder compelled him to leave his beloved place, the houſe of God, and it proved the laſt time of his appearance there. Upon returning to his houſe, the diſorder increaſed, but with intermiſſions, allowing ſome happy moments for thinking and ſpeaking. In the ſhort time of his illneſs, and in the view of approaching death, he entertained his friends, who came to viſit him, with ſerious diſcourſe, and prayed much himſelf with great ardour.

In the midſt of his affliction, his devout aſpirations and bleſſed hopes, he remembered his beloved Dedham; and in the near approach of death, ſigned a letter to his Dioceſan, recommending a ſucceſſor to him, who he hoped would be faithful and diligent in the ſpiritual care of the flock he was now leaving.

In his ſickneſs, the Lord cauſed his face to ſhine upon him; the Spirit of God witneſſed with his ſpirit his adoption, and he went with full ſail to heaven, as one of his much valued friends, who was preſent, expreſſed it. Speaking to him of the high pleaſures of the Lord's-ſupper, in which they had often joined, and calling the wine in the ſacrament,—the wine of the kingdom, he broke forth into theſe words,—“But what will it be to drink the wine of the kingdom in the kingdom?” Taking ſolemn leave of a friend, a day or two before his death, he ſaid,—"I ſhall leave you, but may the preſence of Father, Son, and Holy Ghoſt, be with you! May the preſence of the whole Trinity be with you! I hope to ſee you again with joy at the reſurrection of the juſt." He added,—"What you have ſeen in me that is good and imitable, follow it: But what you have obſerved to be not ſo, let not your affection and love to me ſway you to it."

Thus lived and died this holy man. The Lord bleſſed the town of Dedham with Mr. Burkitt's miniſtry and labours eleven years and an half; and removed him when he was not far gone in declining age, when the powers of both body and mind were yet in their vigour. His ſtrength was ſuch, and he conducted himſelf with ſo much temperance and moderation in every thing, except in his work, (in which indeed, he exceeded,) that it might have been hoped he would have lived to fourſcore; but the Lord took him away when he was only juſt turned of fifty-three. A ſeven days conflict with a malignant fever, put an end to his life. He was ſeized with his laſt ſickneſs, upon one Lord's-day, and he went to keep his everlaſting Sabbath on the next.

He was an induſtrious peace-maker among his neighbours and acquaintance, ſparing neither pains nor expence, endeavouring to reconcile the contending parties. He was always forward to promote pious and charitable deſigns, reſpecting both the bodies and ſouls of others. Many things of this nature might be enumerated, but a few ſhall be related to juſtify this part of his character. He preached ſome time at a village which lay at a conſiderable diſtance from his own charge; and by his endeavours and contributions, and by obtaining aſſiſtance from others, he brought it to paſs, that that village had a ſettled miniſter for ſome years. By his great pains and expence he procured a pious miniſter to go and ſettle in Carolina. He likewiſe expended conſiderable ſums in the ſupport of ſome poor ſtudents in the Univerſity of Cambridge.

In his laſt ſickneſs, when his friends bewailed the great loſs they feared was coming upon them by his deceaſe, he deſired them not to be too much concerned for him;—for he ſaid, "To him to live was Chriſt, and to die would be gain:" and added, "God will provide for you." He bleſſed God that he had finiſhed what he deſigned upon the New Teſtament: He ſaid, "I have uſhered this Work into the world with many, very many prayers, and I hope, thro' the divine bleſſing, it will prove very beneficial to many, eſpecially to my own people." The declaration of ſeveral perſons by his dying bed, that he had been the inſtrument of their converſion, put him into a tranſport of joy. His patience in his laſt ſickneſs was very exemplary. He ſaid, "I have preached of patience, and written of patience, and therefore I am bound to practiſe patience." His ſtate of mind in his ſickneſs was a con-

tinued

tinued ſcene of prayer, thankſgiving, and cheerful reſignation to the divine Will. A little before his departure, he cried, "Come, Lord Jeſus, make a ſhort work of it." Mark the perfect man, and behold the upright, for the end of that man is peace.

Of the True Witneſſes for GOD in the dark Ages of the CHURCH.

(Concluded from page 297.)

FROM the year 1206, when the Inquiſition was firſt eſtabliſhed, to the year 1228, the havoc made among theſe helpleſs Chriſtians was ſo great, that certain French Biſhops deſired the Monks of the Inquiſition to defer their work of impriſonment, until the Pope ſhould be advertized of the great numbers apprehended; numbers ſo great, that it was impoſſible *to defray the charge of their ſubſiſtence, or even to find ſtone and mortar to build priſons for them.* Yet ſo true is it, that the blood of the martyrs is the ſeed of the Church, that in the year 1530, there were in Europe eight hundred thouſand who profeſſed the religion of the Waldenſes. *

Dauphiny is a province in France which was very full of the Waldenſes, who inhabited vallies on both ſides of the Alps. On the Italian ſide, the valley of Pragela in particular had, in 1618, ſix churches, each having its paſtor, and every paſtor having the care of ſeveral villages which belonged to his Church. The oldeſt people in them, Perrin obſerves, never remembered to have heard maſs ſung in their country. The valley itſelf was one of the moſt ſecure retreats of the Waldenſes, being ſurrounded with mountains, into the caverns of which the people were accuſtomed to retreat in time of perſecution. Vignaux, one of their preachers, uſed to admire the integrity of the people, whom no dangers whatever could ſeduce from the faith of their anceſtors. Their children were catechized with the minuteſt care; and their paſtors not only exhorted them on the Sabbaths, but alſo on the week-days went to their hamlets to inſtruct them. With much inconvenience to themſelves, theſe teachers climbed the ſteepeſt mountains to viſit their flocks. The word of God was heard with reverence; prayer was common in private houſes, as well as in the churches; Chriſtian ſimplicity and zeal abounded, and plain, uſeful knowledge was diligently cultivated in their ſchools.

About the year 1400, the perſecutors attacked the Waldenſes of the valley of Pragela. The poor people ſeeing their caves poſſeſſed by their enemies, who made their attack, during the ſeverity of winter, retreated to one of the higheſt mountains of the Alps, the mothers carrying cradles, and leading by the hand thoſe little children who were able to walk. Many of them were murdered, others were ſtarved to death. One hundred and eighty children were found dead in their cradles, and the greateſt part of their mothers died ſoon after them.

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* Milner's Hiſt. Vol. iii. p. 528.

In the valley of Loyſe, four hundred little children were ſuffocated in their cradles, or, in the arms of their deceaſed mothers, in conſequence of a great quantity of wood being placed at the entrance of the caves, and ſet on fire. Upon the whole, above three thouſand perſons belonging to the valley were deſtroyed, and this righteous people were in that place exterminated. The Waldenſes of Fraiſſiniere, alarmed by theſe ſanguinary proceedings, made proviſion for their own ſafety, and ſo well defended the narrow ſtraits of their vallies, that the invaders were obliged to retire. Some attempts were made afterwards, by the Waldenſes in Fraiſſiniere, to regain the property which had been unjuſtly taken from them by their perſecutors, and the favour of Louis XII. of France, was exerted towards them, yet they could never obtain any remedy.

A writer of the name of Velley, who, ſome years ago, publiſhed a hiſtory of France, ſays with perfect accuracy, that, under the name *Albigenſes* were included Arians, Manichees, and all other ſectaries who contemned the authority of the Church, as well as the Vaudois, or Poor of Lyons. When, therefore, the Papiſts charged the Albigenſes with believing in two gods, one of whom was the author of the New Teſtament, and had two wives, Collant and Collibant, (if it were poſſible that any man in his ſenſes could believe ſuch nonſenſe,) we have no reaſon to conclude that the real Albigenſes or Vaudois, were the particular people againſt whom the charge was made.

This ſame writer tells us, that Pope Innocent appointed two monks to try theſe *miſcreants*, as he calls the Albigenſes, with a power of excommunicating them, of confiſcating their property, and when refractory, of putting them to death. He alſo ſays, that the Cruſaders againſt the Albigenſes, were 500,000 men; and that this multitude fell on Beziers, the capital of the Count of Thoulouſe, and murdered nearly 70,000 perſons, in cold blood, without regard to age or ſex.* The Cruſaders previouſly to this attack, aſked the Abbot of Citeaux, what they ſhould do, as they could not diſtinguiſh the Catholics from the Heretics: "KILL ALL," ſaid he, "GOD KNOWS HIS OWN." †

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* Velley's Hiſtory of France.

† From the following articles of Popiſh faith, found in the pocket of Prieſt Murphy, who was killed at the battle of Arklow, in Ireland, in 1798, we fear Popery is not much altered for the better,

"1ſt.

Mr. William Godwin, in a recent publication which he calls the Life of Chaucer, when ſpeaking of the *Heretics* of the 12th and 13th centuries, ſays with much contempt that, “The moſt “memorable families of this tribe were the Waldenſes and the “Albigenſes. The former,” he remarks, “appear to have been “mere melancholy enthuſiaſts.” He then goes on to calumniate

thoſe

“1ſt, When we aſſemble we croſs ourſelves, ſaying, ‘We acknowledge theſe ‘our articles in the preſence of Chriſt's Vicar, our Lord God the Pope, and in the ‘preſence of the holy Primates, Biſhops, Monks, Friars, and Prieſts.’

“2d, We acknowledge they can make Vice Virtue, and Virtue Vice, according to their pleaſure.’ Falling flat on their faces, they proceed in this manner ſpeaking to the Hoſt, ſaying: ‘Holy, glorious, and admirable Hoſt, we acknowledge ‘it according to our good father the pope, we muſt all fall down before the great ‘effigy of our Lord God Almighty.’

“3d, We acknowledge the ſupremacy of the holy father, the Lord God the Pope, and that he is Peter's ſucceſſor in the chair.

“4th, We acknowledge that Peter has the keys of heaven, and that he will receive thoſe only who acknowledge his ſupremacy.

“5th, We are bound to believe there can be no ſalvation out of our holy Church.

“6th, We are bound to believe, that the late holy maſſacre was lawful, and juſtly put into execution againſt Proteſtants, and that he ſhould continue the ſame as long as we can do it with ſafety to ourſelves.

“7th, We are bound to curſe, ring the bells, and put out the candles four times in each year on Heretics.

“8th, We are bound to believe that Heretics can never be ſaved, unleſs they partake of that holy ſacrament, Extreme Unction.

“9th, We are bound to believe, that thoſe who elope from our holy religion, are under the power of the devil, whom Heretics follow.

“10th, No faith is to be kept with Heretics tho' bound by the moſt ſacred oaths; for, ſays our holy father, they have followed damnation, and Luther, and Calvin.

“11th, We are not to believe their oaths, for their principles are damnation.

“12th, We are bound to drive Heretics out of the land with fire, ſword, faggot, and confuſion; as our holy father ſays, if their hereſy prevails we are ſtill to become their ſlaves. Oh! dear father, keep us from that. (Here the holy water is ſhaken, and they ſay the Hail Mary three times.)

“13th, We are bound to abſolve without any reward, all thoſe who embrue their hands in the blood of Heretics.

“14th, We are bound to believe that Chriſt's Vicar, our Lord God the Pope, can abſolve all men, (Heretics excepted,) and has given the like power to all his inferior Clergy.

“15th, We are bound to believe all the articles commanded by our holy church.

“16th, We are bound to believe the Virgin Mary has more honour in heaven, than any of the Angels.

“17th, We are bound to pray to the holy Angels, that they may pray for us.

“18th, We are bound to believe in the holy croſs, holy water, holy ſpittle, holy earth, holy bones, holy people, and beads; and that they are to be uſed on certain occaſions.

“19th, We are bound to celebrate the holy maſs in Latin, having ourſelves clothed in a holy veſtment and ſhirt, bearing the holy croſs on our ſhoulders, ſignifying we are the very Chriſt.

“20th, We are bound to believe every time maſs is celebrated there is an expiatory ſacrifice for the living and the dead.

“21ſt, We are bound to believe there are four places of purgatory, viz. Limbus Infantum, Limbus Patrum, Meadows of Eaſe, and Purgatory.

“22d, We are bound to believe that Chriſt was three days in Limbus Patrum, where the ſouls of holy fathers go, till they get a paſs with them to the holy Peter.

“23d, We are bound to believe, that the ſouls of children unbaptized, go to the Limbus Infantum, until original ſin is well paid away, by the help of holy maſſes ſaid for them.

“24th

thoſe excellent people, of whom, in reality, he knows very little, and refers us to Moſheim as his authority.[*]

In anſwer to all that Mr. Godwin ſays, as well as to all that Moſheim ſays *againſt* the Waldenſes, we will quote what Moſheim himſelf ſays *for* them. "The purity and ſimplicity of that religion which theſe good men taught, the ſpotleſs innocence which ſhone forth in their lives and actions, and the noble contempt of riches and honours which was conſpicuous in the whole of their conduct and converſation, appeared ſo engaging to all ſuch as had any ſenſe of true piety, that the number of their diſciples and followers increaſed from day to day."[‡] This is rather a high character of the people whom Mr. Godwin calls, "*mere melancholy enthuſiaſts*"!! But we always expect to find true godlineſs amongſt thoſe perſons whom ignorant and wicked men abuſe in Mr. Godwin's manner.

When Mr. Godwin ſays that the Waldenſes inſiſted that the rich among them "ſhould ſell all they had, and divide with the poor," his aſſertion is directly contrary to the fact, as is evident from the writings of the Waldenſes themſelves;[§] and when he ſays that the Albigenſes were materially diſtinguiſhed from the Waldenſes, by the articles of their creed, he knows not that the real Albigenſes were the ſame people as the Waldenſes. The papiſts, in order to blacken the character of theſe old pious people, whom they robbed and murdered, held up to the

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"24th, We acknowledge the ſouls of Chriſtians go to Purgatory, and remain there till we pray them out of it, that they may have the power to walk the meadows of Eaſe with ſafety, till it pleaſes holy Peter to open the gates of glory for them, where no Heretic ſhall ever enter.

"25th, We are bound to keep Lent, according to our Clergy's pleaſure, and to maintain the work of ſupererogation.

"26th, We are bound to acknowledge the Lake in the North to be holy, called Lough Darragh.

"27th, We are bound to pray to no other ſaint on that day, only to them to whom it is dedicated.

"28th, We muſt baptize bells, and conſecrate chapels, and no man to enter into the holy office of a prieſt, only he who is known to be a man after the harlot Joan.

"20, We maintain ſeven ſacraments eſſential to ſalvation, viz. Baptiſm, Confirmation, Euchariſt, Penance, Extreme Unction, Holy Orders, and Matrimony.

"30th, We maintain we can tranſubſtantiate the bread and wine into the real body and blood of Chriſt.

"31ſt, We believe that Heretics eat their kind of ſacrament to their eternal damnation.

"32d, We believe that Chriſt is every where, but eſpecially in our Church.

"33d, We maintain we cannot know any thing without being in danger of judgment.

"34th, We maintain that Heretics have neither the will of the Prophets nor of Chriſt.

"35th, We acknowledge that the Roſary of St. Bridget is to be ſaid once a week; and laſtly, that our holy church can never err."

[TAYLOR'S HISTORY of the IRISH REBELLION.

[*] Godwin's Life of Chaucer, Vol. iii. p. 44. 8vo. [‡] Moſheim's Eccl. Hiſt. Cent. 12, Part II. Chap. 5. [§] Vide p. 203.

world every wild and wicked Gnoſtic or Manichean who oppoſed the Romiſh clergy, as one of the Waldenſes or Albigenſes, and Mr. Godwin's knowledge of Eccleſiaſtical Hiſtory does not go ſo far as to enable him to detect the impoſition. In the preſent times, every man who only talks about religion, without feeling its influence on his heart, and condemns the indolence or ignorance of the clergy of the Church of England, however great his own vices may be, is directly denominated a *Methodiſt*; and, however great his immoralities, he is held up as a fair ſpecimen of the character of the Methodiſts in general, and many people are quite willing to be deceived by the miſrepreſentation!

But, from what we know of Mr. Godwin and his wife, Mary Wolſtencraft, we cannot expect to find in the writings of either of them, any approbation of the principles or conduct of ſuch people as the Waldenſes, or any recommendation of the religion or morality of the Bible. The *Anti-Jacobin* reviewers, in their critique on Mr. Godwin's work, ſhew juſt as much ignorance of the true hiſtory of the Waldenſes as Mr. Godwin himſelf. Theſe reviewers, at one time very juſtly reprobated the ſentiments of Mr. Godwin, in his vindication of the illicit connexions of his wife Mary; but now, when the moſt pious people upon earth in the 12th and 13th centuries, are ſlandered by him, they cooly obſerve, "It has, to own the truth, very often ſurpriſed us, that we proteſtants ſhould glory, as we generally do, in theſe ſectaries as our progenitors, and boaſt of tracing the reformation from their tenets: for their whole merit and reſpectability ſeem to have centred in the ſingle point of their oppoſition to the Church of Rome." Thus we ſee that theſe reviewers have no objection to join hand in hand with Mr. Godwin, in oppoſition to perſons poſſeſſing vital Chriſtianity, and in miſrepreſenting their character.

About the year 1370, ſome of the Waldenſian youths of Dauphiny, formed a ſettlement in Calabria. Finding that the ſoil was fertile, and the region thinly peopled, they applied to the lords of the country, who received them kindly, and aſſigned to them parcels of land on equitable terms. The new ſettlers ſoon improved their lands by their ſuperior induſtry; and by probity, peaceable manners, and the punctual payments of their rents, they gained the affections of their landlords, and all their neighbours. The prieſts only were offended, as they received nothing from them except the tithes, which were paid according to the agreement with their lords. The prieſts concluded that the ſtrangers muſt be *Heretics.* The lords, however, vindicated them. "They are honeſt," ſaid they, "and have enriched all the country. They fear God, are liberal to the needy, and juſt and beneficent to all men." The landlords highly eſteemed their tenants, and protected them againſt their enemies till the year 1560. In that year two preachers went from Geneva into Calabria, and endeavoured to eſtabliſh the public exerciſe of proteſtantiſm there. But the Pope determined to extirpate a people who had preſumed to plant Lutheraniſm, as he called their religion, ſo near his ſeat. Great numbers of them were murdered by two companies of ſoldiers, who were headed by the Pope's agents, and many craved mercy for themſelves, their wives, and their children, and deſired permiſſion to leave their country; but their enemies knew not to ſhew mercy. A certain youth, named Samſon, defended himſelf a long time againſt thoſe who came to apprehend him. But being wounded, he was at length taken, and carried to the top of a tower. Confeſs to a prieſt, before you be thrown down, ſaid the perſecutors. I have already, ſaid Samſon, confeſſed myſelf to God. Throw him down, ſaid the Inquiſitor. The next day, the Viceroy of Naples, who had joined the pope in this perſecution, paſſing near the tower, ſaw the poor man yet alive with all his bones broken. He kicked him with his foot on the head, ſaying, 'Is the dog yet alive? Give him to the hogs to eat.*'

The princes of Piedmont, who were the dukes of Savoy, were very unwilling to diſturb the Waldenſes, of whoſe loyalty, induſtry, and probity, they had received ſuch uniform teſtimony. One fact which ſeemed to demonſtrate their general innocence was, that their neighbours particularly prized a Piedmonteſe ſervant, and preferred the Waldenſian women above all others to nurſe their children. Calumny, however, prevailed at length, and the papal power was permitted to indulge its thirſt for blood. Dreadful cruelties were inflicted on the people of God, who, by their conſtancy, revived the memory of the primitive martyrs. In the year 1488, the pope and his agents raiſed a great army for the purpoſe of ſubduing this hereſy; but the Waldenſes, armed with wooden targets and croſs-bows, thought it right to defend themſelves. The women and children fell on their knees, intreating the Lord to protect his people during the engagement, and the popiſh army was repulſed.

Philip, duke of Savoy, was convinced that the Waldenſes were a loyal and obedient people, and he reſolved to put an end to the perſecutions which they ſuffered. He permitted them to ſend twelve of their principal men to his court, to make ſubmiſſion to him, and the Waldenſes ordered their deputies to do whatever the Duke ſhould deſire, provided their Religion were ſafe. Some idea may be formed of the monſtrous calumnies and aſtoniſhing ignorance which prevailed concerning theſe deſpiſed and perſecuted people, from the following moſt extraordinary circumſtance: "The Duke ordered ſome of their young children to be "brought from their vallies, to ſatisfy himſelf whether they were

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* Milner's Hiſtory, Vol. iii. p. 546.

"not born with BLACK THROATS, SHAGGY MANES, AND FOUR "ROWS OF TEETH, as they had been deſcribed by their "enemies." *

In Germany, the papal Inquiſition oppreſſed the Waldenſes with peculiar ſeverity. But their preachers were faithful, and boldly declared that the pope was Antichriſt, and that if God had not ſent them into Germany to preach the goſpel, the very ſtones would have been raiſed up to inſtruct mankind. "We give not," ſay they, "a fictitious remiſſion, but we preach the remiſſion of ſins appointed by God himſelf in his Word." Echard, a Monk, and an Inquiſitor, grievouſly oppreſſed them. At length he urged the Waldenſes to inform him of the real cauſes of their ſeparation from the church of Rome. The event was ſalutary, and ſhewed the power of God. He was convinced in his conſcience of the juſtice of their arguments; his mind was enlightened, and confeſſing the faith of Chriſt, he united himſelf to his people. Like Paul, he preached the faith which once he deſtroyed, and, in the end, he was burned at Heidleberg, and the Chriſtians glorified God in him.

Raynard Lollard, was another convert of the ſame kind. He was at firſt a Franciſcan, and an enemy to the Waldenſes. After he had diligently preached the goſpel, he was taken by the Inquiſitors, and burned at Cologne. From him the followers of Wickliffe, in England, were called *Lollards;* and he it was who inſtructed the Engliſh, who reſided in Guienne, in the Waldenſian doctrine. †

Beza, Bullinger, and Luther, teſtify of the piety of the Waldenſes. Luther deſerves the more to be regarded, becauſe he owns that he was once prejudiced againſt them. But when he knew them better, he rejoiced, and gave God thanks that he had enabled the Reformed and the Waldenſes to ſee and acknowledge each other as brethren.

The Waldenſes, ſays Mr. Milner, are the middle link which connects the primitive Chriſtians with the Reformed; and by their means, the proof is eſtabliſhed that Salvation by the grace of Chriſt, felt in the heart, and expreſſed in the life, by the power of the Holy Ghoſt, has exiſted from the time of the Apoſtles till this day; and that it is a doctrine marked by the Croſs, and diſtinct from all that religion of mere form or convenience which calls itſelf Chriſtian, but which wants the Spirit of Chriſt.

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* Modern Univerſal Hiſtory, Vol. 34, p. 85.

† We cannot omit a ſhort note here. Many of Wickliffe's followers, who were called *Lollards*, travelled thro' various parts of England on foot, in a very plain dreſs, preaching the Goſpel of ſalvation, and warning ſinners to turn from the evil of their way, and much ſucceſs attended their labours. A contemporary hiſtorian aſcribes their ſucceſs to the devil, who he ſays took poſſeſſion of the people as ſoon as they became Lollards. *Hen. Knyghton.*

DIVINITY.

SERMON on 1 TIMOTHY IV. 16,

[*Continued from page* 204.]

3. THAT miniſter who would both ſave himſelf and thoſe that hear him, ought to take heed to the whole courſe of his life; to ſee that his converſation be adorned with holineſs. The converſation of thoſe who preach the goſpel, ſhould be ſuch as "becomes the Goſpel." Some who ſpeak as if they had a cloven tongue, walk as if they had a cloven foot; pulling down, by their wicked actions, what they build up by their ſound doctrine. But he that is faithful to Chriſt, will endeavour to live what he preaches, and to walk ſo, that his hearers may ſafely follow him, that he may be able to ſay with the Apoſtle, "Thoſe things which ye have both learned, and received, and heard, and ſeen in me do."*

It is but a low kind of commendation for a miniſter to be free from ſcandalous vices: God and good men expect that his converſation ſhould be exemplary and ſhining in all graces and virtues. The lives and labours of miniſters are real and viſible arguments, which all people underſtand, and are competent judges of: And they have a mighty force to convince and perſuade. Therefore, a miniſter ought ſo to live, as that his hearers may ſee in him, what they hear to be their duty from him: And that he may not give them occaſion to think him like the diſſembling Monk, who ſaid that he did *Aliter ſentire in ſcholis, aliter in muſæo*: That he hath other ſentiments of religion out of the pulpit, from what he hath in it.

It is a common complaint that thoſe who are the younger miniſters, degenerate, and fall ſhort of the elder, in ſerıouſneſs, gravity, and ſtrictneſs. I know ſome good people take ſuch a pleaſure in extolling the elder miniſters, that they ſeem to envy the younger their juſt praiſes, and will make no allowances for their want of age and experience, or for their natural temper. Yea, by ſome, every thing is taken up and improved, that tends to their diſcredit. And it cannot be denied, that there hath been too much ground for the complaint. It, therefore, highly concerns us, to be more circumſpect, that we may not give occaſion to thoſe who ſeek it.

The Apoſtle charges Titus to "let no man deſpiſe him."‡ Not as if it were in our power what others ſhall think of us. Some thro' ignorance, others thro' malice, will think and ſpeak ill of thoſe who are moſt worthy: But we muſt not do any thing that may give juſt cauſe to others to deſpiſe us. We ought to be very tender of our reputation: for if we be not reverenced and eſteemed, we ſhall loſe our authority, and our counſels and reproofs will have little effect.

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* Phil. iv. 9. ‡ Tit. ii. 15.

We have ſeveral inſtances of this in the Word of God. John the Baptiſt was a burning and a ſhining light, an holy and juſt man. This gained him reſpect and eſteem from Herod. Whereas, Eli's ſons rendered themſelves vile, and cauſed the ſervice of God to be abhorred, by their lewd and vicious actions; for which they are threatened with a dreadful vengeance. *

The Prophet Malachi tells us, that the prieſts corrupted the covenant of Levi, and rendered the worſhip of God contemptible. For which God threatens them with a curſe, and to make them contemptible before all the people. †

If we appear ſincerely good and uſeful, we ſhall be loved and honoured by ſuch as are good themſelves, and even bad men will fear and reverence us. But if we be careleſs and looſe in our converſation, we ſhall become like other men: Yea, we ſhall be more vile and contemptible than others. The height of our office will render our vices more conſpicuous, and our ſhame more notorious.

The looſe and irregular lives of miniſters harden Atheiſts, Deiſts, and Libertines, in their infidelity, and ſink the eſteem of the ſacred office among all ſorts of bad men: who may very well conclude that they do not, in their hearts, believe what they preach, whoſe lives are ſo unſuitable to their doctrine. We ought, therefore, to be very ſtrict and circumſpect in our carriage towards all, ſtudying to honour God, and to do good to the ſouls of men.

Our care ſhould extend to the whole courſe of our lives. We ought to be "holy in all manner of converſation," to be free from all vice, and adorned with all virtue. I ſhall ſingle out ſome particular vices that are great and foul ſtains in the life of a miniſter, which he ought to watch againſt and flee from; and ſome particular virtues which he ought to follow after and excel in.

1ſt. A Miniſter who would both ſave himſelf, and thoſe that hear him, ought to "take heed and beware of *covetouſneſs*." He ſhould watch againſt a ſordid, worldly ſpirit. Nothing can make a miniſter more cheap and mean, than a ſtingy, niggardly humour. Some people, through ignorance, deſpiſe pious, learned miniſters for their poverty, though they deſerve to be highly honoured and eſteemed: But all deſpiſe miſerable earth-worms, who idolize the world while they exhort others to contemn it.

2. A miniſter ſhould take heed of *flattery* and *diſſimulation*. He ſhould watch againſt a low and ſervile ſpirit. He ſhould not think much to ſtoop and condeſcend to the meaneſt for their good; and yet he ſhould ſcorn to creep and truckle to the humours

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* 1 Sam. ii. 17, and iii. 11, 14. † Mal. i. 7, and ii. 8, 9.

of the greateſt. He muſt not be blear-eyed in conniving at, nor meal-mouthed in reproving the faults of thoſe whoſe ſouls he is to watch for. He muſt not ſooth people in their ſins, in hopes of worldly advantage. It ill becomes an embaſſador of Jeſus Chriſt, to bow the knee to a golden image.

The Apoſtle calls Epaphras, "A faithful miniſter of Chriſt" for the Coloſſians. Too many among us think that they are our maſters, and would fain uſe us accordingly. But one is our Maſter even Chriſt. From him we derive our authority, and from him we expect our reward. He hath made us ſtewards in his houſe, and rulers over it. Let us, therefore, approve ourſelves to Him as his miniſters, and not become *men pleaſers*. Let us keep our ſtation, and hold faſt the power with which Chriſt hath inveſted us; and not make our people our maſters and rulers. If we give way to an aſpiring ſpirit, we ſhall quickly become mere cyphers. If we have to do with ſuch as do not know how to keep their place, let them ſee that we will not quit ours; nor deliver up the keys to them as our rulers, who are to be ruled by us.

3. A miniſter ſhould take heed of *pride* and *unruly paſſion*. He ſhould watch againſt a haughty and a haſty ſpirit. Tho' He is to rule Chriſt's flock by Chriſt's laws, yet he muſt not "Lord it over God's heritage," 1 Pet v. 3. He ſhould be clothed with humility, and ſhould beware leſt his knowledge puff him up. If he have gotten eſteem and reputation, by his learning and uſeful labours: He ſhould let it be nurſed abroad, and not fetch it home to look upon it. His face, like Moſes's, ſhould ſhine to others, but he ſhould not make looking-glaſſes for himſelf. If at any time his heart be tickled or tranſported with the praiſes and applauſe of his admirers, he ſhould check this vanity by ſuch reflections as theſe. "I am cried up and followed by men, but if I be lifted up with pride, I ſhall miſs of Chriſt's commendations at the great Day. What if, after all the praiſe of men, I ſhould be covered with ſhame and everlaſting contempt, for not giving glory unto God?"

Again: A miniſter ſhould watch againſt *raſh anger* and *impatience*. Patience enlarges the mind, and procures eſteem; but a pettiſh, waſpiſh temper, is a ſign of a little, impotent ſpirit. *Invalidum omne natura tumidum eſt*. The weaker any one is, the fuller he is of complaints. How little did Jonah make himſelf by his paſſion for his gourd!

Some think to command reſpect by ſtrutting and ſwelling; by keeping others at a great diſtance from them; by talking big, and looking high; by ſeeking for occaſions to look on themſelves as ſlighted or affronted: But ſuch, inſtead of being eſteemed and honoured, are commonly hated or ſcorned. A ſervant of pride or anger, will ſoon become cheap and uſeleſs. And that miniſter whoſe mind is ſwoln with pride, or ulcerated with paſſion, will find that thoſe diſtempers will render his life bitter to himſelf, and his labours, in a great meaſure, unprofitable to others.

4. A miniſter ſhould take heed of an *uncharitable* and *cenſorious temper.* He ſhould watch againſt a narrow ſpirit; and not judge of perſons or things by little meaſures, nor ſhew a great deal of zeal for little things. He ought not to hunt after applauſe, nor make himſelf popular by being ſingular. He ſhould beware of running into extremes, or leading others to place much of their religion in their ſeparation from, or in their zeal againſt the errors and faults of others. His "moderation ſhould be known to all men," Phil. iv. 5. He ſhould not be vehement about unneceſſary things, either for them or againſt them. He ought to think and ſpeak well of others as far as he can; and not let fly indecent reflections upon thoſe from whom he differs.

IV. I proceed to mention ſome of thoſe virtues which a miniſter ought to poſſeſs and exerciſe.

1. A miniſter's converſation ſhould be adorned with *ſimplicity* and *godly ſincerity.* He ſhould not walk in *craftineſs*;* but be fair and ingenuous, free and open-hearted. He ſhould abhor tricking, and abſtain from little devices and inſinuations, to carry on any petty intereſt or deſign. He ſhould remember, that a man of *intrigues*, a *cunning*, or *ſhrewd* man, is but a more gentle term for a *knave.* "*Cunning*, (ſaith Locke on Education †,) is the ape "of *Wiſdom*, but is moſt diſtant from it. A *cunning* trick helps "but once, but hinders ever after. No cover was ever made "ſo big or ſo fine as to hide itſelf. No body was ever ſo *cunning* "as to conceal his being ſo: And when they are once diſco-"vered, every body is ſhy, every body diſtruſtful of *crafty* men; "and all the world forwardly join to oppoſe and defeat them: "Whilſt the open, fair, *wiſe* man, has every body to make way "for him, and goes directly towards his end.

2. A miniſter's carriage ſhould be *courteous* and *affable*, *kind* and *obliging*; not auſtere and moroſe. This is the way to get people's love. And he that hath got an intereſt in the affections of his hearers, hath a great advantage in order to the doing good to their ſouls.

Again: He ſhould ſtudy to be *pleaſant* and *cheerful*, but withal *grave* and *ſerious.* A ſour, moroſe deportment is burdenſome, and an affected gravity, ridiculous. An airy ſpirit, tho' it paſs for good humour, borders too nearly upon froth and vanity. He that takes too much liberty in vain jeſts, and idle ſtories, deſerves to be branded for a light perſon. ‡ But a grave cheerfulneſs will render our converſation deſirable, lively, and agreeable.

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* 2 Cor. i. 12. † Sect. 140. ‡ Zeph. iii. 4.

3. A miniſter ſhould be *quiet* and *peaceable*; of a healing ſpirit. "The ſervant of the Lord muſt not ſtrive," but follow the things which make for peace, 1 Tim. ii. 24. Rom. xiv. 19. *Railing* ſounds very ill out of the mouth of a miniſter of Chriſt, whether in or out of the pulpit.

We ought to compoſe, and not to foment differences. To be ready to hold a fair correſpondence, and, if we can, to keep up familiarity and intimacy with pious and learned men, of different ſentiments from us, in ſome leſs things.

"If it be poſſible, as much as lieth in us, we ſhould live peaceably with all men." Therefore, if we deſire to promote the common ſalvation; it is our duty to do what we can, to uphold the reputation of the public miniſtry, and to maintain a hearty affection for all the friends of God and godlineſs. We ought ourſelves to honour the perſons, and praiſe the labours of the pious and learned of the National Church; tho' they will not be perſuaded to ſpeak or think well of us. We ought to ſtrengthen their hands, and rejoice in the ſucceſs of their labours, who ſincerely endeavour to promote the converſion and edification of ſouls.

Let us do what we can to form in our hearers a truly catholic charity. Let us wholly apply ourſelves to the duties of our calling; and ſee, that our converſations be ſtrict and exemplary. Let us ſo behave ourſelves, that it may appear we are carrying on no other deſign than to make people wiſe and good; and not to draw them into, or fix them in any party. This is the way to convince thoſe who brand us as ſchiſmatics, that it is conſcience, and a fear of offending God, not humour or faction, which obliges us (contrary to our worldly intereſt,) to hold faſt our profeſſion. By ſuch a moderate, healing ſpirit, we ſhall approve ourſelves to God, and thoſe who are eminently wiſe and good; and then we need not much regard the cenſures of others.

[*To be continued.*]

The TRUTH of GOD DEFENDED.

The Originality and Divinity of the Moſaic Inſtitutions Demonſtrated.

[*Concluded from page* 310.]

5. SACRIFICING was a mode of worſhip more ancient than Idolatry, and inſtituted, as there are the ſtrongeſt reaſons to believe, by the Deity himſelf, as ſoon as the guilt of man made ſuch an offering neceſſary. But this univerſal practice was greatly corrupted by the heathen, who introduced ſuperſtitious cuſtoms, thus teaching the worſhippers to reverence and fear the creature rather than the Creator, all of which were excluded from

the religion of the Hebrews; while their ſacrifices aſſumed a greatneſs, and excited an elevated hope, by manifeſting that they were the pattern of heavenly things, and ſhadows of good things to come, when *a body ſhould be prepared for him* who was the ſubſtance of them all.

The heathen ſacrifices were different according to the rank of the particular deity to whom they were offered. *Potter*, p. 216. No diſtinction of this kind was ſuffered to offend the Holy One of Iſrael. With the heathens there was an order of Prieſts called *Haruſpices*, whoſe ſole buſineſs it was to examine the entrails, eſpecially the liver, and to *divine* ſucceſs, or the contrary, from the appearance. No ſuch ſuperſtition diſhonoured the moral Governour of the world in the Hebrew ritual.

We read of nothing among the heathen from whom Moſes could take ſuch diſtinctions of offerings as we read in his Inſtitutions. The *burnt-offerings*, *ſin-offerings*, *peace-offerings*, or of the *heaving*, or *waving* of them. Theſe therefore, he could not borrow from them. Theſe poſitive inſtitutions by which the people were thus diſciplined, Chriſtian Believers now know, and the whole Jewiſh Nation might know, anſwered a divine purpoſe, and, as a ſchool-maſter, brought the worſhippers to Chriſt.

Laſtly: among all the Heathen, eſpecially in the time of Moſes, *Human ſacrifices* were conſidered as the moſt acceptable to the gods; but in the law of Moſes nothing is mentioned with greater abhorrence, and they are expreſsly declared to have been a principal cauſe of the expulſion of the Idolatrous inhabitants of Canaan. The *right* of the Deity indeed, to claim the life which He has given, in any way that may pleaſe him, is evident, and is intimated by the command given to Abraham, to offer up Iſaac. But when the Faith of the Patriarch was proved, the offering was declined, and a Ram ſubſtituted in his place.

6. If the Heathens had any temples before the time of Moſes, which is uncertain, and not probable, they were conſtructed in a very different manner from the Tabernacle, or the temple of Solomon. We no where read of *ſuch diviſions* as that of the Hebrew temple; of ſuch a *ſymbol of the divine preſence* as the covering of the Ark between the Cherubim, in the Holy of Holies; there was no *table of ſhew-bread*, nor ſuch a candleſtick as was in the holy place. The fire and the lamps, alſo, evidently had their uſe, as appointed by Moſes, but tho' ſacred, there was nothing in them to divert the reverence of the worſhipper from the inviſible Jehovah. This could not be ſaid of the perpetual fires, either of the Perſians, or the Veſtals at Rome: Theſe were debaſing ſuperſtitions.

7. Both the Hebrews and the Heathen allowed the privilege of aſylum to thoſe who fled to their temples. But with the

heathen this was carried to a length equally ſuperſtitious and dangerous to the community; becauſe, whatever was the crime with which any perſon was charged, the criminal could not be apprehended, and much leſs could he be puniſhed, without incurring the vengeance of the Deity, who, it was ſuppoſed, protected him. *Potter's Antiquities*, p. 201. But no perſon, charged with any crime, was protected by flying to the altar of the Hebrews, except till the cauſe could be heard by regular judges; when, if he appeared to be guilty, he was ordered to be taken from the altar itſelf, and put to death. Even the City of Refuge could not protect him, who was found, upon enquiry, to have killed his neighbour with deſign.

8. Had Moſes copied any thing from the Heathens, he would probably have introduced ſomething of their *myſteries*, which were rites performed in ſecret, and generally in the night, to which peculiar privileges were annexed, and which it was deemed the greateſt crime to reveal. The moſt remarkable of theſe myſteries were the Eleuſinian, which were celebrated at Athens every fourth year. Whatever theſe rites were, (and they were of a very ſuſpicious nature,) it was made death to reveal them, and if any perſon, not regularly initiated, was preſent at this exhibition, he was put to death without mercy. Vile as theſe myſteries muſt have been, according to the habits of the initiated, yet it was taken for granted, that thoſe who had performed them, lived in a greater degree of happineſs than other men, both before and after death. *Potter's Antiquities*, Vol. i. p. 389.

Nothing like this can be found in the Inſtitutions of Moſes. There was no *ſecret* in the Hebrew ritual. Every thing is deſcribed in the written law; and tho' none but the Prieſts could enter the holy place, and none the Holy of Holies, beſide the High Prieſt, every thing that was done by them there, is as particularly deſcribed, as what was to be done by the people without.

9. The Heathens had their *Oracles*, as well as the Hebrews; but the difference between them was very great. With the Hebrews, the reſponſes were in a clear, articulate voice, free from ambiguity, and given only on ſolemn occaſions, and with a ſolemnity becoming a meſſage from God. They were alſo perfectly gratuitous, and confined to no particular time. But the Oracles of the Heathen were always obſcure, and generally ambiguous, delivered in a frantic manner, only at particular ſeaſons, and always attended with great expence.

10. The heathens had alſo their *purifications*, but how very different from thoſe of the Hebrews! Nothing was uſed by them for this purpoſe, but pure water, evidently emblematic of inward purity. The only obſcure article, in this reſpect, was that preſcribed for cleanſing after the touch of a dead body, on

which occaſion the water was mixed with the aſhes of a red heifer; and certainly there was no precedent for this among the Egyptians, or any other nation. But the heathens uſed mixtures continually, and with ſuch ſuperſtitious regard to particulars, as evidently taught the worſhippers to reverence the creatures uſed, inſtead of the Creator. The purifications alſo among the Hebrews tended to recommend cleanlineſs, and conſequently to promote health; but ſome of the moſt ſacred rites of the Heathen were moſt filthy and diſguſting, as the *Tauribolium*, in which the perſon ſo *purified*, was covered with blood, his hair and his garments full of it, and in this condition he continued as long as he could, without waſhing himſelf or changing his dreſs!

11. Religion directed the choice of proper articles of *food*, both with the Heathens and the Hebrews; but with the latter, the moſt wholeſome food was allowed, and nothing was forbidden for any reaſon which tended to nouriſh ſuperſtition. But no good reaſon can be given for the Egyptians abſtaining from mutton, the Syrians from fiſh, the Hindoos from the fleſh of cows, or the Prieſts, in ſome countries, from the fleſh of animals of any kind. The only reaſons given tended to ſuperſtition. The Hebrew prieſts alſo were not obliged to practiſe any peculiar auſterities. They might drink wine, except during the time of their actual miniſtrations. They might marry and have families. The heathen prieſts on the contrary, (*Potter*, p. 391,) were obliged to ſubmit to auſterities equally ſuperſtitious, cruel, and debaſing.

12. Moſes aſſigned no part of the national worſhip to females, but in the heathen temples there were Prieſteſſes as well as Prieſts, and the Oracle at Delphi was always delivered by a woman. There is herein a very ſtriking difference between the Heathen and the Hebrew worſhip.

13. Where, in all the world, could Moſes have got the idea of his *Annual Faſt*, for the purpoſe of a general confeſſion of ſin? Where could he find any thing like the ſtriking leſſon exhibited on that occaſion, firſt, of the dreadful wages of ſin, and ſecondly of the removal of it, by the fine emblems of a goat ſacrificed, as ſuffering the penalty, and another goat diſmiſſed, over the head of which the confeſſion had been made? Many rites of the Heathen were celebrated with the appearance of grief and deep affliction, but for no ſuch moral purpoſe; on the contrary, the worſhippers ſoon paſſed to every ſpecies of licentiouſneſs. Such were the feſtivals of Adonis in the Eaſt and in Greece, but it was only a commemoration of his death in the firſt inſtance, and of his re-animation in the ſecond.

14. *A weekly Sabbath*, continually reminding the Hebrews of the Creation of the world in ſix days, as oppoſed to the general opinion of the Heathen, that the world had exiſted from eternity,

without any intelligent author: A *ſabbatical year*, reminding them, that the country they occupied was not their own but God's, who only gave them the uſe of it under ſuch terms as he thought proper: with a *Jubilee*, (to be mentioned hereafter,) were inſtitutions peculiar to the Hebrews, and what Moſes could not have borrowed from any other nation.

15. Had Moſes borrowed any thing from the heathen, he could not have overlooked their various modes of divination, ſorcery, and witchcraft; their omens, their diſtinctions of days into lucky and unlucky, &c. But ſo far are we from finding any thing of this kind in the writings of Moſes, of which thoſe of the Hindoos are full, that they are ſpoken of with the greateſt abhorrence, and they who would learn of the heathen herein are ordered to be put to death.

16. The general ſyſtem of *Civil Government* laid down in the Inſtitutions of Moſes, is eſſentially different from any thing that he could have ſeen, or heard of, in his time, and infinitely more favourable to perſonal liberty, and conſequently to juſtice, truth, and happineſs.

In the time of Moſes, all the neighbouring countries, of any note, were governed by kings, whoſe will, as far as appears, was the only law. But the government inſtituted by Moſes, was a government of *fixed laws*, and thoſe laws reduced to *writing*, ſo that they could not but have been univerſally known; and nothing was left to the arbitrary will of any man, whatever office he might hold in the ſtate. In all this, a noble example was ſet to the world; and we find, in fact, that civil and perſonal liberty have been regarded in every nation in proportion as the Scripture has been regarded. The government of the Hindoos is the very reverſe of that of Moſes, being evidently calculated, as Sir William Jones has juſtly obſerved, to throw all power into the hands of the deſpot and the prieſts, while the reſt of the nation were kept in ignorance and ſlavery.

The Hebrew government was a Theocracy: God was their King, not only as Creatures, but as a Nation. As, however, a deviation, thro' the unfaithfulneſs of the people, from this divine conſtitution, was foreſeen, proviſion was made for it; and, among other guards againſt the abuſes of power, the King was requeſted to write, with his own hand, a copy of the laws by which he and the reſt of the nation were to be governed. Their Kings were thus the Lieutenants of Jehovah, nor did any King of Judah, even the moſt addicted to idolatry, make any alteration in the laws of the kingdom. The Prieſts received no power by the civil governours; God determined by Moſes the duties and the privileges of each; and no claſſes of men were ever more different from each other, than the Bramins among the Hindoos, and the order of Prieſts among the Iſraelites; this all unprejudiced perſons, who are in the ſmalleſt degree attentive to the ſubject, muſt acknowledge.

17. If Moſes had borrowed his religious Inſtitutions from Egypt, or any other nation, he would probably have adopted ſome of their *Civil* laws, as thoſe relating to Perſons, Property, &c. But we find no ſuch reſemblance in thoſe of any nation, ancient or modern. The privileges of the Sabbatical year, and of the Jubilee, are wholly of a civil nature, and they muſt have been an admirable ſecurity for perſonal liberty, and the property of families. No Hebrew could bind himſelf in a ſervile ſtate for more than ſeven years, nor could he alienate his landed property for more than fifty. In conſequence of this, tho' a family might ſuffer by the imprudence, or extravagance of the head of it, the evil had a limit, for all eſtates at the Jubilee reverted to their original proprietors.

The laws relating to Theft, Robbery, and Perſonal injuries, are by no means the ſame with thoſe of other nations, and they are all admirable for their equity. The abominable vices of Sodomy and Beſtiality, are puniſhable with death by the laws of Moſes, but not by thoſe of any ancient Legiſlator; and they are eminently calculated to preſerve the real dignity, and prevent the degradation of mankind.

18. In all ancient nations there were trials by various *Ordeals*, in which the accuſed perſon was ſuppoſed to be guilty, unleſs fire or water did not injure him. This is the caſe among the Hindoos, who hold this mode of evidence in the higheſt veneration. In the Inſtitutions of Moſes we find one trial by Ordeal, but it is ſo eſſentially different from any that was in uſe in other countries, that it could never have been borrowed from them. This was in the caſe of a wife ſuſpected of adultery. To ſatisfy the huſband in this caſe, the wife was made to drink a quantity of water, in which was put ſome duſt from the ground, and the ſcrapings of a writing, containing a denunciation of divine judgments to be inſtantly inflicted in caſe they were guilty. But beſides that recourſe was had to this mode of trial only in defect of proper evidence, all that can be objected to, even by thoſe who do not believe in any divine interpoſition, is, that the guilty perſon might eſcape unhurt: a ſtriking contraſt this to the cruel and unjuſt ordeals of the heathen.

From this general view of the ſubject, and the compariſon might have been extended to many more particulars, it is manifeſt, That the laws of Moſes are truly *Original*; and that their ſuperiority to thoſe of other nations, even the moſt famed for wiſdom, eſpecially if we conſider the high and certain antiquity of theſe laws,)

laws,) is an evidence of their divine origin; and that Moſes truly was, according to his own declarations, *only the inſtrument of* JEHOVAH. His appeal to the people, thus taught of God, has all the boldneſs of Truth, and need never fear detection or contradiction. "Behold! I have taught you ſtatutes and judgments, even as the Lord my God commanded me, that you ſhould do ſo in the land whither ye go to poſſeſs it. Keep, therefore, and do them, for this is your wiſdom and underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation is a wiſe and underſtanding people. For what nation is there ſo great, who hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there ſo great, that hath ſtatutes and judgments ſo righteous as all this law, which I ſet before you this day?" Deut. iv. 5—8.

The argument maintained in this Diſſertation, is directed chiefly againſt the cavils of Infidels, and of *ſuch friends* of Revelation, as Dr. Geddes, and others. But, to the Chriſtian believer, theſe Inſtitutions ſhine with a ſplendour derived from the meridian glory of the Sun of Righteouſneſs. He ſees that they were all preparatory to him who is "the end of the Law for righteouſneſs to every one that believeth." With an evidence and a conſolation that only ſuch can know, he can ſay with the great Apoſtle, "Even that which was made glorious, hath no glory in this reſpect, by reaſon of the glory that excelleth. For if that which was done away was glorious, how much more that which remaineth is glorious! Even to this day, (alas!) when Moſes is read, the veil is upon their heart. Nevertheleſs, when it ſhall turn to the Lord, the veil ſhall be taken away. But we all with open face beholding, as in a glaſs, the glory of the Lord, are changed into the ſame image from glory to glory, even as by the Spirit of the Lord," 2 Cor. iii.

H. M.

Birmingham,
March 4, 1805.

The WORD of GOD ILLUSTRATED.

[*Continued from page* 312.]

UNDER the head of *Allegories* are comprehended *Types*, as a ſpecial kind of them: Neverthele ſs, *types* require a diſtinct conſideration. I know the word, according to its derivation, and alſo according to its uſe in the New Teſtament, is no more than a *form*, a *pattern*, or *exemplar*: But when we ſpeak of *types* in our language, we underſtand ſuch things as were in the Old Teſtament appointed by the Holy Spirit to ſignify and prefigure Jeſus Chriſt, or ſomething belonging to his ſpiritual kingdom: and that which anſwers thereto, we commonly call the *antitype*. So the *Ark* was a *type* of *true baptiſm*, 1 Pet. iii. 21: *Melchiſedec* of *Chriſt*, Heb. vii. 1, in reſpect of his being without *mother*, as *God*; without *father*, *as man*. So alſo *Jacob's Ladder*, the *Paſcal Lamb*, *Manna*, *the Rock in the Wilderneſs*, *the brazen Serpent*, *Moſes*, *Joſhua*, *David*, *Solomon*, and many other perſons and things, were types prefiguring Chriſt himſelf, or things pertaining to his perſon, or offices. Thus, the Land of Canaan was a type of Heaven. And hence it is, that we meet with ſo many promiſes of temporal things in the Old Teſtament; not that their heaven was a Mahometan paradiſe, conſiſting only of carnal things: No; better things were thereby ſignified. But I ſhall leave the conſideration of *types* at preſent, when I have made two obſervations. 1ſt. What was ſaid before of Parables may be applied to Types. The type and anti-type do not in all things anſwer each other. So that we muſt remove whatever of imperfection there is in the type from the anti-type. For example, tho' the prieſts under the law were types of Chriſt the great High Prieſt; yet there are theſe two differences obſerved by the Apoſtle betwixt them and Chriſt: They, by reaſon of their mortality, were forced to ſucceed each other, Heb. vii. 23. And they were alſo neceſſitated to offer for their *own* ſins, as well as for the ſins of the *people*, ver. 27. 2dly. There are generally many things in the anti-type, that no one type can be found ſufficient to ſignify; ſo that one type muſt ſignify one thing, and another type another thing. One goat could not typify Chriſt, both in his death and reſurrection, therefore two were appointed, one of which was offered, the other let go, Levit. xvi. 7. Thus, Moſes was a type of Chriſt, in bringing the children of Iſrael out of Egypt; but Joſhua, in bringing them into Canaan. Other things neceſſary to be remarked concerning Types, ſhall be ſpoken of hereafter.

Of the nature of Types, are many Prophetical Actions and Viſions; as the prophet's going naked, and barefoot, Iſa. xx. 2:—Hiding a girdle by the river Euphrates, Jer. xiii. 1:—Abſtaining from marriage, Jer. xvi. 2:—From mourning, verſe 5:—From feaſting, verſe 8:—Going to the potter's houſe, Jer. xviii. 2:—Breaking an earthern bottle before the ancients of the prieſts and people, Jer. xix. 10:—Making bonds and yokes, Jer. xxvii. 2. Such was Chriſt's act in curſing the fig-tree, Matt. xxi. 19.—That of Agabus in binding himſelf with Paul's girdle, Acts xxi. 11. There are likewiſe many Prophetical Viſions of the ſame nature, as that of the baſket of figs, Jer. xxiv:—Of the dry bones, Ezek. xxxvii:—Of the almond-tree, and of the ſeething pot, Jer. i. 11, &c.:—Of the temple, Ezek. xl. &c. and many others in the Revelation. Now, concerning Prophetical Actions, which were enjoined the Prophets, it is probable many of them were really done; and that others of them were not actually done, but only enjoined in Viſion, as was the command given to Peter, to kill and eat, Acts x. 13. Some of them ſeem repugnant to nature, or morality, as that of Ezekiel to bake his cakes with man's dung, Ezek. iv. 12:—Not to mourn for his wife when ſhe died, Ezek. xxiv. 16:—And that of Hoſea, to take a wife and children of whoredom, Hoſea i. 2. As for the Prophetical Viſions of future events, ſome of them have their interpretation annexed to them, as Jeremiah's Viſion of the almond-tree, and ſeething pot, Jer. i. 11:—Of the baſket of figs, Jer. xxiv:—Ezekiel's Viſion of the dry bones, with many others. But ſome there are again which will be explained, as is likely, only in their accompliſhment; as that of Ezekiel's Temple, with many others: eſpecially in the Revelation of John. Theſe will then be moſt plain when they are all fulfilled; as we can now plainly read the *Calling of the Gentiles* in many places of the Old Teſtament, which ſeemed a ſtrange and incredible thing before it was fulfilled, even to thoſe who were well acquainted with the writings of the Prophets. See Acts xi. 3.

[*To be continued in the next.*]

PHYSICO, or NATURAL THEOLOGY.

> "And GOD ſaid, Let the waters under the heaven be gathered together unto one place:—and the gathering together of the waters called he ſeas," Gen. i. 9, 10.

WATER is a well-known fluid, diffuſed thro' the Atmoſphere, and over the ſurface of the globe, and abounding in a certain proportion in animals, vegetables, and minerals. The *uſes* of *water* are ſo univerſally known, that it would be ſuperfluous to enumerate them here. It is eſſential to animal and vegetable life: It makes eaſy the intercourſe between the moſt diſtant regions of the world; and is one of the moſt uſeful powers in the Mechanic Arts. It is often found combined with various ſubſtances, and is then frequently beneficial in curing or alleviating diſeaſes.

The ancient Philoſophers conſidered Water as one of the four elements. During the age of the Alchemiſts, when it was believed that different ſubſtances could be converted into gold, it was alſo an opinion, adopted by many, that water could be changed into earth. Even ſo late as the time of Mr. Boyle, this ſentiment was not laid aſide. He relates that a friend of his, by diſtilling a quantity of water an hundred times, found, at length, that he had got ſix-tenths of the firſt quantity in earth, whence he concludes, that the whole water, by further proſecuting the operation, might be converted into earth. Others have made experiments to the ſame purpoſe, and ſeemingly with the ſame ſucceſs. But the deception is now found out. Water has the power of corroding the hardeſt bodies, even glaſs itſelf, by long digeſtion, eſpecially when aſſiſted by heat; and hence thoſe who have made the experiments juſt mentioned, have been themſelves deceived, by ſuppoſing the earth, which really came from the containing veſſel, to come from the water.

It is now diſcovered that water is not a ſimple, but a compound ſubſtance conſiſting of a mixture of vital and inflammable air. This is one of the moſt aſtoniſhing and important diſcoveries which has been made ſince the origin of Chemiſtry, or indeed ſince the origin of Science. Had we room in our monthly Miſcellany, we would trace back the hiſtory of this curious and intereſting diſcovery to the firſt hints which were thrown out upon the ſubject by Mr. John Warltire, Lecturer in Natural Philoſophy, in a Letter written to Dr. Prieſtley, in April 1781. But as this would carry us quite away from our principal deſign in this part of our Work, we are obliged to paſs it over, and refer our readers to the *Philoſophical Tranſactions* for 1784, to the Encyclopædia Britannica, and other ſimilar publications, for information on this head.

What proportion water, in this our globe, bears to the earth, cannot be aſcertained. Buffon ſuppoſed that the ſurface of the earth is equally divided between land and water, and accordingly calculated the ſuperficies of the ſea to be 85,490,506 miles. But it is now well known that the ocean covers much more than half of the earth's ſurface. Buffon believed the exiſtence of a vaſt ſouthern Continent, which Captain Cook has ſhewn to be viſionary. It was this circumſtance which miſled him. According to the moſt accurate obſervations, hitherto made, the ſurface of the ſea is to the land as three to one. The ocean, therefore, may be conſidered as extending over 128,235,759 ſquare miles, ſuppoſing the ſuperficies of the whole globe to be 170,981,012 ſquare miles. But to aſcertain the depth of the ſea is much more difficult than its ſuperficies, both on account of the numerous experiments which it would be neceſſary to make, and the want of proper inſtruments for that purpoſe. Beyond a certain depth, the ſea has hitherto been found unfathomable; and tho' ſeveral methods have been contrived to obviate this difficulty, none of them has completely anſwered the purpoſe. We know in general that the depth of the ſea increaſes gradually as we leave the ſhore; but if this continued beyond a certain diſtance, the depth in the middle of the ocean would be prodigious. Indeed, the numerous Iſlands every where ſcattered in the ſea, demonſtrate the contrary, by ſhewing that the bottom of the water, like the land, is unequal, and that ſo far from uniformly ſinking, it ſometimes riſes into lofty mountains. If the depth of the ſea be in proportion to the elevation of the land; as has generally been ſuppoſed, its greateſt depth will not exceed five or ſix miles, for there is no mountain ſix miles perpendicular above the level of the ſea. The ſea has never been actually ſounded to a greater depth than a mile and 66 feet. Every thing beyond that, therefore, reſts entirely upon conjecture and analogical reaſoning, which ought never to be admitted to determine a ſingle point that can be aſcertained by experiment, becauſe when admitted they have often led to wrong concluſions. Along the coaſts, where the depth of the ſea is generally well known, it has always been proportioned to the height of the ſhore: When the coaſt is high and mountainous, the ſea that waſhes it is deep; when, on the contrary, the coaſt is low, the water is ſhallow. Whether this analogy holds at a diſtance from the ſhore, experiments alone can determine. Now to calculate the quantity of water contained in the ſea, while its depth is unknown, is impoſſible. But, if we ſuppoſe with Buffon, that its medium depth is the fourth part of a mile, the ocean, if its ſuperficies be 128,235,759 ſquare miles, will contain 32,058,935.79 cubic miles of water.

[*To be continued.*]

THE PROVIDENCE of GOD ASSERTED.

DEAR SIR, Stroud, Jan. 24, 1805.

THE following Anecdote was given me the other day by a very reſpectable, pious Quaker. It is quite original; having never been publiſhed before, and well authenticated. If you ſhall think proper to give it a place in your uſeful Miſcellany, I hope it will tend to impreſs ſtill more deeply on the minds of your readers that, altho' ſentence againſt men's evil works is not always ſpeedily executed, "doubtleſs there is a God that judgeth in the earth," who ſooner or later will bring their works into judgment.

SAMUEL WOOLMER.

DURING the perſecution of the Proteſtants by the Roman Catholics in the ſeventeenth century, ſome children were playing on the banks of the Suir, near Golden, in the county of Tipperary, when a man came up to them, knowing them to be born of Proteſtant parents, and with a pike, threw moſt of them into the river, where they were inſtantly drowned. One of the children, however, a girl about eleven years of age, ran off and eſcaped to Clonmell, thirteen miles diſtant.

At Waterford a ſhip lay bound to America, taking in ſervants and paſſengers: An agent of the Captain's was at Clonmell, who, finding the child unprovided for, took her as an indented ſervant, with many others in equal indigence. The Captain ſold her time to a planter, a ſingle young man. The rectitude of her conduct, her amiable diſpoſition, and comelineſs of perſon, ſo attracted her maſter's affections, that after her time was expired, he propoſed to marry her; which propoſal ſhe, at length, acceded to, and they lived together in much happineſs for ſeveral years, during which ſhe brought him ſix children. She then declined in health and ſpirits; a deep melancholy overſpread her mind, ſo as greatly to diſtreſs her huſband. He obſerved her, particularly when ſhe thought him aſleep, to ſigh deeply, as if ſomething very weighty lay upon her ſpirits. After much intreaty and affectionate attention, ſhe related to him what ſhe ſaw when ſhe was a girl in Ireland, and ſaid that ſcarce a day or night had paſſed for the laſt twelve months, but ſhe had felt a preſſure on her mind, and had, as it were, heard diſtinctly a voice, ſaying, "Thou muſt go to Ireland, and bring the murderer of the children to juſtice." This, at times, ſhe believed to be a divine intimation, yet on reaſoning about it, ſhe thought the effecting of it by her to be impoſſible, and conſequently that the apprehenſion of its being required by God muſt be a deluſion. Thus ſhe was toſſed to and fro in her mind, uncertain how to determine, and her agitation was ſuch, that it was apprehended her diſſolution was near at hand. Her huſband ſtrongly encouraged her to fulfil, what he had no doubt was a divine injunction; and as the Governour's brother was Lord Lieutenant of Ireland, he thought it a ſuitable ſeaſon then. He waited upon the Governour, who obliged him with letters of recommendation to his brother and ſuch gentlemen as would enable her to bring this man to juſtice; whoſe name ſhe did not know, but whoſe perſon was indelibly ſtamped on her memory. Her kind huſband prepared every accommodation for the voyage, encouraging her by his ſympathizing tenderneſs, ſo that in a few weeks ſhe recovered her former health and ſpirits, and embarked with ſuitable attendants on board a veſſel for Dublin.

On her arrival, ſhe waited upon the Viceroy at the caſtle, and delivered her letters. He entered warmly into the matter, as worthy of public concern; yet he thought great ſecrecy and prudence requiſite to effect the deſired purpoſe. The Viceroy, as a wiſe man, ſent for the Judges, juſt then appointed for the Munſter circuit, and ſhewed them the letters ſhe had brought from his brother, and requeſted they would intereſt themſelves in this buſineſs. The Judges treated her with great reſpect, and aſſured her of their vigorous aſſiſtance to bring the murderer to juſtice: but as ſhe did not know the man's name, nor where he now dwelt, if living, they ſaw much difficulty in the matter: However ſhe was deſired not to communicate with any one but the Viceroy and themſelves; and as the aſſizes for the county of Tipperary were very numerouſly attended, they would take care ſhe ſhould be placed in ſuch a convenient part of the court-houſe every day at Clonmell, that, if he ſhould be there, ſhe could not but have an opportunity of ſeeing him. The day after her arrival there, and during the firſt of their ſitting, ſhe was placed, by the direction of the Judges to the Sheriff, in a commodious place for her purpoſe. With anxious ſolicitude ſhe watched for the perſon. At length a Jury was returned to try a cauſe. On their names being called over to be ſworn, ſhe ſaw a man come forward, whom ſhe inſtantly knew to be the perſon ſhe came to proſecute, and then heard his name called. At a ſuitable time ſhe informed the Judges that the man was in court, and gave them his name. The Judges inſtantly adjourned the court, and ſent the Sheriff to the Juryman to meet them immediately at their lodgings, where they ſoon arrived. On ſitting down, one of the Judges ſaid, "Madam, be pleaſed to relate to this gentleman what you related to us, and the Lord Lieutenant, laſt week in Dublin Caſtle."

The Lady, looking the Juryman full in the face, ſaid, "My Lords, when I was a girl, I ſaw that man, now before you, throw ſeven little children into the river Suir," and proceeded with the particulars. Whilſt ſhe was ſpeaking, he grew pale, and trembled exceedingly; but, when ſhe came to that part of her relation, reſpecting feeling a preſſure of mind for more than a year, which ſhe believed to be from God's requiring her to come to Ireland, and endeavour to bring him to juſtice for theſe murders, he was quite overcome, and confeſſed his guilt, and the truth of all which ſhe aſſerted. On this the Grand Jury was ſent for, and bills of indictment were found againſt him. Next day he was tried, found guilty, and executed in Clonmell.

She ſpeedily returned to her huſband and children, lived many years after in great happineſs with them, fully reſtored to her health; in peace and ſerenity of mind.

This man had read his recantation from the Church of Rome, had profeſſed himſelf a Proteſtant, and thus became qualified to be a Juryman.

ANECDOTE.

To the **Editor** of the **Methodist Magazine.**

Dear Sir,

THE Anecdote, concerning Mr. Heywood, in your Number for April, brought to my recollection one which I heard the Rev. Mr. Chapman of Staplehurſt in Kent, one of the holieſt and beſt of men, mention about 16 years ago. He ſaid, he did not ſuppoſe it was ever in print, but that the truth of it might be depended upon. It is rather remarkable, and, I think, not unworthy of a place in your uſeful and widely circulated Miſcellany. He gave it me in nearly the following words.

"Mr. HEYWOOD being brought into the greateſt want of the neceſſaries of life, told his wife, one day, that he would leave with her and the children, three ſhillings, which was all the money he had in the world, and would try to get ſome work as a day-labourer. After commending them to God, and praying for divine direction, he called at a number of houſes the firſt day, but could not meet with any employment. He ſpent the firſt night in a barn, and was engaged in prayer the greateſt part of it. In the morning he again ſet out with an empty belly; and ſoon arrived at Lord ——'s, where he enquired of the ſervants if a labourer was wanted? They anſwered, "No." As he was returning, however, from the Hall, one of the ſervant girls ſaid, the ſhepherd had juſt before left his place, and if he underſtood how to take care of ſheep, ſhe thought he might meet with employment. Mr. Heywood immediately engaged in the ſervice; and was informed he was to ſleep in a little cot, erected for the ſhepherds at ſome diſtance from the houſe; but that he was to come, once a day, for what he wanted, to the Hall. A few mornings after, two of the ſervant girls, apparently by accident, roſe two hours before the uſual time, and as there was no one at hand, to fetch up the cows, they went into the field for them. But when they drew near to the ſhepherds' hut, they were ſtruck with the ſound of a man's voice, and, to their no ſmall aſtoniſhment, found it was that of the ſhepherd engaged in prayer to God. At this they were much affected, and, for ſeveral weeks, unknown to Mr. Heywood, they uſed to riſe at 4 o'clock to go to the cot to hear the ſhepherd pray, which exerciſe he was wont to be engaged in every morning till 5 o'clock. After Mr. Heywood had been in this ſituation a few weeks, the Lady of the family was taken ill, and was expected to die. A clergyman was ſent for, but was that moment mounting his horſe with a view to ſpend the day in hunting. However, he ſent his compliments, and ſaid that he would wait on her Ladyſhip that evening. Lord —— ſeemed much diſtreſſed, and expreſſed an earneſt deſire to get ſome one to pray with his Lady. Then one of the ſervants, who had liſtened to Mr. Heywood's prayers, ſaid, "I wiſh your Lordſhip would conſent to let your ſhepherd be fetched to pray with her Ladyſhip," adding, "for I do not believe that there is a man in the world who can pray like him." "The ſhepherd pray? What! can the ſhepherd pray?" "Yes, my Lord, and I wiſh you would condeſcend to let him be ſent for; and then you will hear him yourſelf." Mr. Heywood was immediately called, and his Lordſhip aſked him if he could pray? to which he replied, "That man who cannot pray, is not fit to live!"—"Well," ſays his Lordſhip, "follow me, and pray for my Lady who is at the point of death." After a few words ſpoken to her Ladyſhip, Mr. Heywood poured out his ſoul to that God whoſe he was, and whom he ſerved,—and immediately his prayer was anſwered. For with aſtoniſhment ſhe cried out: "Is this a man or an angel? for I am quite well!" When prayer was concluded, Lord —— aſked him whether he was not one of the ejected miniſters? and Mr. Heywood acknowledged that he was. His Lordſhip then declared, that from that moment, inſtead of being employed as the ſhepherd of his ſheep, he ſhould be the ſhepherd of his ſoul, and of the ſouls of his houſhold.

Yarmouth, April 6, 1805. ROBERT MILLER.

THE GRACE OF GOD MANIFESTED,

In an Account of Mr. PETER HEATH.

SIR,

I Have ſent you this ſhort Account to peruſe. If you deem it worthy of a place in your very valuable Publication, I doubt not but it will be uſeful to ſome of your Readers; and you will oblige your's affectionately, WILLIAM HEATH.

Mr. HEATH was born in the year of our Lord 1731, in the city of Cheſter. His parents were pious, and by a life and converſation correſponding with their profeſſion, ſet a good example before their children and neighbours. Mr. Heath received ſerious impreſſions at a very early period; which was a mean of preſerving him from thoſe youthful luſts, to which young perſons are much expoſed. That ſober, and uniform carriage which he manifeſted, in filling up that department in life which Providence had aſſigned him, forbade the company of the immoral. Solomon's mon's admonition, "My ſon, if ſinners entice thee, conſent thou not," was obſerved by him. With this external ſhew of godlineſs, he now ſatisfied himſelf, ſubſtituting a little morality in the room of regeneration; that real change of heart and life which alone can conſtitute a perſon a chriſtian in the ſight of God; to which he had lived a ſtranger until the miniſtry of the Methodiſts was introduced into Cheſter. At this time, as there was no chapel erected for them, they preached in that part of the city called St. Martin's-Aſh. Mr. Heath, with ſeveral more, propoſed to go and hear for themſelves, as there was a great rumour in the city about this new ſect. I have frequently heard him ſpeak, with the warmeſt attachment to the cauſe, of the hot perſecutions with which the work of God was aſſaulted at that time: and alſo of the indefatigable labours of the Preachers, and their ſteady and determined perſeverance in promoting the intereſt of Chriſt's kingdom, in the midſt of this great oppoſition. The firſt effect of Mr. Heath's hearing for himſelf, was a clear conviction of his corrupt and loſt ſtate by nature. He ſaw he had tranſgreſſed the divine law, in thought, word, and work: He diſcovered defects in all his ſuppoſed goodneſs, begun to abhor himſelf and repent as in duſt and aſhes, and was conſtrained to cry, "God, be merciful to me a ſinner." Many more were, at the ſame time, brought to true repentance.

Perſiſting to hear the Methodiſts, and to confeſs Chriſt before men, he ſoon found that, "All that will live godly in Chriſt Jeſus ſhall ſuffer perſecution." But as he cheerfully gave up a good name among his carnal neighbours, no oppoſition could retard his progreſs in ſeeking the ſalvation of his ſoul. Believing that he "muſt be born again, or die to all eternity;" the perſecutions which he met with, only had a tendency to excite him to give greater "diligence to make his calling and election ſure." Being encouraged by the preachers and others, who had taſted that the Lord is gracious; his hope, and expectation of obtaining the pardoning love of God, abundantly increaſed. He now joined the Society, and ſoon found that meeting in claſs with the people of God, hearing them ſpeak of their experience, and having the help of their prayers, were means under God, of great good to his ſoul. He learned in theſe meetings how the Lord carries on his work in the hearts of his people, and ſaw in a clear light, that a man is juſtified thro' faith alone. From this time he was excited more earneſtly to ſeek for, and expect this bleſſing, and ſoon found, by happy experience, that "He that believeth is juſtified from all things." While he was praying one day in private, the Lord ſuddenly manifeſted himſelf to him, and filled him with peace and joy, thro' believing. Tranſported with a ſenſe of God's pardoning love, he ran immediately to his religious friends, and urged them to rejoice with him. From this time, his diligent attendance upon all the private and public means of grace, was remarkable. I do not remember that he once neglected having prayer in his family at leaſt twice a day, from one year's end to another. Religion, in all its graces and virtues, became more and more amiable in his eyes: and a treaſure more and more to be deſired. He found the words of our Lord to be true, "My yoke is eaſy, and my burden is light."

It was his delight and pleaſure to be found in the uſe of every mean of grace, and in the performance of every duty to God or his fellow-creatures, feeling his own ſoul to be refreſhed and ſtrengthened therein. He carefully guarded againſt the dangerous errors of the Antinomian faith, which, being without works, is dead. At the ſame time, he equally diſapproved of dry morality, without vital religion and the power of godlineſs.

Another trait of his character, was his *unfeigned* ſincerity and ſimplicity. His gift in prayer and converſation was not extraordinary; but having an eye to his own edification and that of others, his aim was always at ſomething weighty and important. He ſeldom or never came into company with any, but, if an opportunity offered, he ſpake ſomething which either directly or indirectly tended to edification, and eſpecially was calculated to excite men to prepare for death and judgment. Another particular worthy of our attention, was his charity to the poor, according to his ability. Without regarding who or what they were, if their circumſtances were neceſſitous, he was moved to pity them, and to contribute all that was in his power to ſupply their wants, and to raiſe up their dejected ſpirits. At theſe times eſpecially he uſed to avail himſelf of the opportunity of dropping a word for his Lord and Maſter, for the good of their precious and immortal ſouls. He was remarkably circumſpect in all things; had a very tender conſcience; and was endowed with much patience and reſignation to the divine will in all his trials and afflictions. He ſeemed conſtantly to live in a ſpirit of prayer and thankſgiving. I do not recollect having been in his company, half an hour together, but I perceived ſigns of prayer and praiſe to God in him: and as this was habitual to him, he frequently broke out, (as tho' no one had been with him,) in language, expreſſive of prayer, love, and gratitude. He ſtudied to be quiet, and buſied not himſelf in other men's matters. His ſober and ſerious carriage, ſeemed to ſpeak aloud to all around him, "One thing is needful," Luke x. 42. Thus devoting his heart and life unto God, he went on his way rejoicing in God his Saviour. He generally enjoyed a good ſtate of health, until towards the cloſe of his days; when he was much afflicted with a complaint in his bowels, which often confined him to his room and bed. His laſt illneſs, which was of this nature, attacked him about three days before

"He left all his ſorrows here below,
"And earth exchanged for heaven;"

which was July 17, 1801, in the 70th year of his age.

Thus did he war a good warfare, and overcome in the ſtrengh of his Lord: Having had his converſation in the world, not with fleſhly wiſdom, but by the grace of God in ſimplicity and godly ſincerity. WILLIAM HEATH.

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

PERHAPS it will afford ſome conſolation to many of the Readers of your valuable Miſcellany to be informed that another of the primitive Methodiſts has happily eſcaped from earth to heaven. A perſuaſion of this nature has induced me to ſend you the following memoir of Mrs. Barnicott, late of Falmouth. A particular deſcription of thoſe very ſevere afflictions by which all her graces were tried to the utmoſt, and by which their truth and vigour were diſplayed, is deſignedly omitted, becauſe ſome of thoſe who were the chief cauſes of them are yet alive. We may, however, ſuggeſt that tho' ſhe was dependant on the liberality of her friends before ſhe died, ſhe had more than the conveniencies and comforts of life: And that her greateſt weakneſs appears to have been the ſtrength of her maternal affection.

Budock, June 25, 1803. T. KELK.

The mother of Mrs. Barnicott, Alice James, was remarkably pious from the age of ſixteen, and poſſeſſed uncommon talents: of courſe, Mrs. B. had the advantage of her inſtructions, example, and prayers. In an early ſtage of her life, ſhe removed from Mullion, where ſhe had been educated, to Falmouth, in order to learn the buſineſs of a mantua-maker, with a very reſpectable and holy woman of the name of Buckley. During her apprenticeſhip, ſhe was awakened to a ſenſe of her guilt and danger, and met in claſs at Penryn, as there was, at this time, no ſociety in Falmouth: and while afflicted with the ſmall-pox, ſhe obtained a ſatisfactory evidence of the divine favour, and realized the accompliſhment of this gracious promiſe, which was powerfully applied to her mind, "Thou wilt keep him in perfect peace whoſe mind is ſtayed on thee, becauſe he truſteth in thee." This was about the year 1749.

In the 28th year of her age, ſhe was married to Mr. B., who was for many years, upon the whole, an upright, active, and uſeful member of our connexion; and with whom, for the ſpace of 22 years ſhe enjoyed all the advantages ariſing from an union founded in reaſon and religion. But when it pleaſed the Almighty to remove him from her by death, then the foundation was laid for that deep affliction and diſtreſs ſhe afterwards paſſed thro'.

For nine months or upwards before her death, ſhe was the priſoner of the Lord. During her confinement, thoſe who viſited her can teſtify, that ſhe was eminent for meekneſs and patience, contentment and reſignation to the divine will; and was very grateful for every favour ſhe received from her friends.

I myſelf frequently ſaw her in great weakneſs and pain, and in want of thoſe conveniences and comforts which ſweeten life; but I never heard a murmuring word eſcape her lips, nor a ſingle reflection either on the diſpenſations of Providence, or the conduct of her fellow-creatures towards her. Sometimes the poor body appeared to depreſs her mind; but, in general, I found her full of love, peace, and joy: The preciouſneſs of Chriſt, the goodneſs of God, and the reſt which remaineth for his people, were ſubjects which afforded her peculiar delight. But while the conſideration of Jehovah's abundant kindneſs to her, cauſed her eyes to overflow with gratitude, ſhe was not leſs affected with a deep ſenſe of her own unworthineſs.

About a fortnight before ſhe died, I had a very ſerious, pleaſant, and profitable converſation with her, when, among other things, ſhe obſerved, 1ſt. That this world *then* appeared to her peculiarly inſignificant: And 2d, That ſhe was one of thoſe who had nothing to pay;" but, ſhe added, What a mercy it is, that when we have nothing to pay, he frankly forgives us all.

Her death at laſt was ſudden, and rather unexpected; but the preceding evening ſhe bore her teſtimony to this truth, "When thou paſſeſt thro' the waters I will be with thee, and thro' the rivers they ſhall not overflow thee: When thou walkeſt thro' the fire thou ſhalt not be burnt; neither ſhall the flame kindle upon thee:" and declared ſhe was waiting for the coming of her Lord.

Upon the whole, ſhe was a woman of deep piety and deep affliction. She was a Methodiſt from principle, and did credit to our Society for 54 years. While ſhe had it in her power, ſhe liberally ſupported the good cauſe; and when ſhe could do nothing more, we had the benefit of her prayers. Her end was ſuitable to her life. After ſhe had finiſhed her courſe, ſhe fell aſleep in Chriſt in the 72d year of her age, and is entered into perfect and everlaſting peace.

THE BOY OF DUNDEE.

To the EDITOR of the METHODIST MAGAZINE.

Dear Sir,

THE following Anecdote will recommend itſelf to the heart of every Chriſtian parent who reads it. If you think it merits a place in your uſeful Miſcellany, you will, by inſerting it, oblige your conſtant reader and well-wiſher, &c.

Hull, Nov. 28, 1804. SAMUEL TAYLOR.

"DURING my journey in Scotland, a few weeks ago, (ſays the Relater,) a gentleman in the vicinity of Dundee, informed me that his ſiſter, on going to viſit a poor woman in an obſcure part of the town, was directed by miſtake to the lodging of another perſon; and, knocking at the door, was deſired, in a low female voice, to come in.

On entering the room, ſhe found a poor helpleſs woman on a bed, emaciated by illneſs, and apparently in a miſerable condition, in conſequence of a paralytic ſtroke received five years before; during which period, ſhe had been confined to her bed, and rendered incapable of aſſiſting herſelf.

Her friendly viſitor, pitying her ſituation, was ſurprized by her anſwering, that ſhe thought herſelf one of the happieſt of mortals; and, on deſiring an explanation, the poor woman, in ſimple language, related the following particulars:

That in the younger part of life, ſhe had been left a widow with an only ſon; who, when ſhe received the ſtroke, was twelve years of age; until which time, by ſpinning and other work, ſhe had maintained herſelf and child, and paid a trifle for his education. Since that trying diſpenſation of Providence, being confined to her bed, and deprived of the uſe of her limbs, ſhe had been incapacitated from doing any thing for herſelf; and having no money to pay another, her ſon, at that early age, truſting to the divine bleſſing, formed the noble reſolution, by the labour of his own hands, to relieve the wants, and alleviate the diſtreſſes of his afflicted parent. A female neighbour occaſionally called in to perform ſome kind offices; but her chief comfort and ſupport aroſe from the filial affection, and unremitted attention of her ſon. He immediately procured ſuch work as his juvenile years admitted of, in the Oſnaburg Manufactory at Dundee; and, after cleaning the room in which they dwelt, getting ready their breakfaſt, and making his mother comfortable for the day; he left her every morning with a ſmiling countenance to attend the labours of the loom; and returned in the evening with his well-earned pittance to enjoy a cheerful meal with his beloved parent. And thus for the ſpace of five years, have the revolving days ſucceeded each other.

But this is not all. His mother could not read. The child by her aſſiduity, had acquired that advantage. He had not indeed read the claſſics, nor ſtudied in the ſchools of philoſophy; but he had peruſed the ſacred Scriptures, and knew the truth as it is in Jeſus. He had taſted the ſpiritual bread, and drawn waters from the wells of ſalvation. In the midſt of apparent poverty, he had found durable riches; and altho' ſurrounded by outward diſtreſs, he had a heart-felt experience that the ways of religion are ways of pleaſantneſs, and all her paths, paths of peace!

Reflecting, therefore, on the many hours he was under the neceſſity of leaving his mother alone, and unemployed, and deſirous that ſhe alſo ſhould participate in the ſuperior bleſſings he enjoyed from his religious knowledge, he reſolved to teach her to read, and in due time accompliſhed the pleaſing taſk; affording, by this means, a ſtream of comfort; an inexhauſtible ſource of delight, which ſhe confeſſed had made her the happieſt of women. It pleaſed the Almighty to open her heart, that, like Lydia, ſhe might attend to the things that were ſpoken, and with Mary ſit at the Saviour's feet, and hear his word. She added, that, during her ſon's abſence, it was her delight to meditate on the ſacred Volume, whoſe divine truths had filled her ſoul with humble hope, and holy joy, and afforded her that peace which the world can neither give nor take away! and this being conveyed thro' the medium of a beloved child, added thoſe ineffable ſenſations, which only a parent's heart can know, to all its other delights. Such is the little hiſtory of the Dundee Boy. Had I known it when I paſſed thro' that town, ſays the relater, I would have been more particular. Can we read this Narrative without recollecting our Saviour's words on a ſimilar occaſion, "Go thou and do likewiſe."

MISCELLANEOUS.

On the Utility and Importance of HISTORIC INFORMATION.

BEFORE we analyze the ſentiments juſtly urged to ſanction the purſuit of this branch of Knowledge, I ſhall preſent the Reader with two Extracts, which appear ſufficiently comprehenſive to deſerve a place in this Eſſay, as they afford matter for numerous reflections on the advantages to be derived from Hiſtory, ſome of which will be more minutely conſidered.

An anonymous writer on education obſerves, "It is one thing to have a well-informed mind, another to be proficients in our particular calling: we may be the latter, and yet remain comparative barbarians.

Trace this ſentiment to its largeſt extent, and it diſcovers the pre-eminence of the enlightened ſtateſman over the dark and rude ſavage; the latter can form his canoe, or hurl his dart with much greater dexterity than the former, but the ſuperior information of the former enables him to graſp the deſigns and affect the intereſt of millions. Hence, to cultivate a knowledge of human nature, muſt be an important part of education; becauſe, he that knows little of the human heart will be unfit for influencing others; whilſt he, who is beſt acquainted with the ſprings of human actions, and knows how to direct the will, will be moſt likely to ſucceed in his attempts. The queſtion that aroſe from theſe reflections, was, How ſhall I begin in early life to fix principles which will produce ſuch effects? How ſhall induſtry and benevolence be excited by all that my children may be taught? How may they acquire a thorough knowledge of mankind, without ſuffering from the contagion of evil example? How ſhall they be convinced that no ſituation in life is too inſignificant to attempt being uſeful to all connected with them? How may they riſe above the diſcouragement of their ſituation, ſo as to uſe their talents to the beſt purpoſes?—Nothing appears ſo likely to call forth every generous ſentiment, and raiſe them above all their diſcouragements, as the fixing on their minds what has been done by others: No means ſo effectual for this as the ſtudy of hiſtory." Theſe ſentiments are confirmed by the judicious and pious Rollin. "It is not, ſays he, without reaſon, that hiſtory has always been conſidered as the light of ages, the depoſitory of events, the faithful evidence of truth, the ſource of prudence and good counſel, and the rule of conduct and manners. Confined, without it, to the bounds of the age and country wherein we live, and ſhut up within the narrow circle of ſuch branches of knowledge as are peculiar to us, and the limits of our own private reflections, we continue in a kind of infancy, which leaves us ſtrangers to the reſt of the world, and profoundly ignorant of all that has preceded, or even now ſurrounds us. What is the ſmall number of years that make up the longeſt life? Or what the extent of country which we are able to poſſeſs or travel over, but an imperceptible point in compariſon of the vaſt regions of the univerſe, and the long ſeries of ages which have ſucceeded one another ſince the creation of the world? And yet, all we are capable of knowing muſt be limited to this imperceptible point, unleſs we call in the ſtudy of hiſtory to our aſſiſtance, which opens to us every age and every country; keeps up a correſpondence betwixt us and the great men of antiquity; ſets all their atchievements, all their virtues and faults before our eyes, and by the prudent reflections it either preſents, or gives us an opportunity of making, ſoon teaches us to be wiſe before our time, and in a manner far ſuperior to all the leſſons of the greateſt maſters.

Hiſtory may properly be called the common ſchool of mankind, equally open to great and ſmall,—to princes and ſubjects.—There is no age or condition which may not derive the ſame advantages from hiſtory as princes and conquerors. It condemns vice,—throws off the maſk from falſe virtues,—lays open popular prejudices and errors,—diſpels the deluſive charms of riches, and all the vain pomp which dazzles the imagination,—and ſhews, by a thouſand examples that are more availing than all reaſonings whatſoever, that nothing is great or commendable but honour and probity.

I look upon hiſtory as the firſt maſter to be given to children, equally ſerviceable to entertain and inſtruct them; to form their hearts and underſtandings, and to enrich their memories with abundance of facts as agreeable as uſeful.—It may likewiſe be of great ſervice, by means of the pleaſure inſeparable from it, towards exciting the curioſity of that age, which is ever deſirous of being informed, and inſpiring a taſte for ſtudy. Thus, in point of education, it is a fundamental principle, and conſtantly obſerved in all times, that the ſtudy of hiſtory, ſhould precede the reſt, and prepare the way for them.

Plutarch tells us, that Cato the elder, the famous Cenſor, whoſe name and virtue brought ſo much honour to the Roman commonwealth, took upon himſelf a peculiar care in the education of his ſon, without truſting to the care of maſters, and drew up a collection of hiſtorical facts, expreſsly for his uſe, and wrote them over in large characters with his own hand, that the child, he ſaid, might be able from his infancy, without going from home, to become acquainted with the great men of his own country, and form himſelf upon thoſe ancient models of probity and virtue."

Theſe reflections deſerve inveſtigation. Hiſtorians have ever been the moſt faithful monitors of Princes. They have concurred in ſhewing the effects of their virtues and vices on ſociety. Were hiſtory confined to this department, it would deſerve ſome attention from every claſs of people; becauſe well-regulated governments have been the nurſeries of commerce and ſcience, and have laid reſtraints on vice and corruption.—As the hiſtorian traces the riſe and progreſs of various profeſſions, as he repreſents the laws, manners, products, and religion of the country he treats of;—and as theſe are intereſting to every rank of people, it is difficult to pronounce, what part of the community may not be benefited by his labours. Ought a Legiſlator or Magiſtrate to be ignorant of the facts on which laws have been formed? Or the

Divine, of all forms of worſhip but his own?—Shall the Mercnant, the Navigator, and the Soldier be ſtrangers to the nations they are occaſionally connected with? If we purſue ſuch enquiries, we may be convinced that there are few ſituations in life, in which hiſtorical knowledge will not repay the labour of obtaining it, provided the purſuit does not engroſs an improper ſhare of our time and property.

[*To be continued.*]

JUDGE BLACKSTONE on the LAWS of MARRIAGE.

TO THE EDITOR.

IT frequently happens, in time of war, that ſailors, and other perſons who are employed on ſhip-board, are carried to diſtant parts of the globe, and are not heard of for many years, but afterwards return home to their families; and as a miſtaken opinion prevails, that a man or a woman is at liberty to contract a ſecond marriage at the end of *ſeven* years, if in that time nothing has been heard of a former huſband or wife, it may not be improper to inſert in your Magazine, the Law on this ſubject, as ſtated by Judge Blackſtone in his Commentaries on the Laws of England.

After enumerating the various canonical impediments to marriage, the learned Judge proceeds to ſtate the legal diſabilities which make the contract of marriage void *ab initio.* "And if," ſays he, "any perſons under theſe legal incapacities come together, it is a meretricious and not a matrimonial union."

"The firſt of theſe legal diſabilities is a prior marriage, or "having a huſband or wife living; in which caſe, beſides the "penalties conſequent upon it as felony, the ſecond marriage is "to all intents and purpoſes void: polygamy being condemned "both by the law of the New Teſtament, and the policy of all "prudent ſtates." Blackſtone's Com. Vol. I. p. 436.

"It is enacted by the ſtatute 1 Jac. c. 11. that if any perſon "being married, do afterwards marry again, the former huſband "or wife being alive, it is felony; but within the benefit of "clergy. The firſt wife in this caſe ſhall not be admitted as a "witneſs againſt her huſband, becauſe ſhe is the true wife, but "the ſecond may, for ſhe is indeed no wife at all; and ſo *vice* "*verſa* of a ſecond huſband."

This Act ſtates three caſes in which the ſecond marriage is not *felony*, but ſtill it is *void*, viz. where either party has been continually *abroad* for ſeven years,—or has been abſent from the other *ſeven* years, within *this* kingdom, the one of them not knowing the other to be living within that time,—or where there is a ſeparation *a menſa et thoro* by the Eccleſiaſtical Court. Blackſtone's Com. Vol. IV. p. 164.

The mention of *ſeven years* in this Act, with the exception from felony, has unfortunately led ſome perſons to ſuppoſe that a ſecond marriage, after ſeven years abſence, is legal; and the miſery which has enſued to ſome families from this dreadful error is inconceivable. The huſband has come home, after an abſence of perhaps ten or twelve years, and has found his lawful wife living in adultery with another man, under the pretence that a ſecond marriage is legal, if the firſt huſband have not been heard of in ſeven years.

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To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

THE following Anecdote I had from the mouth of an eye witneſs, a man of undoubted probity and good information; but who never, I believe, made any pretenſions to an experimental knowledge of revealed truth. It has often ſtruck my mind as ſtrongly illuſtrative of the ſuperiority of Faith in a crucified Redeemer, even ſuppoſing that it be mixed with many errors, to the vain and pompous reaſoning of Philoſophical Infidelity. Perhaps you may think it worthy of a place in your inſtructive Miſcellany, in which caſe, your publiſhing it as ſoon as convenient, will oblige your's affectionately,

Hull, Feb. 1805. THOMAS CUSSONS.

ABOUT ſeven years ago, the noted VOLNEY, Author of "The Riſe and Fall of Empires," &c. &c. was on a tour thro' North America, avowedly for the purpoſe of making Natural and Philoſophical Diſcoveries. In the proſecution of this deſign he took his paſſage, along with about twenty other different paſſengers, in a Schooner from one part to another of the extenſive Lake Ontario. He was very communicative, and did not let ſlip any opportunity of ridiculing the Chriſtian Religion. On the whole, he behaved in a very profane manner, which was particularly imitated by the man who acted as cook on board the veſſel. In the courſe of the voyage a tremendous ſtorm came on, during which the Schooner ſtruck upon a rock or ſome hard ground, at two or three hundred fathoms from an inacceſſible ſhore. The veſſel continuing to beat violently, they every moment expected ſhe would go to pieces, in which caſe their deſtruction would have been inevitable. In this awful ſituation the vain Philoſopher, literally, loſt all his powers of reaſon. One moment he was quite frantic, and raged like a madman; another, in wild conſternation, he looked into ſome of Voltaire's works, which he generally carried in his boſom; then deſpair took hold on him, and he uttered the moſt incoherent expreſſions,

preſſions, and offered a very incredible ſum of money to the Captain, to prevail on him to attempt what was utterly impoſſible, viz. to put him aſhore in a ſmall boat. In all his miſery he had a companion in the cook, who laſhed himſelf to the foremaſt, and there, in the greateſt agony of deſpair, uttered the moſt horrid imprecations. Among the other paſſengers were two ſiſters, French Canadian Ladies, Roman Catholics, who, on being informed of their imminent danger, kneeled down in the cabin, in apparent ſilent prayer, for about ten minutes, then roſe, ſpoke a few words in the French language and embraced each other, and then ſat down, to all appearance, calmly reſigned as to what might be the event. This ultimately was conſidered as miraculous. The veſſel held together in that ſituation for above two hours, when the wind ſhifted about, and they providentially got off and ſafely arrived, I think, the next day, at the place of their deſtination. After the ſtorm, Volney ſhewed himſelf not leſs weak, in requeſting ſeveral of the paſſengers not to mention his behaviour on that awful occaſion.

ORIGINAL LETTER of the Rev. JOHN WESLEY, to MISS B.

My dear SISTER, *Sept.* 1, 1771.

CONCESSIONS made in the chapel at Bath would not quench the flame kindled over the three kingdoms. Mr. Fletcher's Letters may do this in ſome meaſure: But the antidote cannot ſpread ſo ſwift as the poiſon. However the Lord reigneth: and conſequently all theſe things ſhall work together for the increaſe of his kingdom, Certainly ſimple faith is the very thing you want; that faith which lives upon Chriſt from moment to moment. I believe that ſermon, *The Scripture Way of Salvation*, might at this time be very uſeful to you. It is a great thing, to ſeize and improve the very *Now*. What a bleſſing you may receive at this inſtant! Behold the Lamb of God!

What if even before this letter comes to your hands, the Lord ſhould come to your heart! Is he not nigh? Is he not now knocking at the door? What do you ſay? "Come in my Lord, come in." Are you not ready? Are you not a mere ſinner, and ſtript of all? Therefore all is ready for you. Fear not, only believe and enter into reſt. How gracious is it in the kind Phyſician to humble you and prove you, and ſhew you what is in your heart. Now let Chriſt and love alone be there.

That your every hour is crowded with employment, I account no common bleſſing. The more employment the better, ſince you are not doing your own will, but the will of him that ſent you. I cannot ſee that it is by any means his will for you to quit your preſent ſituation.

Such a degree of ſickneſs or pain as does not affect the underſtanding, I have often found to be a great help. It is an admirable help againſt levity, as well as againſt fooliſh deſires: and nothing more directly tends to teach us that great leſſon: to write upon our heart, "Not as I will, but as thou wilt."

Mr. Baxter well obſerves, "That whoever attempt to teach children, will find need of all the underſtanding God has given them." But indeed natural underſtanding will go but a little way. It is a peculiar gift of God. I believe he has given you a meaſure of it already, and you may aſk and expect an increaſe of it. Our dear ſiſters at Publow, enjoy it in as high a degree as any young women I know.

It certainly muſt be an inordinate affection which creates ſo many jealouſies and miſunderſtandings. I ſhould think it to be abſolutely needful, the very next time you obſerve any thing of that kind, to come to a full explanation with the parties concerned. To tell them calmly and roundly, 'I muſt and I will chooſe for myſelf, whom I will converſe with, and when and how: and if any of you take upon you to be offended at me on this account, you will make it neceſſary for me, to be more ſhy and reſerved to you than ever I was before.' If you ſteadily take up this croſs, if you ſpeak thus once or twice in the Claſs, in a cool but peremptory manner, I am much inclined to think it will ſave both you and others a good deal of uneaſineſs.

When you ſee thoſe ladies, (with whom I have no acquaintance,) you would do well to ſpeak exceeding plain. I am afraid they are ſtill intire ſtrangers to the religion of the heart.

We muſt build with one hand, while we fight with the other. And this is the great work, not only to bring ſouls to believe in Chriſt, but to build them up in our moſt holy faith. How grievouſly are they miſtaken who imagine, that as ſoon as the children are born, they need take no more care of them. We do not find it ſo. The chief care then begins. And if we ſee this in a true light, we may well cry out, even the wiſeſt men on earth: "Who is ſufficient for theſe things?" In a thouſand circumſtances general rules avail little, and our natural light is quickly at an end. So that we have nothing to depend upon, but the anointing of the Holy One. And this will indeed teach us concerning all things. The ſame you need with regard to your little ones, that you may train them up in the way wherein they ſhould go. And herein you have continual need of patience, for you will frequently ſee little fruit of all your labour. But leave that with Him. The ſucceſs is His. The work only is yours. Your point is this: work your work betimes, and, in his time, he will give you a full reward.

I am, yours, affectionately,

J. Wesley.

OBITUARY,

OBITUARY.

(Continued from page 332.)

TO THE EDITOR,

Dear Sir,

IT has pleaſed the Head of the Church to call to their eternal reſt ſix of our members, this year.

1. *Mrs. Elizabeth Menzies*, of Dalkieth, aged 75. She had been many years in Society, and was, as far as I have been able to learn, an upright woman, attached to Methodiſm, and devoted to God: her end was peace.

2. *Miſs Agnes Gilchriſt*, of Edinburgh, aged, I think, about 30 years. She had been in Society about 8 or 9 years, during which time, particularly the latter part of it, ſhe was eminently holy. She "finiſhed her courſe with joy" while I was at the laſt Conference. The family of which ſhe was a member has exhibited a moſt impreſſive inſtance of the uncertainty of life, and the mutability of human affairs. A few years ſince, Miſs Agnes, and three other young and lovely ſiſters, were members and ornaments of this Society. In a little time one of them married, and removed to the north of England, where ſhe is ſtill ſerving her generation, and glorifying God. About 2 years ago another of them married the pious and benevolent Mr. J. B.; but, alas, in little more than 7 months "the deſire of his eyes was taken away with a ſtroke!" In the beginning of this year the eldeſt brother of theſe ladies, who had amaſſed a large fortune, and been honoured with the magiſtracy of this city, ſaw his beautiful wife one day in the poſſeſſion of ordinary health and ſpirits, and the next a corpſe! An aunt came the ſame day to condole with the almoſt diſtracted widower. About 8 o'clock in the evening ſhe returned home, I believe, in perfect health, and before midnight ſhe expired! In Auguſt Miſs Agnes died, and in the beginning of September her eldeſt brother followed her into the world of ſpirits!

3. *Captain John Richardſon*, of Leith. He caught a cold by his generous and heroic exertions in ſaving the Prince of Wales revenue yatch, while on a ſand bank, in September 1802, to which his life became a ſacrifice in Auguſt laſt. I am happy to ſay, that after being a member of our Society for ſeveral years, he died happy, I think, about the 40th year of his age.

4. *Chriſtian Clark*, of Dunbar, aged 60, or upwards. She had been about 30 years in Society. She was confined to her bed 11 years, but always appeared reſigned and happy. She was a woman of deep piety; and ſhe died, as ſhe had lived, a witneſs of the power of God to ſave to the uttermoſt all who come unto him by Jeſus Christ. Of the others in my next.

Your's, &c.

J. STEPHENS.

Edinburgh,
Dec. 10. 1804.

Obituary to be continued.

RELIGIOUS AND

MISSIONARY INTELLIGENCE.

From Mr. Wm. STURGEON to Mr. BUTTERWORTH.

Sir, *St. Vincent's, May* 11, 1804

THE perſon, a part of whoſe experience I here encloſe to you, is a young lady of reſpectability, good ſenſe, and deep piety. In her father's houſe our preachers have ever found *a home* ſince the firſt attempt to eſtabliſh a Miſſion here; and from my own perſonal knowledge of her for more than 15 months laſt paſt, I have reaſon to think, that in every part of her conduct ſhe ſhews the power of divine grace, and walks cloſely with God. For theſe laſt four years ſhe has been and now is one of our moſt active and uſeful leaders. The following account of the ſtate of her mind at different times I have prevailed on her to let me ſend to you, for the purpoſe mentioned in your circular letter: you may ſhew it to the world, if you think it worthy a place in any publication. H. STURGEON.

"I had juſt entered my fourteenth year when the miſſionaries firſt arrived in this iſland; but I was then ſo giddy, and ſo devoid of all underſtanding in divine things, that their preaching was as much loſt to me as if they had ſpoke in a foreign language; for although Mr. Clark was at that time an alarming preacher, my ears were ſtopped that I could not hear, and my eyes blinded that I could not ſee, and I continued to grope in the noon-day as in the night. In ſhort, I thought I was good enough; and thus I went on for about two years, conſtantly hearing the word of God, but as ſenſeleſs under it as a ſtone. About this time two miſſionaries, Meſſrs. Lumb and Gamble, arrived from England in this iſland; and then it was that I firſt became thoughtful about my ſoul and what they preached. Then, like one awaked from a dream, I began to conſider for what purpoſe I went to chapel; and being ſomewhat affected while Mr. Lumb was praying, I determined, for the firſt time, to liſten attentively to his ſermon. His text was calculated to awake the ſleeper and inform the ignorant. He ſpoke from John iii. 3; and ſo diveſted was I of all ſpiritual underſtanding, that I really did anticipate the queſtion of Nicodemus, and wonder with him how it was poſſible for a man to be born the ſecond time.

This ſermon made impreſſions on my mind for two or three weeks after; but like the morning cloud or the early dew, they ſoon vaniſhed away. In this way I went on until the year 1790, when Meſſrs. Warrener and Lyons, two other miſſionaries, arrived here. The former was appointed for Jamaica, and the latter for this iſland. I was then particularly urged to join the Society by all the miſſionaries; but I refuſed, and would not hear any of their entreaties, though with the tenderneſs of a brother did Mr. Gamble beg me to flee from the wrath to come, by turning to the living God; but then it was all in vain. From this time I went on for ſeveral years in indifferency about my ſoul's eternal concerns; but, alas! this, which I cannot avoid mentioning, though with pain of mind, was in ſome degree owing to the improper conduct of ſome who did not act conſiſtently with their holy profeſſion. Oh how I have ſuffered thereby! Oh that all profeſſors may ever feel how awful a thing it is to own Chriſt in *words*, but in *works* to deny him! Surely ſuch may be ſaid to ſhut up the kingdom of heaven againſt men. By this, and the natural evil of my heart, I loſt moſt of the good impreſſions I had received, and returned

turned to my former giddineſs and lightneſs of ſpirit, and gave myſelf up to pleaſure with more greedineſs than before, and joined all my gay and diſſipated companions whenever I could; ſo that, though I was not naturally of a cheerful temper, I contracted ſuch a habit of levity, that I ſcarce gave place to a ſerious thought; in conſequence of which my heart became every day more hard, till January, 1799, the 16th of which was the anniverſary of my birth. I had then entered my 26th year, on which day the Lord ſtrove powerfully with me by his Spirit. I felt thankfulneſs to God for all his paſt mercies to ſo unworthy and thoughtleſs a worm; and I now ſaw in ſome degree the neceſſity of being born again; and the language of my heart was, Oh that this may be my ſpiritual birth-day! From this, until the 21ſt, I felt ſorrow for having ſinned againſt God, and a deſire to give up the folly and ſinful pleaſures of life, and render my heart to the Lord. At this time I heard a ſermon on, "How ſhall we eſcape, if we neglect ſo great ſalvation?" The Lord applied his word to my heart, when I was conſtrained to aſk myſelf, Shall I be one of the neglecters of this ſalvation? I trembled at the thought, and feared leſt that ſermon ſhould riſe in judgment againſt me. I returned home much dejected and diſtreſſed, and felt the force of that paſſage, "The ſpirit of a man will ſuſtain his infirmities, but a wounded ſpirit who can bear?" I felt a degree of hope in God's mercy through the merit of Chriſt; and was determined to wreſtle with the Lord for pardon, until I ſhould prevail like Jacob; and, glory be to his name, I was not diſappointed! I felt liberty to plead with him in prayer; I confeſſed all my ſins with ſelf-abaſement; I felt myſelf a guilty, helpleſs ſinner, and as ſuch, I felt that Jeſus died for me, and was enabled by faith to lay hold on the promiſes of God, and claim them as my own. I then felt a meaſure of peace, but my ſoul was not ſatisfied; I therefore prayed that I might open on a part of God's word that would confirm my faith, and the part that firſt ſtruck my eye was, "Hold faſt the beginning of your confidence ſtedfaſt unto the end." This ſtrengthened my truſt in the mercy of God, and my ſoul was bleſt indeed. In the evening I went to preaching, where my ſoul was comforted; and after examining myſelf by what I heard, I could ſay with the poet,

"No condemnation now I dread:
Jeſus, and all in him, is mine."

For three months after this I was variouſly exerciſed in my mind; yet, I bleſs God, I never wholly loſt the evidence of my acceptance through the Beloved. I found my life a continual warfare betwixt grace and nature. I once thought, that when I ſhould experience juſtification by faith, there would be nothing wanting to make the work complete; but now, although I enjoyed ſalvation from the guilt of ſin, I ſaw and felt what a neſt of uncleanneſs my heart was. I was, however, thankful to the Lord for ſhewing me the depravity of my nature, and the neceſſity of inward holineſs, which I earneſtly ſought, and not in vain. About this time, the claſſes being large, and the leaders but few, I was requeſted by one of the miſſionaries to aſſiſt one of them in meeting her claſſes, and from that time I have been conſidered a leader. This I mention as a tribute of praiſe to God for honouring me with that office, wherein I have received much good: for however ignorant the poor negroes are, I often have been comforted and encouraged by their ſimple, unaffected, and plain way of ſpeaking about God and the work of his grace upon their hearts.—I muſt add, before I conclude this narrative, that I every day feel abundant cauſe to be thankful to my heavenly Father for ſending the miſſionaries to this iſland; as it is more than probable that, had they never come, I never ſhould have had one ſerious thought concerning my ſoul. Oh that while I have the light, I may walk in the light, that I may be a child of the light!

On Chriſtmas-day laſt my ſoul was ſo refreſhed and comforted in the means of grace, that I hoped I had received the bleſſing I have long looked for; namely, *perfect love*. But when I compare myſelf with the ſcripture, I find I fall ſo far ſhort of the mark that I ought to arrive at, that I dare not ſo far flatter myſelf. However, bleſſed be God, I feel a ſtrong confidence that he who has begun the good work will carry it on till the perfect day. Oh when ſhall I awake up after his likeneſs! The language of my heart now is, "Whom have I in heaven but thee, and there is none upon earth I deſire in compariſon of thee."—Now unto God, whoſe free grace has been ſo abundantly beſtowed on me, the chief of ſinners, be all the glory and praiſe aſcribed world without end! Amen.

ANN CLAXTON."

From Mr. HALLETT to Dr. COKE.

St. George's, Grenada, Feb. 13. 1805.

Rev. and dear Sir,

THE happy death of a ſaint is as great a proof of the efficacy of divine grace as the converſion of a ſinner, and is no doubt equally a cauſe of joy to the angels of God. To chriſtian ſpectators and ſurvivers it affords matter of the greateſt encouragement and conſolation. Such was the death of Dutcheſs Simmons, a free, coloured woman, and a native of the iſland of Barbadoes. She had lived without hope and without God for the long period of 73 years: and being a wealthy perſon, and having it in her power to enjoy the world without reſtraint, ſhe had purſued its pleaſures, followed its cuſtoms, and been influenced by its maxims.

About the year 1790, Mr. Sam. Painter, a free, coloured man, of the iſland of Antigua, and a member of the Methodiſt Society, came to reſide in Grenada, and to labour as a mechanic. This good man, full of zeal for God, under the patronage of our late worthy friend, the Rev. Mr. Dent, who had been the year before inducted into this living, held meetings for prayer and exhortation. Our deceaſed ſiſter attended theſe meetings, at which ſhe received her firſt religious impreſſions, and was deeply awakened. She was afterwards fully converted to God in the year 1793, under the miniſtry of that truly evangelical young man, our late dear brother Biſhop, and has often bleſſed God for ſending Mr. Painter and him to this iſland, which no doubt will be a cauſe of thankfulneſs to her for ever.

Her converſion was evidenced immediately in a moſt ſtriking manner. Though ſhe had attained to ſuch an advanced age, yet in her dreſs and appearance ſhe had been wont to diſcover all the gaiety of youth. But ſhe now laid aſide all the gold and ſilver with which ſhe had been uſed to adorn herſelf, and aſſumed the appearance of chriſtian plainneſs. A change this, which, conſidering her great love of dreſs, was an evident proof of the power of divine grace. She had ſome years before her converſion formed a connexion with a gentleman of this iſland, a practice, you know, very common with the gentlemen and coloured females in the Weſt-Indies, and one of the greateſt hindrances to the progreſs of vital religion in theſe parts; but this evil alſo was put away, and the connexion immediately diſſolved. On the Sabbath day, which is the principal market-day in theſe iſlands, ſhe had been in the habit of trafficking all her life. This cuſtom, you alſo know, is another grand obſtacle to the ſpread of the goſpel. Our late friend, Mr. Dent, informed me, after my arrival, that he had endeavoured to get the Sunday-market aboliſhed, but without ſucceſs. But this holy day Mrs. Simmons now devoted to the ſervice of God. Her love to the people of God was another ſtrong evidence that ſhe had paſſed from death unto life: her heart and houſe were always open to them. I add that as a claſs-leader, in which office ſhe acted many years, ſhe was very uſeful.

On the night of January 3d, after ſhe had met her claſs, ſhe was taken unwell. As I was out of town, I did not ſee her till the 5th, when ſhe appeared to be very ill, but perfectly recollected. I ſpoke to her about the ſtate of her mind, and ſhe replied with the greateſt confidence that ſhe was fully ſaved from the fear of death. I aſked if I ſhould pray with her? She anſwered, "Yes;" and ſaid, "But do not pray that I may live: pray for acceptance."

The day following, being the Sabbath, when the ſacrament of the Lord's ſupper was adminiſtered at our chapel, ſhe ſent for me and deſired to communicate, expreſſing her perſuaſion that it would be the laſt time. This day ſhe gave directions concerning her funeral, which ſhe deſired might be conducted in the plaineſt manner. To thoſe who know the extravagance manifeſted in funerals in the Weſt-Indies, her deſire will not appear to have been unneceſſary; particularly as ſhe was an old, reſpectable, and wealthy inhabitant.

Her friends could not prevail on her at firſt to call in a phyſician, as ſhe ſignified it would be uſeleſs; and begged that they would let her die in peace. They however afterwards over-ruled her in this point, and two of the moſt eminent attended her. I viſited her every day, and found her confidence unſhaken. Whenever I aſked her how ſhe was, ſhe replied, "I am looking to my Maſter." When I exhorted her to rely on Jeſus, ſhe obſerved, "He is my *all in all:* there is no other." The violence of the fever occaſioned a temporary derangement of her intellects; but even then, when I ſpoke to her of the excellencies of Chriſt, ſhe regained her recollection. She was in a ſtate of inſenſibility from four o'clock in the afternoon, till ſeven in the evening of the 10th of January, when ſhe fell aſleep in Jeſus, in the 88th year of her age.

She was remarkable for early riſing, her uſual hour being four, and conſtant in the uſe of the means of grace. She enjoyed good health in general, and the uſe of her intellects, almoſt unimpaired, to the laſt. It was her particular deſire that her corpſe ſhould be carried to the chapel, and that I ſhould perform the funeral ſervice. With this deſire I complied; and on the following Sabbath endeavoured to improve the diſpenſation, by ſpeaking from Pſal. xxiii. 4, to an attentive and affected audience.

Extract of a Letter from Mr. CHARLES GRAHAM, to Mr. BUTTERWORTH.

Dublin, March 13. 1805.

My very dear Brother,

WE are juſt returned to this city, after a long tour of nearly five months, during which we have laboured with great apparent ſucceſs. Popery is falling before the Word wherever we turn; for we do not ſpare to take off the maſk, and let the people behold it as it is: and I can aſſure you many of the people are apprehenſive that they have been deceived all their lives. To give you ſome idea of our ſucceſs, let me obſerve that we have about *a hundred* perſons brought to God in one little town called, Boyle. Among theſe were four Catholics, who have read their recantation. Many of the poor Catholics, in different places, are beginning to read their bibles; and ſome without fear of their clergy. Add to this, much prejudice has been removed from the minds of careleſs ſinners, who were enemies to all vital religion, by our preaching abroad, which we have done frequently this winter, and that under froſt, hail, and rain; attending the markets and towns, and ſtanding out in the ſtreets and open places. This has tended to fill our preaching houſes with people of every deſcription; and the work of God, in the conviction and converſion of ſinners, has been carried on. Magiſtrates, and officers of every deſcription, have paid more attention this year than before. This is the Lord's doing: may he have all the glory! At preſent we know not well how to ſupply half the places that call for us. I have been rather unwell for three years paſt: but, thanks be to God, my health is better at preſent. Many wonder that we are alive, conſidering the labours we go through. But the Lord is our ſtrength, and teaches our hands to war and our fingers to fight. Oh may he preſerve us from ever growing weary or faint in our minds, until we have finiſhed the work he has called us to do!

Britiſh and Foreign Bible Society.

AT the firſt annual meeting of the Britiſh and Foreign Bible Society, which was held on Wedneſday, the 1ſt of May, at the New London Tavern, Cheapſide, the Rt. Hon. Lord Teignmouth, Preſident, read from the Chair a Report of Proceedings. It appears from this report, and the Extracts of Correſpondence which were afterwards read by one of the Secretaries, that the Society had made, in the courſe of this their firſt year, a very conſiderable progreſs. A Society, upon a ſimilar principle, has, under their auſpices, been eſtabliſhed in the free imperial city of *Nurenberg*; and a great degree of zeal has been excited in many other parts of the Continent, among Proteſtants and Catholics, for procuring and diſtributing the Holy Scriptures. It alſo appeared, that in Ireland, Scotland, and Wales, the views of the Society had been cordially embraced; and that in the two latter, Collections had been made which already amount to more than 20,000*l*.

The Report and reviſed Plan of the Society were unanimouſly adopted, and, on motion of the Lord Biſhop of Durham, ſeconded by Mr. Wilberforce, the warmeſt thanks of the Meeting were voted to the Rt. Hon. the Preſident. A ſimilar vote of thanks was paſſed to the Vice-Preſidents, to the Treaſurer, to the Secretaries, for their gratuitous ſervices; to the Preſbytery and Synod of Glaſgow, for their reſolution to promote Collections for the Society; and to the ſeveral Congregations throughout the United Kingdom, from which Collections have been received.

But we refer the Public to the Report lately publiſhed for a more particular Account of the Deſign and Succeſs of this Inſtitution.

POETRY.

NOON.

——— "When the ſun begins to fling
His flaring beams, me" gently "bring
To arched walks of twilight groves,
And ſhadows brown that Sylvan loves,
Of pine, or monumental oak,
Where the rude axe, with heaved ſtroke,
Was never heard :———
There, in cloſe covert, by ſome brook,
Where no profaner eye may look,
Hide me from day's gariſh eye;
While the bee, with honied thigh,
That at her flowery work doth ſing;
And the waters murmuring,
With ſuch conſort as they keep,
———————"

Milton, Il Penſeroſo.

I.

NOON her ſultry ſway maintains,
In the heav'ns, upon the plains.
Now the ſkies' refulgent, fair,
Unbeclouded azure wear;
Whence Apollo's brilliant beam
Sparkles on the limpid ſtream;
Near whoſe margin wanders free,
With ceaſeleſs hum, the honey-bee;
Only heard the inſect quire,
For the plumy bands retire,
Silent to the cooling bow'r,
Paſſing Noon's too fervid hour;
Where in ſhades ſerene I lie,
Hiding "from day's gariſh eye;"
By the world unknown, unſought,
Muſing o'er the moral thought.

Round yon oak's majeſtic height,
Where the enamour'd woodbine twines,
And on a piercing ray of light
In languid elegance reclines,
I mark the ſcintillating beam invade
The hallow'd cloyſters of the ſylvan ſhade.

There, dancing in the chequer'd gleams,
Unconſcious of its ſtate
The Mote, meand'ring wildly, ſeems
(But only ſeems!) to indicate
A ſenſe of being, and of mind elate.

I too, a Mote, erratic, vain,
In Folly's evaneſcent reign,
Excurſive, through the glitt'ring maze,
Meridian paſſion's fervid blaze;
On vagrant wing have wildly rov'd,
Virtue! though thy dear name I lov'd.

Yes, I have ſeen my ſummer-ſun,
My glowing ſkies, my lucent ſcenes!
How youth's mellifluent moments run,
While grief, nor anguiſh intervenes!

Empire this of truant joy;
Not now can wrinkled Care annoy;
With head of few lank hairs of gray
He down life's wint'ry vale declines;
And, heedleſs of the ſmile of May,
With mental miſ'ry ever pines.

Gloomy Grief, afar begone!
And writhing Pain, with plaintive moan!
Enamell'd fields of gay delight,
Expand before my dazzl'd ſight,
And Pleaſure, on, for dalliance dreſt,
Delighted trips in ſilken veſt,
By Fancy's fairy finger dight.

Young Hope, elated, ſeeks her blooming bow'rs,
Adorn'd with ſmiles
And witching wiles,
Her ſteps conducted by the radiant hours.
While Folly, pleas'd with fond fantaſtic ſhew,
The mimicry of Pleaſure,—badge of Woe!
Th' ideal forms in light illuſive views,
And paints the phantom-ſhapes with more than magic hues.

Thus clouds unbind their tinſell'd gold,
Ting'd with the ſolar ray,
But, quickly wrapt in ſable fold,
Obſcure the face of day.

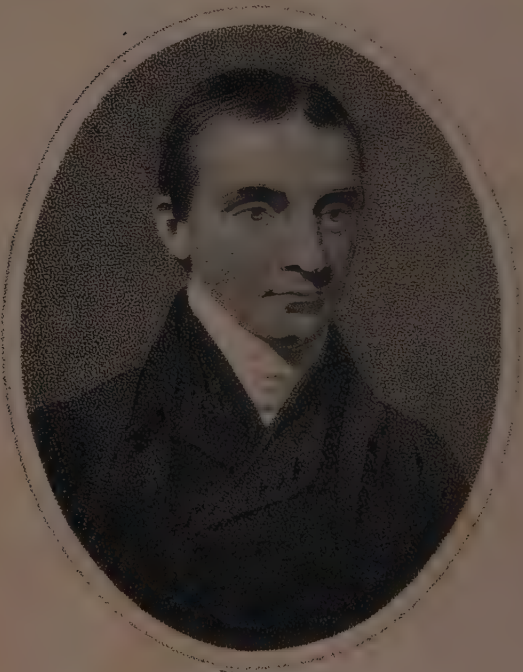
Glad to ſhun her harſh command,
Glad to flee her chaſt'ning hand;
Giddy, gay, licentious Youth,
Spurns the rigid heſts of Truth.
Fond Delight, and fierce Deſire,
And bold Ambition, with a ſoul on fire,
Prompt at Honour's call to riſe,
Contemns the earth, contemns the ſkies.

With ſanguine ſpeed, while high the ſprings were wound,
Whirl'd the ſwift wheels of Paſſion's fiery car;
While Reaſon, ſlumb'ring on the enchanted ground,
Or lay quieſcent by,
In ten-fold apathy,
Or, waking, fear'd to rouſe th' unequal war.

Thus Paſſion ſat in Reaſon's throne,
The Empire of the Mind her own;
While, low the tyrant's arm beneath,
Reaſon lay bound in bands of death.
Now the dire Anarch of the ſoul,
With indignation ſpurn'd control;
And gave, amid the drear domain,
With horror's ghaſtly ſmile, again
Old Chaos, from his priſtine ſeat,
To view a ſecond empire at his feet.
Blew the bellowing blaſt!
Roar'd the warring wave!
Conſcience ſtood aghaſt,
And loſt her power to ſave!
Who, who can ſtem the wild career?
Angels and Miniſters of grace appear!

[*To be continued.*] T. R.

METHODIST MAGAZINE



Ridley sc

MR. JOHN KNOWLES,

Aged 28, Preacher of the Gospel.

THE
METHODIST MAGAZINE,
For SEPTEMBER 1805.

Methodist Historical Society
Southern California - Arizona Conference

BIOGRAPHY.

THE LIFE OF CORNELIUS,

A Negro Aſſiſtant in the Brethren's Miſſion in the Iſland of St. Thomas.

[From 'Periodical Accounts relating to the Miſſions of the United Brethren Eſtabliſhed among the Heathen.']

THE negro brother Cornelius has not left any written account of his Life, tho' often encouraged to do it. As he was well able, he might have furniſhed a very intereſting Narrative; being one of the oldeſt members of the congregation to which he belonged, and for many years a faithful labourer amongſt his own nation. But he poſſeſſed an uncommon ſhare of humility; and whenever he was ſpoken to in that view, he uſed to ſay, 'I am not worthy that any thing ſhould be ſaid concerning me. I am a poor ſinner, and the chief of ſinners. In me there was and is no good; and all I have is what Chriſt has given me, according to his great mercy, by which He ſaved my ſoul. This alone is worth ſpeaking of.' We can therefore only relate ſo much of his hiſtory as our long acquaintance with him enables us to do.

About fifty years ago, he was powerfully awakened by the ſimple teſtimony of the Brethren's Miſſionaries concerning the Death and Atonement of Jeſus. He grew concerned about the ſalvation of his ſoul, and felt a ſtrong impulſe to attend their public miniſtry, and their private inſtruction in the Chriſtian doctrines. However, it was ſome time before he could reſolve entirely to renounce the world and its heatheniſh ways.

It happened once that he attended a merry-making of his countrymen. Even into this houſe of riot the Lord, as the Good Shepherd, followed his poor ſtraying ſheep, and ſo ordered it, that our late brother Frederic Martin paſſed by, and, being made attentive to the uproar, looked in at the door, and immediately eſpied his ſcholar Cornelius. He beckoned to him to come out, and in a friendly, but ſerious and emphatic addreſs, repreſented to him, that it was not becoming for one who had declared that he would give his heart to our Saviour, to attend ſuch meetings as theſe.—' Here,' ſaid the miſſionary, ' the devil has his work; and you have aſſured me that you will not be his ſlave. But now I diſcover that your heart is ſtill in his power; for you ſtill love the vanities of the world, and the company of the children of diſobedience, in whom he rules. It would, therefore, be better that you left off coming to our meetings, and to the ſchool.' This offended him greatly; and he thought, *What is that to the white man, and what do I care for him?* However, his amuſement was ſpoiled for that time, and he returned home much diſpleaſed, and reſolved never more to viſit the brethren, or attend their meetings. But his heart was not at reſt, and his convictions grew ſo ſtrong that he could not ſleep at night. The addreſs of the Miſſionary ſounded continually in his ears, and followed him with ſo ſtrong an impreſſion, that he altered his mind and viſited him. Being received,—not, as he feared, with diſpleaſure, but with great cordiality, he was exceedingly affected, and related with many tears what had paſſed in his ſoul during many days paſt. This gave brother Martin occaſion to converſe freely and cloſely with him, and Cornelius made a ſolemn promiſe to ſurrender himſelf entirely up to Him who had ſhed his blood to redeem him.

June 1, 1749, he was baptized, with twenty other negroes, (who all departed out of time before him,) by John de Watteville, biſhop of the Brethren's Church, who was at that time on a viſit to the miſſion in St. Thomas; and on September 27, of the ſame year, he, with fourteen more, was admitted to the enjoyment of the Lord's-Supper. Ever after that period, he remained faithful; and the grace he then received was above all things precious and important to his ſoul. He alſo made daily progreſs in the knowledge of himſelf, and in the love of his Lord and Saviour Jeſus Chriſt. He had an humbling ſenſe of his innate depravity; but cleaved ſo cloſely to his Saviour, and relied ſo firmly on his Atonement, that all who ſpake with him were encouraged and edified. He likewiſe ſoon began to preach Jeſus, as the Friend of ſinners, to his countrymen. In 1754, he was appointed an aſſiſtant, and always afterwards ſerved the Lord and the congregation, in various ways, with great zeal and faithfulneſs, God having bleſſed him with a remarkable ſhare of good ſenſe, and many talents.

He had learnt the buſineſs of a Maſon well, and had the appointment of *Maſter-Maſon* to the Royal buildings; in which employ he was eſteemed by all who had any thing to do with him as a clever, upright, and diſintereſted man. He laid the foundation-ſtone of each of the ſix chapels belonging to our Miſſions in theſe Iſlands, which are now all built of ſtone; and likewiſe aſſiſted in building all the houſes in our different Settlements. He was able to write and ſpeak the Creol, Dutch, Daniſh, German, and Engliſh Languages; which gave him a great advantage above all the other negroes. Till 1767, he was a ſlave in the Royal Plantation, now belonging to Count Schimmelman. He firſt purchaſed the freedom of his wife, and then laboured hard to gain his own liberty; which at laſt he effected, after much intreaty, and the payment of a conſiderable ranſom. God bleſſed him and the work of his hands in ſuch a manner, that he alſo, by degrees, purchaſed the emancipation of his ſix children.

In his free ſtate he ſought more, than he poſſibly could do before, to ſerve the Lord among the people of his own colour, and ſpent whole days, and often whole nights, in viſiting them in the different Plantations. The gift he poſſeſſed of diſtinctly and emphatically expreſſing himſelf on religious ſubjects, was wonderful; and his diſcourſes, both in the weekly-meetings at the Chapel, and at Funerals, were full of life and ſpirit; inſomuch, that not only the negroes, but even many white people of all deſcriptions, heard him with pleaſure and edification. * At the ſame time, we can ſay with truth, that he was by no means puffed up by the excellent talents which he poſſeſſed. His character was that of an humble ſervant of Chriſt, who thought too meanly of himſelf to treat others with contempt. To diſtribute to the indigent, and aſſiſt the feeble, were the delight of his heart; and every hungry, ſuffering, and perplexed ſoul, found in him a generous and ſympathizing friend, and faithful adviſer.

In the year 1796, his wife departed this life in a very happy ſtate of mind; after which, he ſought to be free from all outward concerns, and gave up his buſineſs to his eldeſt ſon. The infirmities of old age increaſing upon him, he ardently longed to depart and be with Chriſt. During the laſt three years of his life, he was exceedingly worn down by a conſtant cough, and pain in his ſide; and the time of his final releaſe appeared to him to be put off too long. His great activity and cheerfulneſs of mind ſuffered by it; and ſometimes it would ſeem as if his faith and courage failed. He complained now and then, with great earneſtneſs and many tears, that he felt not his love to the Lord Jeſus ſo fervent as formerly; and once, as he was reading and meditating over that text of Scripture, "I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love," he exclaimed, 'Ah! *I* have alſo left my firſt love!' and could not immediately be comforted.

Whenever any of us viſited him, the converſation ſoon turned upon ſpiritual ſubjects, and all hearts were melted. All our brethren and ſiſters, who often called to ſee him, expreſſed how much they were edified and bleſſed by the interview.

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* Some ſpecimens of his gift in this way, may be found in a diſcourſe to the Catechumens, and a Letter to brother John de Watteville, inſerted in Oldendorp's Hiſtory of St. Thomas, pa. 1064, &c.

November 26, 1801, word was ſent to us that he was conſiderably weaker, and that he begged to ſee a miſſionary, One of us immediately went to his houſe. After ſome converſation concerning the love of our Saviour, the comfort to be derived from his ſufferings and death, his gracious help in the ſevereſt trials of this life, and the moſt grievous temptations, Cornelius exclaimed, 'Ah, I ought to have done more, and loved, and ſerved my Saviour better! But I firmly truſt that he will receive me in mercy; for I come to him as a poor ſinner, having nothing to plead but his grace, and the righteouſneſs through his blood.” Being aſſured, that in this ſtate of heart, he might, with full aſſurance and cheerfulneſs, reſt upon the gracious promiſes of our Saviour, and would obtain the end of his faith, even eternal life; he begged that his children might be called, that he might once more ſee them all together, to take a final leave of them. This was done; and his children, with ſeveral grand children, aſſembled around the bed of their ſick father. He now once more exerted all his ſtrength, ſat up in the bed, uncovered his venerable head, adorned with locks as white as ſnow, and addreſſed them thus: 'I rejoice exceedingly, my dearly beloved Children, to ſee you once more together before my departure; for I believe that my Lord and Saviour will ſoon come, and take your father home to himſelf. You know, dear children, that my chief concern has been reſpecting you, as long as I was with you; how frequently I have exhorted you, with tears, not to neglect the day of grace, but to ſurrender yourſelves, ſoul and body, to your God and Redeemer, and to follow him faithfully. Sometimes I have dealt ſtrictly with you in matters which I believed would bring harm to your ſouls, and grieve the Spirit of God, and I have exerted my parental authority to prevent miſchief; but it was all done out of love to you. However, it may have happened that I have ſometimes been too ſevere, If this has been the caſe, I beg you, my dear children, to forgive me. O forgive your poor, dying father!' Here he was obliged to ſtop, moſt of the children weeping and ſobbing aloud, being deeply moved by this addreſs. At laſt one of his daughters, recovering herſelf, ſaid, 'We, dear Father, we alone have cauſe to aſk forgiveneſs; for we have often made your life heavy, and have been diſobedient children.' The reſt joined in the ſame confeſſion. The father then continued, 'Well, my dear children, if all of you have forgiven me, then attend to my laſt wiſh and dying requeſt. Love one another! Do not ſuffer any quarrels and diſputes to ariſe among you after my deceaſe. No, my children,' raiſing his voice; 'love one another cordially. Let each ſtrive to ſhew proofs of love to his brother or ſiſter. Do not ſuffer yourſelves to be tempted by any thing to become proud; for by that you may ever miſs of your ſoul's ſalvation: But pray our Saviour to grant you lowly minds and humble hearts.

If you follow this advice of your father, my joy will be complete when I ſhall ſee you again, once for all, in eternal bliſs, and be able to ſay to our Saviour, *Here, Lord, is thy poor unworthy Cornelius, and the children thou haſt given me.* I am ſure our Saviour will not forſake you; and I beſeech you do not forſake him.'

Words cannot deſcribe what a ſenſe of the peace of God, and what melting of all hearts, prevailed during this moſt affecting ſcene. The Miſſionary, having taken occaſion from the above converſation, to addreſs all preſent in an affectionate and earneſt manner, ſung a few verſes. Then, kneeling down, he offered up a fervent prayer, thanking our Saviour for all the proofs of mercy and faithfulneſs experienced by this dear patient, now ardently longing for his releaſe; and eſpecially that he had drawn him by cords of love to himſelf, granted him to believe in him, and enjoy the merits of his ſufferings and death, and preſerved him in this faith to the end of his mortal life. With many tears he alſo beſought the Lord to grant to this his faithful ſervant rich conſolations; to remove every cloud that might, in any degree, obſcure the bright proſpect of everlaſting joy; to keep the eyes of his faith ſteadily fixed upon that great Atonement made for all ſin; and, when his time was come, to take him home into his joy, and impart to him that reward of grace, which he had promiſed to all thoſe who were found faithful unto death. He cloſed with theſe words, 'Amen, Lord Jeſus; come and take this thy blood-bought ſheep home to thyſelf!' In theſe laſt words, Cornelius joined moſt fervently; and added, 'Yea, Lord Jeſus, come ſoon; come, come, Oh, come!" The bleſſing of the Lord was then pronounced over him. His countenance ſhone with an expreſſion of joy and peace; and he could not expreſs in words how thankful and happy he felt, while the tears flowed down his aged cheeks.

His departure did not take place till the night between the 29th and 30th of November, when he fell gently aſleep; his children, who were ſinging a hymn at his bed-ſide, not even perceiving when he breathed his laſt.

His two ſons and four daughters, are employed as Aſſiſtants. By them he lived to ſee twelve grand, and five great grand children. According to his own account, he was eighty-four years of age.

Having received a promiſe that he ſhould be buried in the burying-ground at New-herrnhuth, where his wife and mother lay, ſteps were immediately taken towards it; and in the afternoon at five o'clock, the corpſe was brought from his houſe by a very large company of negro-brethren and ſiſters; who, being all dreſſed in white, walked in ſolemn proceſſion to the burying-ground. The funeral diſcourſe was upon the text, Ezek. xxxiv. 15, "I will feed my flock, and I will cauſe them to lie down, ſaith the Lord."

The chapel could not contain the numerous auditory, among whom were a great many White people, as a pleaſing proof how much this venerable negro-brother was eſteemed and beloved by perſons of every rank and colour.

The diſcourſe delivered by Cornelius, to the Negroes at Newherrnhuth, alluded to in the foregoing account, as inſerted in Oldendorp's Hiſtory of the Brethren's Miſſion in St. Thomas, is as follows:

"My dear People!

"MOSES lifted up a brazen ſerpent in the wilderneſs; and all that were bitten by the fiery poiſonous ſerpents were obliged to go and look at this brazen one, if they would be well. This happened long before our Lord God appeared as Man in the world. But it referred to him and his bitter death on the croſs. When therefore, he was in the world, John pointed to him, ſaying, 'Behold! the Lamb of God,' and the Man of ſorrows, who is to be hung on the croſs! He it is that can heal all thoſe that are bitten by ſin, as by a poiſonous ſerpent. Whoever looks to Him with a believing heart is made whole. He has taken away the ſin of the world, and died for us. All men may now come to Him; even the pooreſt, the moſt ſinful, and wretched. He receives all, even the very worſt. Let no one think himſelf too far gone, and that he will not receive *him*.

"My dear People, if any human creature were too bad, then indeed, he could not receive any one of *us*; for we are altogether a very bad people. In the Old Teſtament, he commanded his Prophets to ſay concerning us, 'In that time ſhall the preſent be brought to the Lord of hoſts, of a people ſcattered and peeled. A nation meted out and trodden under foot; to the place of the name of the Lord of hoſts, the Mount Zion.' And again, 'The Gentiles ſhall come to his light, and to the brightneſs of his riſing.' He will have even negroes, and will receive *them* gladly.

"My dear People, let every one of you, therefore, come juſt as he is. He only deſires to have your hearts. I myſelf feel that I am very poor and needy: But, on this very prayer-day, I have experienced his grace in my heart, and felt his love towards me: This he gives me daily to feel; and every one of you may enjoy the ſame favour. All depends upon this one thing; that we give ourſelves *wholly* to our Saviour. We cannot divide our hearts between him and the world. The only way is to give them wholly to him. Therefore, ſurrender yourſelves up with your whole hearts. He will have mercy upon you; grant you to know his love and grace; and freely impart to you all he has purchaſed for you on the croſs."

An Account of JEROME, of PRAGUE.

To the EDITOR of the METHODIST MAGAZINE.

Dear Sir, Liverpool, March 29, 1804.

THE following Account is taken from "Shepherd's Life of "Poggio Bracciolini," who was preſent at the Council of Conſtance, (a ſhort account of which is given in a former Volume of the Magazine,) ſo memorable for the tragical, or rather heroical ſcenes of the condemnation and martyrdom of John Huſs, and Jerome, of Prague. The ſtory of the latter is admirably related by Poggio, (tho' a Papiſt,) who was an eye-witneſs, and by no means an unfeeling or bigotted one, of his trial and death. You will judge if it merit an inſertion in your Magazine. I think it cannot be read without intereſt by any, and by ſome it will be read with more than common feeling.

Your's, affectionately,

R. REECE.

"His obſervations were ſo weighty, that little credit would have been given to the depoſitions of the Witneſſes for the proſecution, in any other cauſe except in a trial for hereſy. He moreover added, that he had voluntarily come to the Council in order to vindicate his injured character, and gave an account of his Life and Studies, which had been regulated by the laws of duty and of virtue. He remarked that holy men of old were accuſtomed to diſcuſs their differences of opinion in matters of belief, not with a view of impugning the faith, but of inveſtigating the truth. That St. Auguſtine and St. Jerome had thus differed in opinion, and had, upon ſome points, even held contrary ſentiments, without any ſuſpicion of hereſy. All the audience entertained hopes that he would either clear himſelf by retracting the hereſies which were objected to him, or ſupplicate pardon for his errors. But he maintained that he had not erred, and that, therefore, he had nothing to retract. He next began to praiſe John Huſs, who had been condemned to the flames, calling him a good, juſt, and holy man, a man who had ſuffered death in a righteous cauſe. He profeſſed that he himſelf alſo was prepared to undergo the ſevereſt puniſhment with an undaunted mind, declaring that he had ſubmitted to his enemies, and to witneſſes who had teſtified ſuch ſhameful falſehoods; who would, however, on ſome future day, give an account of what they had ſaid to a God who could not be deceived.

When Jerome made theſe declarations, the aſſembly was affected with the greateſt ſorrow, for every one wiſhed that a man of ſuch extraordinary talents ſhould repent of his errors and be ſaved. But he perſiſted in his ſentiments, and ſeemed to court deſtruction. Dwelling on the praiſes of John Huſs, he ſaid, that he had entertained no principles hoſtile to the Conſtitution of the holy Church, and that he only bore teſtimony againſt the abuſes of the Clergy, and the pride and pomp of Prelates; for that ſince the patrimony of the Church was appropriated firſt to the Poor, then to Strangers, and laſtly to the erection of Churches, good men thought it highly improper that it ſhould be laviſhed on harlots, entertainments, dogs, ſplendid garments, and other things unbecoming the religion of Chriſt. It may be mentioned, as the greateſt proof of Jerome's abilities, that, tho' he was frequently interrupted by various noiſes, and was teaſed by ſome people who cavilled at his expreſſions, he replied to them all, and compelled them either to bluſh, or be ſilent. When the clamour incommoded him, he ceaſed ſpeaking, and ſometimes reproved thoſe who diſturbed him. He then continued his ſpeech, begging and intreating them to ſuffer him to ſpeak, ſince this was the laſt time they would hear him. He was never terrified by the murmurs of his adverſaries, but uniformly maintained the firmneſs and intrepidity of his mind. It is a wonderful inſtance of the ſtrength of his memory, that, tho' he had been confined three hundred and forty days in a dark dungeon, where it was impoſſible for him to read, and where he muſt have daily ſuffered from the utmoſt anxiety of mind, yet he quoted ſo many learned Writers in defence of his opinions, and ſupported his ſentiments by the authority of ſo many Doctors of the Church, that any one would have been led to believe, that he had devoted all the time of his impriſonment to the peaceful and undiſturbed ſtudy of Philoſophy. His voice was ſweet, clear, and ſonorous; his action dignified, and well adapted, either to expreſs indignation, or excite compaſſion, which, however, he neither aſked nor wiſhed for. He ſtood undaunted and intrepid, not merely contemning, but, like another Cato, longing for death. He was a man worthy to be had in everlaſting remembrance. I do not commend him for entertaining ſentiments hoſtile to the Conſtitution of the Church; but I admired his learning, his extenſive knowledge, the ſuavity of his eloquence, and his ability in reply.

As he was allowed two days for repentance, ſeveral learned men, and among the reſt, the Cardinal of Florence, viſited him with a view of perſuading him to change his ſentiments, and turn from the error of his ways. But, as he pertinaciouſly perſiſted in his notions, he was condemned as guilty of hereſy, and conſigned to the flames. No ſtoic ever ſuffered death with ſuch conſtancy of mind. When he arrived at the place of execution, he ſtripped himſelf of his garments, and knelt down before the ſtake, to which he was ſoon afterwards tied with wet ropes and a chain. Then great pieces of wood, intermixed with ſtraw, were piled as high as his breaſt. When fire was ſet to the pile, he began to ſing a hymn, which was ſcarcely interrupted by the flame. I muſt not omit a ſtriking circumſtance which ſhews the firmneſs of his mind. When the executioner was going to apply the fire behind him, in order that he might not ſee it, he ſaid, 'Come this way, and kindle it in my ſight, for if I had been afraid of it, I ſhould never have come to this place.' Thus periſhed a man, in every reſpect exemplary, except in the erroneouſneſs of his faith. I was a witneſs of his end, and obſerved every particular of its progreſs. He may have been heretical in his notions, and obſtinate in perſevering in them, but he certainly died like a Philoſopher (Chriſtian). I have rehearſed a long ſtory, as I wiſhed to employ my leiſure in relating a tranſaction which ſurpaſſes the events of Ancient Hiſtory. For neither did Mutius ſuffer his hand to be burnt ſo patiently, as Jerome endured the burning of his whole body; nor did Socrates drink the hemlock as cheerfully as Jerome ſubmitted to the fire." Thus Popery perſecuted, and thus a Proteſtant Reformer ſuffered, a Papiſt being the Witneſs and the Hiſtorian.

DIVINITY.

SERMON ON THE DUTY AND ENCOURAGEMENT of a FAITHFUL MINISTER.

"*Take heed unto thyſelf, and unto thy doctrine, continue in them: For in doing this thou ſhalt both ſave thyſelf, and thoſe that hear thee.*" 1 Tim. iv. 13.

[*Continued from page* 351.]

IN a former Diſcourſe I have given ſome account how a Miniſter, who would both ſave himſelf and thoſe that hear him, ought to take heed unto *himſelf*. I come now to ſhew how he ought to take heed to his *Doctrine*. Here are ſeveral things which deſerve his care.

1. He muſt be careful that his doctrine be *ſound*, Tit. ii. 1, 7. He muſt give ſuch food to Chriſt's little ones, as is wholeſome and incorrupt; "the ſincere milk of the word," 1 Pet. ii. 2. He ought to "hold faſt the form of ſound words," and to preach "the truth according to godlineſs." He ſhould not ετεροδιδασκαλειν, "Teach any other doctrine" than what he hath good warrant for, from the Holy Scriptures. He ought, with St. Paul, Acts xxviii. 31, "To preach the Kingdom of God, and to teach thoſe things which concern the Lord Jeſus Chriſt." The people ſhould hear "words whereby they may be ſaved." We have a caution not to add our dreams to God's Word, nor to mix the chaff of

our fancies with divine truths. Jer. xxiii. 28, 29, "The Prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully: What is the chaff to the wheat? ſaith the Lord."

2. A Miniſter, who deſires to ſave himſelf, and thoſe that hear him, muſt let his doctrine be *plain* and *clear;* ſuited to the capacities of his hearers. The way of preaching ſhould correſpond with the deſign of it, which is to inform the mind and move the heart. A Miniſter ſhould endeavour to get right notions, and to ſpeak clearly and naturally. Confuſed notions beget cloudy expreſſions: and flights of wit, refined thoughts, accurate definitions, delivered in logical terms, are more likely to amuſe than to edify. This is the way to make the people think us learned, but not to make them holy. He that ſeeks applauſe, may take this way: But he that deſires to win ſouls to Chriſt, will ſpeak ſo as to be underſtood by the meaneſt of his hearers.

To dwell long upon explaining words and phraſes in which there is no difficulty; to hunt after criticiſms, and make a great ado about the Originals; to ſummon a jury of Expoſitors to decide the meaning of what every body underſtands; to inſiſt much upon the leaſt circumſtances of a text; to divide plain texts in terms of art, is looked upon as mere trifling, and nothing but a ſolemn piece of impertinence.

He who preaches to a country unlearned auditory, if he affect loftineſs or polite language, is like to be a barbarian to moſt of his hearers. Metaphyſical ſubtilties, and uncommon words of Latin or Greek derivation, tho' put in an Engliſh dreſs, are mere Arabic to the common people. It is good for a miniſter to put himſelf into the place of the moſt ignorant and unlearned in his congregation; and to endeavour to ſpeak ſolid truth, with as little ſhew of art as poſſible.

That our diſcourſes may be inſtructive and edifying, our ſtile ſhould neither be laboured and ſtiff, nor careleſs and ſlovenly. We ſhould utter ευσημον λογον, 1 Cor. xiv. 9, words eaſy to be underſtood, ſuch as are ſuitable to the ſimplicity and majeſty of divine Truths; and ſuch as are fitted to convey our notions into the minds of the hearers.

" The end of Preaching is, (ſaith Biſhop Burnet, Paſtoral Care, p. 217,) to make ſome portions of Scripture to be rightly " underſtood; to make thoſe truths contained in them, to be more " fully apprehended; and then to lay the matter home to the " conſciences of the hearers, ſo directing all to ſome good and " practical end. In the choice of the text, care is to be taken not " to chooſe texts that ſeem to have humour in them; or that muſt " be long wrought upon, before they are underſtood. Plain texts " ought to be choſen for common auditories. Many will remember

“ the text that remember nothing elſe; therefore, ſuch a choice “ ſhould be made, as may, at leaſt, put a weighty and ſpeaking “ ſenſe of the Scriptures, upon the memories of the people. A “ ſermon ſhould be made for a text, and not a text found out for “ a ſermon.” &c.

“ Texts ſhould not be ſqueezed, to force out of them what “ is not clearly contained in them. Thoſe who pretend to find “ ſomething new and ſtrange, in every plain text, will not ſhew “ ſo much their parts, as their pride and wantonneſs of wit.” *Wilkins' Eccleſiaſt*, p. 16.

3. A Miniſter ought to take heed that his doctrine be *ſeaſonable*, and *ſuited* to the *wants* and *neceſſities* of his hearers. Iſaiah L. 4: He ſhould ſtudy “ to ſpeak a word in ſeaſon to him that is weary.” He muſt not λογομαχειν, “ ſtrive about words,” 2 Tim. ii. 14. He muſt beware leſt he grow brain-ſick, and ſo “ dote about queſtions and ſtrifes of words,” 1 Tim. vi. 4, νοσων περι ζητησεις και λογομαχιας. He ought to ſhun profane dotages, vanities, or empty ſounds, 1 Tim. vi. 20: Heatheniſh empty diſcourſes of Theology, brought in by the heretics, *Hammond*; βεβηλους κενοφωνιας. He ſhould not put off his hearers with empty notions, dry and barren ſpeculations: This is to give them ſtones inſtead of bread. It is not enough that he ſow no tares in Chriſt's field; he muſt not fill his floor with chaff.

A Miniſter ought to be well acquainted with his own heart, and with the condition of his hearers: That he may rouſe and awaken the ſleepy and ſecure, “ warn them that are unruly, comfort the feeble-minded, ſupport the weak,” 1 Theſs. v. 14. The lambs ſhould be fed by catechizing, as well as the ſheep by preaching.

The deſign of Chriſt and of his Goſpel, is to promote Holineſs; and it is the duty of miniſters to carry on the ſame deſign. They ought to inſiſt moſt upon the great and weighty things of religion; upon ſuch indiſputable doctrines of Chriſtianity, as have the greateſt and moſt immediate tendency, to the furtherance of holineſs both of heart and life. They ought to ſhew their hearers the danger of reſting in the *means*, or *inſtrumental duties* of religion, without obtaining the *end* for which they are appointed, the begetting and increaſe of holineſs.

They behave themſelves infinitely unbecoming Chriſt's miniſters, and the preachers of the Goſpel, who [to uſe the words of an excellent perſon, *Deſign of Chriſtianity, Chap.* 25, *P.* 261.] are ever affecting “ to make people ſtare at their high-flown and “ bombaſt language; or to pleaſe their fancies with fooliſh jingles “ and pedantic and boyiſh wit; or to be admired for their ability “ in dividing a hair, their metaphyſical acuteneſs and ſcholaſtic “ ſubtilty; or for their doughty dexterity in controverſial ſquabble.

"Such alſo who ſeek to approve themſelves to their auditors, to "be men of myſteries, and endeavour to make the plain and "eaſy doctrines of the Goſpel, as intricate and obſcure as they "are able. Thoſe may well accompany and be joined with the "foregoing, that are of ſuch *narrow*, and therefore, *unchriſtian* "ſpirits, as to make it their great buſineſs to advance the petty in-"tereſt of any party whatſoever; and concern themſelves more "about doing this, than about promoting and carrying on that, "wherein conſiſts the Chief Good of all mankind: And are "more zealous to make proſelytes to their particular ſects, than "converts to a holy life; and preſs more exact and rigid con-"formity to their modes and forms, than to the Laws of God, "and the eſſential Duties of the Chriſtian Religion."

4. A Miniſter ought to take heed to his doctrine, that it may be *Searching*, and that it may reach the *Conſciences* of his hearers. A miniſter ſhould be cloſe and particular in his applications, as well as ſound and clear in his explications. He that thoroughly underſtands his matter, and hath his heart duly affected with it, will deliver it with that vehemency and ardour, that the hearers may almoſt feel that he ſpeaks from the heart.

That preaching which makes the hearers look pleaſed, or tends to ſet them on talking or laughing one upon the other, is likely to do little good to their ſouls: But ſuch diſcourſes as make every one go away grave and ſilent, haſtening to be alone for ſecret prayer and meditation, beſt anſwers the end of preaching.

Great prudence and faithfulneſs are required in reproving the faults of our people; that ſin may be diſgraced, and the ſinner not expoſed. He that uſes perſonal reflections, or carries his private reſentments with him into the pulpit, will turn his ſermons into libels, and exaſperate, but not reform. A guilty conſcience is a tender thing, and will quickly take a hint.

Our diſcourſes ſhould not be ſpent in general and indefinite things, as in exhortations to the people to get Chriſt, to be united to Chriſt, or the like: But theſe great and important things ſhould be very particularly explained. General matters and metaphors not explained, do but fill people's heads with empty notions, and their mouths with unintelligible talk, while their hearts remain empty, and their lives barren.

It is not good to affect prolixity. Short ſermons are beſt heard, and beſt remembered. Better leave off with affection, than proceed with flatneſs and dulneſs. It is good for our hearers to riſe with an appetite.

The diſpenſation of the Word of God ſhould be, as the Word itſelf is, *quick and powerful*, Heb. iv. 12. Though much noiſe and action are nauſeous and ridiculous to the judicious, where ſolid matter and perſpicuity are wanting; yet earneſtneſs of ſpeech and elevation of the voice are of no ſmall force with vulgar hearers; who, being the greateſt number in moſt auditories, deſerve to be chiefly regarded by us. The weight of our meſſage, the dulneſs and drowſineſs of our hearers, require us to be lively and fervent. Shall we ſpeak of the great concerns of Eternity without feeling? Shall we expoſtulate with poor ſinners, who are juſt ready to leap into everlaſting burnings, as if we were half aſleep? We ought to ſeek out ſuch words as may be as *goads* and as *nails;* ſuch as may pierce deep, and reach home; ſuch as may rouſe the drowſy, and wound the hearts of careleſs ſinners.

We ought to take ſome pains with our hearts before we enter upon our public work. If we ourſelves be dead and cold, it is not likely that we ſhould warm and quicken others. Let us, therefore, by meditation and fervent prayer, endeavour to get fire from heaven to kindle our ſacrifice, that it may be a ſweet ſavour unto God.

5. A Miniſter ought to *preach to himſelf*, and to work his ſermons upon his own heart. Rom. ii. 21, "Thou that teacheſt another, teacheſt thou not thyſelf?" The experimental preacher is moſt fitted to do good to ſouls. *That which comes from the heart, is apteſt to go to the heart.* It is much eaſier to preach many ſermons to others, than one to ourſelves: To reprove many ſins in others, than to mortify one in ourſelves. If we do not believe, and feel what we ſtudy and preach to others, we are ſome of the worſt of hypocrites. We ought to join much prayer and meditation with our ſtudies. Hard ſtudy qualifies us to inſtruct others: Prayer and meditation, with diligent examination of ourſelves, is the way to bring our ſermons home to our own ſouls. He that is moſt conſtant and earneſt in his addreſſes to the Throne of Grace in private, is beſt prepared to feel himſelf, and to make others, alſo, feel what he delivers in the pulpit. Let us get our own hearts affected with the evil of ſin, and warmed with love to Chriſt, if we deſire to be ſucceſsful preachers of Faith and Repentance.

Thirdly. That Miniſter who would both ſave himſelf and thoſe that hear him, ought to continue in a diligent care of himſelf, and of his doctrine. He muſt perſevere in the faithful diſcharge of his duty. Having ſet his hand to the plough, he muſt not look back. He muſt not caſt off his office, nor grow "weary in it, knowing, that in due time, he ſhall reap, if he faint not."

We have acted very impoliticly if we have taken the miniſtry upon us, upon worldly conſiderations. We are quite out of the road to honour and preferment, and knew that we were ſo, when we devoted ourſelves to the ſervice of the Church of Chriſt. Let us beware leſt any worldly conſiderations make us quit our function. Let none of us violate our ſolemn ordination vows, and wound our conſciences, to better our circumſtances in the world. Let us hold faſt thoſe principles, which, upon a diligent and impartial enquiry, we find to be ſound and good; and go on cheerfully in our duty: expecting our reward from Chriſt, at his glorious appearing.

Thus I have done with the ſeveral branches of the Exhortation, and given ſome deſcription of the endowments and diſpoſitions required in a Miniſter of the Goſpel, who would rightly diſcharge the duties of his office.

[*To be concluded in the next.*]

The TRUTH OF GOD DEFENDED.

THE ONLY TRUE GOD, is not the JOVE or JUPITER of INFIDEL CATHOLICISM.

AS there is no true religion, but the religion of Chriſtians, ſo is there no true God, but the God of the Chriſtians.

The caſe is now with the *Chriſtians* under the Goſpel, as it anciently was with the *Jews* under the Law: They believe in the only true God; while the unchriſtian part of mankind, who are by far the majority, either know him not, or wilfully deny him; as *Pharaoh* did the *God of the Hebrews* when he was told of him. And we are now got to ſuch a pitch of indevotion and ignorance, that among thoſe who profeſs and call themſelves *Chriſtians*, there are too many who are almoſt come to be *Heathens* without knowing it. For there is a faſhionable notion propagated by moſt of our moral writers, that all who worſhip any God, worſhip the *ſame* God. The *Univerſal Prayer* of Mr. Alexander Pope, was compoſed upon this plan; wherein the Supreme Being is addreſſed as a common *Father of all*, under the names, *Jehovah*, *Jove*, and *Lord*. And this humour of confounding things, which ought to be diſtinguiſhed at the peril of our ſouls, and of comprehending *believers* and *idolaters* under one and the ſame religion, is called a *Catholic ſpirit*, that ſhews the very exaltation of Chriſtian charity. But God, it is to be feared, will require an account of it under another name; and tho' the *poet* could ſee no difference, but has miſtaken *Jove* or *Jupiter* for the ſame *Father of all*, with the *Lord Jehovah*; yet the *Apoſtle* has inſtructed us better; who, when the *Prieſt of Jupiter* came to offer ſacrifice, exhorted him very paſſionately to "turn from "thoſe vanities unto the living God;"[*] well knowing that he whom the *Prieſt* adored under the name of *Jupiter*, was not the *living God*, but a creature, or rather a nothing, a vanity. Yet the *Catholic* ſpirit of a moraliſt can diſcern no difference; and while it pretends ſome zeal for a ſort of univerſal religion, common to *believers* and *infidels*, betrays a ſad indifference for the Chriſtian religion in particular. This error is ſo monſtrous in a land enlightened by the Goſpel, and yet ſo very common amongſt us at preſent, that I may be pardoned for ſpeaking of it in the manner it deſerves.

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[*] Acts xiv. 15.

The *true God* is he that was "in Chriſt reconciling the "world to himſelf." There is none other but he; and if this great characteriſtic be denied, or any other aſſumed in its ſtead, a man is left *without God*; after which, he may call himſelf a *Deiſt*, if he will; but his God is a mere idol of the imagination.

JONES on the TRINITY.

The INFLUENCE of the HOLY GHOST is not ENTHUSIASM.

REASON is an excellent gift of GOD, and ought to be followed in all things which are not beyond its powers. But in the Chriſtian Religion there are ſome things which reaſon cannot fully comprehend, or explain, and which we muſt believe on the authority of Revelation. That there ſhould be, however, a real and powerful intercourſe between the Spirit of God, and the ſpirits of men, is by no means contrary to reaſon. Human ſpirits influence each other by perſuaſion or monition, and the infinite Spirit of God can, no doubt, influence the minds and hearts of the creatures whom he has made. *The Lord opened the heart of Lydia*, Acts xvi. 14.—Shall he who has given to men the powers of intercourſe with each other, be himſelf excluded from all intercourſe or communication with them?

But, he who believes the Truth of the Scriptures, cannot diſbelieve the operation of the Spirit of God on the minds of men. "Ye are not in the fleſh, but in the ſpirit, if ſo be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Chriſt, he is none of his, Rom. viii. 9." "Likewiſe, the Spirit alſo helpeth our infirmities," &c. ver. 26. "What? know ye not that your body is the temple of the Holy Ghoſt which is in you, which ye have of God, and ye are not your own, 1 Cor. vi. 19." "Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt," Tit. iii. 5.

It cannot be *Enthuſiaſm* to receive the bleſſings mentioned in theſe paſſages of Scripture, or to be ſenſible that the work which the Apoſtle deſcribes, is wrought in our hearts. Enthuſiaſm muſt, therefore, be ſomething different from the operations of God's Holy Spirit in enlightening, enlivening, and renewing Sinners in righteouſneſs.

Mr. Addiſon, in the Spectator, (No. 465,) tells us that, "The devout man does not only believe, but feels there is a Deity. "He has actual ſenſations of him; his experience concurs with "his reaſon; he ſees him more and more in all his intercourſe "with him."

What then is *Enthuſiaſm* againſt which there is ſo great an outcry?

It is not groſs ſin, becauſe groſsly wicked people exclaim vehemently againſt it; and people do not uſually condemn that which they love. It is not careleſſneſs about ſalvation, becauſe people who care nothing about religion, make a great clamour againſt it. It is not the enthuſiaſm of thoſe who are purſuing the riches, and honours, and pleaſures of the world. No man calls ſuch perſons *half mad, ſelf-deluded enthusiaſts*. This ſtigma is fixed only on the profeſſors of living, ſaving Chriſtianity.

It is enthuſiaſm, however, to act in religious matters without regard to the Word of God. Thoſe perſons are enthuſiaſts who pretend to be taught above the Word of God, or beyond its ſanctions. But there are enthuſiaſts who reject all divine teaching in religion, and are vainly puffed up by their fleſhly mind, and who proceed, not only without the Word of God, but in direct oppoſition to it. Theſe perſons, as well as the former, follow their own corrupt mind, and are led aſtray by a deceived heart.

The late Rev. John Weſley, in his excellent Sermon on *The Nature of Enthuſiaſm*, when ſpeaking of the derivation and meaning of the Greek word ενθουσιασμος, ſuppoſes that the word has been retained, and not tranſlated, becauſe people did not know how to tranſlate it, and that becauſe it has always been a word of looſe uncertain ſenſe, to which no determinate meaning was affixed. The generality of men, however, agree that it is ſomething evil, and of this opinion are all thoſe who call the religion of the heart *Enthuſiaſm*.

Dr. Johnſon explains the word Enthuſiaſm thus: "A vain belief of private revelation; a vain confidence of divine favour or communication;" and Mr. Locke ſays that, "*Enthuſiaſm* is founded neither on Reaſon nor divine Revelation, but riſes from the conceits of a warmed or over-weening brain." But neither of theſe explanations proves that the Chriſtian ought not to enjoy a ſenſe of the favour of God, a knowledge of ſalvation thro' the remiſſion of his ſins,* and the love of God ſhed abroad in his heart by the Holy Ghoſt given unto him.† He expects no *private revelation*, and dreads nothing ſo much as "a vain confidence," or a confidence of divine favour, without foundation, and therefore he examines himſelf and proves himſelf, in order to diſcover whether Chriſt dwell in him by his Spirit, and he fears leſt he ſhould be a reprobate,—a perſon diſapproved of God.†

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* Luke i. 77. † Rom. v. 5.

In the opinion of our Church the influence of the Holy Ghoſt on the hearts of true Chriſtians is no enthuſiaſm, as is evident from the Homily for Whitſunday.

"It is the Holy Ghoſt, and no other thing, that doth quicken "the minds of men, ſtirring up good and godly motions in their "hearts, which are agreeable to the will and commandment of "God, ſuch as otherwiſe of their own crooked and perverſe na"ture they ſhould never have. That which is born of the Spirit, "is ſpirit, St. John iii. 6. As who ſhould ſay, man of his own "nature is fleſhly and carnal, corrupt and naught, ſinful and diſ"obedient to God, without any ſpark of goodneſs in him, without "any virtuous or godly motion, only given to evil thoughts and "wicked deeds. As for the works of the Spirit, the fruits of "faith, charitable and godly motions, if he have any at all in him, "they proceed only of the Holy Ghoſt, who is the only worker "of our ſanctification, and maketh us new men in Chriſt Jeſus. "Such is the power of the Holy Ghoſt to regenerate men, and "as it were to bring them forth anew, ſo that they ſhall be nothing "like the men they were before. Neither doth he think it ſuf"ficient inwardly to work the ſpiritual and new birth of man, "unleſs he do alſo dwell and abide in him. O what comfort is "this to the heart of a true Chriſtian to think that the Holy Ghoſt "dwelleth within him."

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† 2 Cor. xiii. 5.

A CHURCHMAN.

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The WORD of GOD ILLUSTRATED.

[*Continued from page* 359.]

A great difficulty with many in reading the Scriptures is, that there ſeems to be a *difference* ſometimes betwixt one place and another, which they know not well how to *reconcile.* I cannot here undertake to ſpeak upon all the places which *ſeem* to contradict each other; but ſhall only lay down ſome general obſervations, which may ſerve for reconciling very many ſuch *ſeeming differences.* And firſt, I ſhall ſpeak of ſuch paſſages of Scripture as are *cited* in other parts of it. And, touching this matter, we muſt obſerve, that, in quoting Scripture, regard is had rather to the *ſenſe* of it, than to the *words* of it. For example, compare Pſal. xl. 6, with Heb. x. 5: tho' the *words* differ, the *ſenſe* is the ſame, viz. that Chriſt was ready and prepared for the work which he was called to. The Pſalmiſt either hath reference to that cuſtom among the Jews of boring the ear, whereof we read, Exod. xxi. 6: or he means only the opening of the ear to hear, and obey with readineſs, as in Iſa. l. 5.

What the Prophet calls his glory, Pſalm xvi. 9, the Apoſtle, according to the Prophet's ſenſe, calls his *tongue*, Acts ii. 26. The Prophet ſaith beyond *Damaſcus*, Amos v. 27; Stephen, beyond *Babylon*, Acts vii. 43; that is, *afar off*, or into a far country, which is the Prophet's meaning. Compare alſo Prov. iii. 11, 12. with Heb. xii. 5, 6. The chief reaſon, as many ſuppoſe, of this difference, is, becauſe the Apoſtles followed chiefly the Greek Verſion of the Old Teſtament, even there where it did ſomewhat differ from the Hebrew text, yet ſo as not to alter the ſenſe: The rather, becauſe that Tranſlation had then generally obtained an honourable reception. We may alſo obſerve, not only in comparing the New Teſtament with the Old; but in comparing one paſſage of the Old or New, with another of the ſame, where the ſame things are repeated, that the penmen of Scripture do uſe ſuch a liberty to vary the words, retaining the ſenſe. So we find that ſometimes they change the order of words;* and this we may obſerve, eſpecially in comparing the Evangeliſts with each other. Sometimes we find a change of *number*. Deut. vi. 16, it is, *Ye* ſhall not tempt, Matt. iv. 7, *Thou* ſhalt not tempt. Pſal. xxxii. 1, Bleſſed is *he*, Rom. iv. 7, Bleſſed are *they*. Iſa. lii. 7, Of *him* that bringeth good tidings; Rom. x. 15, Of *them* that preach the Goſpel of Peace, and bring glad-tidings. The ſenſe in theſe caſes is the ſame, and it is ordinary in Scripture, to put the *ſingular* number for the *plural*. On the ſame ground likewiſe there is ſometimes ſome ſmall *addition* which doth not add to the ſenſe, but only expreſs it more fully. As Matt. iv. 10, Him *only* ſhalt thou ſerve, compared with Deut. x. 13: and Matt. xix. 5, They *twain* ſhall be one fleſh; compared with Gen. ii. 24.

Sometimes the *whole place* is not cited, but, as it were, pointed at by the brief mention of *ſome words* therein, as in Matt. iv. 15. To make the ſenſe complete, we muſt ſupply what is wanting, from Iſa. ix. 1. So the words, Acts xiii. 33, cited out of Pſalm ii, do not directly prove the Reſurrection of Chriſt; yet there are thoſe things in that Pſalm, to which by the brief recital of theſe words we are led, that do plainly infer a neceſſity that Chriſt ſhould riſe from the dead. And ſome think the words *Maran atha*, 1 Cor. xvi. 22, ſignifying *The Lord comes*, do but point at that threatening which begins ſo, Jude 14: a threatening which they uſed to denounce in caſe of a heinous crime or offence.

Again. Things are ſometimes ſaid in Scripture to be fulfilled when there is not an accompliſhment of them in a plain literal ſenſe; but when either ſome ſimilar thing is fulfilled, or when the type is anſwered by the antitype: Sometimes, I ſay, when ſomething of like nature is fulfilled. Thus James ii. 23, it is ſaid, when Abraham offered up his ſon Iſaac, "The Scripture was fulfilled, which ſaith, he believed God, and it was imputed to him for righteouſneſs:" Whereas this was properly fulfilled, when he believed the promiſe concerning his ſeed, Gen. xv. 6. But then alſo was the ſame thing verified, when he offered up his ſon, viz. his faith in God's promiſe, That *in Iſaac* his ſeed ſhould be called. So when there is an *accommodation*, or *alluſion* to ſomething in Scripture, it is ſaid to be fulfilled. Thus Matt. viii. 17. The prediction of the Prophet, "Himſelf took our infirmities, and bore our ſickneſſes," was then properly fulfilled, when he did bear the puniſhment of our ſin upon the Croſs, 1 Pet. ii. 24. But he might well be ſaid to bear our infirmities, by *ſympathy*, when he took ſuch pains in curing them. Yea, the word uſed by the Prophet, ſignifies, not only to *bear*, but to *take away* diſeaſes; and it is further obſervable, that in the cure of their diſeaſes, he did frequently forgive their ſins, and ſo remove the cauſe of them: And that he might ſo cure their diſeaſes, it was neceſſary that he ſhould *bear their* ſins.‡ Sometimes again, as I ſaid, that which was literally accompliſhed in the *type*, is ſaid to be fulfilled in the *anti-type*: So John xix. 36, "A bone of him ſhall not be broken," was properly fulfilled in the Paſchal Lamb, Exod. xii. 46. We may obſerve that ſome things were ſpoken by the Prophets, which were literally fulfilled in Chriſt, and could not be appropriate to any as a type of him, ſee Pſal. xxii. 16, 18; and lxix. 21. And it is probable they themſelves did not underſtand what they ſaid in ſuch prophetical raptures; at leaſt did not underſtand the principal intent of the Holy Ghoſt in them, tho' they might have ſome meaning of their own, as in the caſe of the Jewiſh High Prieſt, John xi. 51. Other things were ſpoken *properly* and *literally* of the *type*, as Exod. xii. 46, "Neither ſhall ye break a bone thereof," when yet the *anti-type*, or thing ſignified, was *principally* in the intent of the Holy Ghoſt; whether it was in the intention of the penman or not. Thus alſo 1 Chron. xvii. 13, "I will be to him a Father, and he ſhall be to me a ſon," ſpoken of Solomon, but applied to Chriſt, Heb. i. 5. Yet it will not hence follow, that the words of Scripture have *two ſenſes*, or give an uncertain ſound. The words have one determinate ſignification, but the things themſelves, which the words *properly* and *literally* ſignify, do yet often import ſomething elſe; as the words in the place laſt mentioned, in which Solomon appears as a *type* of Chriſt, prefiguring him. Some do aptly illuſtrate this by that inſtance, 1 Sam. xx. 20, &c. The words of Jonathan had a literal ſenſe, which they did chiefly expreſs; but the thing itſelf, which he thereby gave in charge, had an hidden myſtical ſenſe, which Jonathan did chiefly intend; and which none knew but himſelf, and David with whom he had made an agreement, what ſuch actions ſhould ſignify: So the words of Scripture have a *literal ſenſe*, which is obvious, but the things themſelves thereby expreſſed, often a hidden ſenſe, which none know but the Spirit of God, and thoſe to whom the Spirit ſignifies it; either by immediate revelation, as to the Apoſtles and Prophets: or mediate by their writings, as he hath done to us.

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* Compare Rom. x. 20, with Iſa. lxv. 1; Rom. xi. 3, with 1 Kings xix. 10.

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‡ See alſo Matt. ii, 14, 17, where a mere alluſion to paſſages in the Old Teſtament, is termed the *fulfilling* of them.

[*To be continued in the next.*]

The WORKS of GOD DISPLAYED.

ON WATER.

(*Continued from page 361.*)

THE quantity of Water which is conſtantly diſcharged into the Sea, next claims our attention. In order to compute this, let us take a river, whoſe velocity and quantity of water are known, the Po, for inſtance, which, according to Riccioli, is 1000 feet broad, 10 feet deep, and runs at the rate of four miles in an hour; conſequently, that river diſcharges into the ſea 200,000 cubic perches of water in an hour, or 4,800,000 in a day. A cubic mile contains 125,000,000 cubic perches; the Po, therefore, will take 26 days to diſcharge a cubic mile of water into the ſea. Let us now ſuppoſe, what, perhaps, is not very far from the truth, that the quantity of water which the ſea receives from the rivers, in any country, is proportioned to the extent of that country. The Po, from its origin to its mouth, traverſes a country of 380 miles long, and the rivers which fall into it from every ſide, riſe from ſources about 60 miles diſtant from it. The Po, therefore, and the rivers which it receives, water a country of 45600 ſquare miles. Now, ſince the whole ſuperficies of the dry land is about 42,745,253 ſquare miles, it follows, from our ſuppoſition, that the quantity of water diſcharged by all the rivers in the world in one day, is 36 cubic miles, and, in a year, 13,140. If, therefore, the ſea contains 32,058,939 cubic miles of water, it would take all the rivers in the world 2439 years to diſcharge an equal quantity.

It may ſeem ſurpriſing that the ſea, ſince it is continually receiving ſuch an immenſe ſupply of water, does not viſibly increaſe, and at laſt cover the whole earth. But our ſurpriſe will ceaſe if we conſider that the rivers themſelves are ſupplied from the ſea, and that they do nothing more than carry back thoſe waters which the ocean is continually laviſhing upon the earth. Dr. Halley has demonſtrated that the vapours raiſed from the ſea, and tranſported upon the land, are ſufficient to maintain all the rivers in the world. The ſimplicity of this great proceſs is aſtoniſhing: The ſea not only connects diſtant countries, and renders it eaſy to tranſport the commodities of one nation to another; but its waters riſing in the air, deſcend in ſhowers to fertilize the earth, and nouriſh the vegetable kingdom; and, collecting into rivers, flow onwards, bringing fertility, and wealth, and commerce along with them, and again return to the ſea to repeat the ſame round.

The knowledge of this proceſs of nature might, one would think, have convinced Philoſophers, that the proportion between ſea and land, continues always nearly the ſame. Philoſophers, however, have formed different theories about this, as well as moſt other ſubjects, maintaining, on the one hand, that the ſea is continually incroaching on the land, and on the other, that the land is conſtantly gaining on the ſea. Both ſides have ſupported their theories by arguments, demonſtrations, and incontrovertible facts!

[*To be continued.*]

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The Providence of GOD asserted.

A Remarkable Inſtance of Divine Guidance and Protection.

To the Editor.

Dear Sir,

THE ſame reſpectable and pious Quaker, who furniſhed me with the remarkable Anecdote concerning the Murder of the Proteſtant Children in Ireland, which appeared in your laſt Number, has likewiſe communicated to me the following. He ſays that this alſo is well authenticated: that, altho' the dates when the particulars happened, were not attended to, they are aſcertained to be true, and occurred about the beginning of the laſt century: That they were communicated, by the parties concerned, to a Friend who died in 1791; "according, (ſays he,) to the teſtimony recorded of her, as a miniſter among us, in a Collection printed by the Meeting, and publiſhed under the title of *Piety promoted.*" He adds, morever, "Many people among us have manuſcripts of theſe Anecdotes, the truth of which has not been queſtioned."

I am, dear Sir, your's, reſpectfully,

Samuel Woolmer.

On the borders of Scotland, James Dickinſon and Jane Fearon were travelling, on religious ſervice, with a perſon who attended as a guide to a town, which they propoſed to reach that night. But the weather being very inclement, and Jane much fatigued, they were deſirous of accommodation, ſhort of the diſtance which they had at firſt intended to travel that day. Their guide aſſured them no ſuch Inn would preſent itſelf: But, being weary, and coming to a decent looking houſe, James rode up to it, and enquired if they could be accommodated. They were told they could. This determined them to alight, contrary to the wiſh of their guide, who, with a heavy heart, took leave of them, ſaying, he could not be of further ſervice to them. He had remonſtrated ſtrongly againſt their calling there at all, before they went up to the houſe; but did not chooſe to ſpeak in the hearing of the family. They were introduced into a ſmall room, with a fire in it, which opened into the common room where the family dwelt. There was every appearance of tolerable accommodation; the horſes were taken care of, and their wet things put to dry. A poſſet was made, and a cold meat pie ſet for their ſupper: But, on their firſt ſitting down, they became very uneaſy, which, however, each of them not knowing how the other felt, they kept to themſelves: until, at laſt, Jane ſaid her apprehenſions were ſo great, and her opinion of the family ſo bad, that ſhe verily believed the pie to be made of human fleſh, which, however, J. Dickinſon did not think was the caſe, as he had eaten of the pie, and thought it good. As they ſat, Jane obſerved three ill looking fellows come in, and, in a low voice, tell the Landlady they had good horſes: She anſwered, "Ay, and good bags too." James's uneaſineſs increaſing, his mind became cloſely engaged to ſeek for the cauſe, and for divine counſel how to act. Under this exerciſe he was induced to believe, that if they kept cloſe to the divine intimation, they ſhould be preſerved, and a way would be made for their eſcape. On this, he enquired about their lodgings, ſaying they had to write, and ſhould want candles, and propoſed to retire ſoon. They were ſhewn into a chamber, on the ſide of the Yard, with two beds in it, but without any bolt to the door. Obſerving a form, they tried it, by ſetting one end to the door: it would juſt wedge in between it, and the foot of one of the beds. Being thus ſecured, Jane ſat down on one of the beds, and manifeſted her diſtreſs; wringing her hands, and ſaying, ſhe believed they ſhould in that houſe loſe their lives. James ſat down by her, deſired her to be ſtill; told her he had been under ſimilar apprehenſions, after they had entered the houſe, but that after deep exerciſe, and ſeeking for divine direction, his mind had been favoured with *that* which had never deceived him, and believed, if they carefully minded its *pointings*, they ſhould be directed how to eſcape. On this they ſat in perfect ſilence ſome conſiderable time, attentively waiting for light how to act. At length James told her, the time for them to fly for their lives was now come; and having obſerved a door oppoſite to that they came in at, which led to a pair of ſtone ſtairs on the outſide of the houſe next the road, they believed that was the way for them to eſcape. They pulled off their ſhoes, and ſoftly opened the door, when they perceived by a light through a chink, between the firſt ſtone and the houſe, a woman ſharpening a large knife: They went ſoftly down the ſteps, and forward on the road, until they were out of hearing. They thus walked away as faſt as poſſible. When they were diſtant about half a mile from the houſe, under very heavy rain, they diſcovered a hovel, where they tried to reſt themſelves, but found, by the painful impreſſions renewed on their minds, that this was not ſafe. Then, notwithſtanding exceſſive wearineſs, Jane being ready to ſink alſo, thro' diſcouragement, James urged the neceſſity of exertion, under the firm hope that they ſhould be preſerved. They proceeded until they came by the ſide of a ſtream, the courſe of which they followed to a bridge, over which they attempted to paſs, but were reſtrained when upon it. James ſaid, that was not their way. So they returned, and went down the courſe of the water, which, as they proceeded, widened greatly. James ſtopt at about the diſtance of half a mile from the bridge, and told his companion, they muſt croſs at that place, which exceedingly alarmed her, having given way to ſo much diſcouragement, that ſhe could ſcarcely lay hold of any hope that they ſhould not totally ſink under their preſent ſituation. She told James ſhe apprehended, if they went into the water, they ſhould be drowned: but he endeavoured to cheer her, reminding her of the evidence he had been bleſſed with, that they ſhould be preſerved, if they kept their faith, having their eye on divine direction: which he believed had led them thus far, and that their way was thro' the water at that place, and that they ſhould alſo get ſafe. Whereupon, with the hold of his arm, ſhe ventured, and they got ſafe to the other ſide. Walking on, they came to a ſand bank, and here, ſitting down, James ſaid, "I am not eaſy, we muſt go further:" Upon which, Jane Fearon ſaid, "Well, I muſt go by thy faith, I now know not what to do." Then proceeding a little way further, they found another ſand bank, wherein was a cavity. Here they ſat down. After they had continued ſome time, James ſaid, "I am now eaſy, and believe we are perfectly ſafe, feeling in my heart a ſong of thankſgiving and praiſe." Jane replied, "I am ſo far from that, I cannot ſay, The Lord have mercy upon me." When they had been there about half an hour, they heard a noiſe of ſome people on the oppoſite ſide of the river: Upon which, J. Dickinſon, finding Jane alarmed, and thence fearing they ſhould be diſcovered, ſoftly ſaid to her, "Our lives depend upon our ſilence." Attentively hearkening, they heard them frequently ſay, "Seek them, Keeper," and believed they were the men they had ſeen in the houſe, accompanied with a dog: That the dog, refuſing to go over the bridge, had followed the ſcent of their feet along the river ſide to the place where they had croſſed, where ſtopping, the people repeatedly cried, "Seek them, Keeper." This they not only heard, but ſaw the people with a lantern. They alſo heard one of them ſay, "There they croſſed the river;" and the reply of another, "That's impoſſible, unleſs the devil took them over, for the river is brimful." After wearying themſelves a conſiderable time in their ſearch, they went away, and were ſeen no more. When day-light appeared, they ſaw a man on a hill at ſome diſtance, looking about him in every direction: They continued quiet in their retreat until ſome time after ſun-riſe, when, taking a view of their ſituation, they diſcovered, that, under the firſt ſand bank they might have been ſeen from the other ſide of the river; whereas, the place they remained in was ſhaded from view; an advantage they had been ignorant of, as they could not make the obſervation the night before. How to recover their horſes, ſaddle-bags, &c. excited ſome conſideration. James Dickinſon propoſed that they ſhould return for them; which was done, after he had kindly replied to his companion's ſuggeſtions of fear, that he believed horſes and bags would be ready for them, and that no queſtions would be aſked, nor ſhould they ſee an individual of the people they had ſeen the preceding evening. Still Jane was afraid, till encouraged again by J. D. who told her ſhe might ſafely venture, being convinced by that which never deceived him. They returned to the houſe, found their horſes ſtanding in the ſtable ſaddled, the bags upon them, their clothes dried and laid ready to put on, and they ſaw no perſon but an old woman ſitting in a corner by the fire-ſide, whom they did not remember to have ſeen the night before. They aſked her what they had to pay, diſcharged it, and proceeded on their journey. Some time after, James Dickenſon, travelling the ſame way on religious ſervice, paſſed by the place, where the houſe had ſtood, found it pulled down, and totally deſtroyed. On enquiring what was the cauſe of the houſe being thus in ruins; he was told, that, a ſhort time after he and Jane were there, ſome travellers, who were obſerved to go there to lodge, were miſſing, and the houſe having been long under a bad name, the people being ſtrongly ſuſpected of murdering many that went there, the neighbourhood roſe with a general conſent, and beſet the houſe. They took up the people, and, on ſearching the premiſes, found the bodies of the above who were miſſing, with many others in different ſtates of decay, who had been evidently murdered, with ſome parts of their bodies wanting; much clothes were alſo found, ſuppoſed to belong to the murdered. The people were tried, five were executed, and the houſe razed to the ground.

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Anecdote of the Singular Eſcape of MARGARET, QUEEN *to* HENRY VI. 1463.

DURING the bloody ſtrife between the Houſes of York and Lancaſter, in which Queen Margaret took a very active part, the Lancaſtrian army was defeated at Hexham, by the Lord Montague, brother to Richard Nevil, Earl of Warwick. After this defeat the Queen, with her young ſon, made her eſcape into Flanders, thro' a very ſingular circumſtance. "After the battle of Hexham, ſhe and her ſon went into a foreſt, and there, endeavouring to conceal herſelf, was beſet, during the darkneſs of the night, by a gang of robbers; who. either ignorant or regardleſs of her quality, ſtripped her of her rings and jewels, and treated her with great indignity. However, the diviſion of the booty occaſioned a quarrel among the robbers, and while they were diſputing the matter, the Queen, with her ſon, eſcaped out of their hands, and got into the thickeſt part of the foreſt, where ſhe wandered for ſome time, exhauſted with hunger and fatigue, and overwhelmed with terror and affliction. Whilſt in this diſtreſsful ſituation, ſhe obſerved a robber advancing towards her with his drawn ſword; and finding it impoſſible for her to eſcape, ſhe ſuddenly embraced the opportunity of truſting entirely for protection to the faith and generoſity of this outlaw. Accordingly ſhe approached him with an air of confidence and dignity; and preſenting to him the young prince, then about ten years of age, "Here, friend," cried ſhe, "ſave my ſon, the ſon of good King Henry." The man, whoſe humanity had been obſcured, but not extinguiſhed by his vicious courſe of life, was equally ſtruck with the beauty of her perſon, and the nature of her addreſs. He not only vowed to abſtain from all injury againſt her, but to devote himſelf entirely to her ſafety and protection. He laid hold on the young Prince with one hand, and, ſupporting the Queen with the other, carefully conducted them out of the foreſt, to a village near the ſea-ſide, and from thence ſhe found means to make her eſcape into Flanders." *Britiſh Biography.*

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THE GRACE OF GOD MANIFESTED,

In a ſhort MEMOIR of the LIFE and DEATH of Mrs. ELIZABETH BISSAKER.

TO THE EDITOR OF THE METHODIST MAGAZINE.

DEAR SIR,

AS the memory of the juſt is bleſſed, I feel it a duty incumbent on me to pay this ſmall tribute of reſpect to my dear departed Parent, by giving a ſhort Epitome of her Life and Death. I cannot do this in ſo correct a manner as I could wiſh, becauſe ſhe did not keep any regular Journal, the former part of her life being very much occupied in buſineſs. But, as I was favoured in living with and near her forty years, I have ſeen and known many things concerning her which may be both inſtructive and encouraging to others, eſpecially to her friends to whom the Lord made her, many times, a ſingular bleſſing.

Should you, Sir, think it worthy a place in your uſeful Publication, it ſhall be my prayer, that the Lord may give it his bleſſing, while I remain, moſt reſpectfully your's,

ANNE PARNELL.

Mrs. ELIZABETH BISSAKER was born in the year 1727. In her early childhood ſhe manifeſted a fear of offending God, a ſtrict love to virtue, and an hatred to all that the world calls evil. But not having the advantage of a religious education, ſhe ſought after God darkly, tho' ſincerely, and often when a child, prayed in ſecret that the Lord would deliver her from the vanities of her parents' houſe, that ſhe might ſerve him without interruption. About the age of 19, ſhe entered into the marriage-ſtate, and her inclination towards this change aroſe, partly at leaſt, from an opinion ſhe had formed that Mr. B. was a religious man, being of a ſtrict moral character, and conſtantly attending the Church. About two or three years after, it pleaſed God to ſend the Meſſrs. Weſleys and their Preachers to Canterbury. They preached in a Farm-houſe near the City, and the new doctrines (for tho' old, they were new to their hearers,) taught by them, and the uneaſineſs that was excited in the minds of awakened ſinners, began to make no ſmall ſtir. The general opinion was, that they were falſe prophets. Oppoſition and perſecution now became pretty general. Some little time after, a gentleman, reſiding in the precincts of the Cathedral, for greater convenience, opened his houſe, and had preaching in his large Hall. This much incenſed the Clergy. A mob was raiſed, and a company of forty ſoldiers was collected to aſſiſt. The houſe was broke open, and the deſk got out and burnt in the market place, and thoſe who attended the miniſtry of theſe ſervants of God, had their names caſt out as evil. In the midſt of theſe perſecutions Mrs. Biſſaker continued to attend the Word; and ſhe was ſoon brought to ſee the depravity of her nature, and the need ſhe ſtood in of a Saviour. A Sermon preached by Mr. E. P. on Rev. xx. 12, made a powerful impreſſion on her mind. All her fancied goodneſs now vaniſhed away, and ſhe ſaw herſelf loſt and undone, and that by the works of the Law, no fleſh living could be juſtified. The preaching of ſalvation by faith in a crucified Saviour, was indeed a balm ſuited to her wounded ſpirit. Nor could ſhe reſt till, by faith, ſhe was enabled to lay hold on Chriſt, and make him her only refuge. She now wiſhed to become a member of the Society, but her friends and neigbours remonſtrated with her, and ſeriouſly aſſured her, that their private meetings were of bad tendency, and that they all worſhipped crucifixes. She was now more deſirous to prove for herſelf, whether theſe reports were true, and was determined if they were, and if the conduct of the Methodiſts was not conſiſtent with their preaching, ſhe would expoſe them to the world; and if the reports were falſe, ſhe would rejoice to ſhare their reproach for Chriſt's ſake. She gave full proof what her opinion of the Methodiſts was, by continuing a member among them more than 54 years. As a woman, ſhe poſſeſſed ſtrong natural endowments, was quick in diſcernment, lively in her affections, firm and generous in her friendſhip, upright and punctual in every matter, however ſmall. Theſe diſpoſitions being now under the influence of grace, ſhe became a very uſeful and active member of the Society. Having made an engagement, before the Word had taken ſuch deep hold on her mind, to drink tea with a party of worldly friends, ſhe was much perplexed whether ſhe ought to go or break her promiſe. At length, ſhe concluded to wait at home till after tea, and then go, when ſhe knew they would be all engaged at the card table. As ſoon as ſhe entered the room, having apologized for diſappointing them, ſhe begun to teſtify againſt the vanity and evil conſequences of ſuch waſte of precious time; and to tell them what the Lord had done for her; and the happineſs which true religion brings. The company, being ſtruck, laid aſide their cards, and began to liſten to her diſcourſe, and one or two came to hear the word from that time, and ſoon afterwards joined the Society, and the reſt very willingly dropped acquaintance with them, believing that the new converts had loſt their ſenſes.

It appears, altho' at this time, ſhe felt much comfort in religion, and had forſook all for Chriſt, and ſought no other good, yet that ſhe was not ſatisfied reſpecting her acceptance with God. It pleaſed the Lord, ſoon after, to give her an aſſurance as to this point, and to enable her by the Spirit of Adoption, with confidence, to "cry, *Abba, Father.*" She now felt ſweet peace and joy in believing, and all her miſgiving fears were caſt as a ſtone into the depth of the ſea. She was now endowed with great courage, and began to oppoſe ſin in every ſhape wherever ſhe had an opportunity. And being deeply impreſſed with a ſenſe of the holineſs of God, ſhe earneſtly ſought after purity of heart, which her cloſe walking with God, proved ſhe had attained above many. Having a young family, and many young women to attend to in her buſineſs, her time was much taken up. Neverthele ſs ſhe would not rob the Lord of the time due to his worſhip and ſervice. But what ſhe employed in viſiting the Sick, in attending Workhouſes, or the Means of Grace, ſhe was wont to make up by early riſing, or late going to reſt. Nor did ſhe make her religious engagements an excuſe for the neglect of her family or domeſtic concerns: As to all theſe ſhe was attentive almoſt to a proverb.

She was, thro' life, a moſt affectionate Parent, and took no ſmall pains to ſtore her children's minds with uſeful knowledge, while ſhe endeavoured to affect their hearts with the importance of eternal things. The Society being now in an infant, though proſperous ſtate, there was a large field in it for uſefulneſs: And ſhe was ſoon appointed a Leader amongſt them, much againſt her will, which office ſhe was zealouſly and faithfully engaged in more than forty years. As the Lord had bleſſed her, not only with uſeful talents, but grace; ſo he ſaw fit to try that grace, that the foot of pride might not enter. She was a woman of many ſorrows, very weakly in her bodily conſtitution, and not enjoying in a partner, a neceſſary degree of ſympathy, or any help in religious matters. However, ſuch was the goodneſs of God, and the freeneſs of his grace, after ſhe had prayed for him and with him upwards of fifty years, ſhe at length ſaw the deſire of her ſoul accompliſhed in a thorough change, which took place in the laſt year of his life, when the Lord wrought powerfully on his heart, and his whole ſoul ſeemed frequently abſorbed in prayer. When near his end, he ſeemed to be quite delivered from the fear of death, and peace ſhone in his very countenance. Juſt as he departed, he ſaid, "I am going!" I ſaid, Whither, Father? He replied, "To ſing the praiſes of God and the Lamb for ever and ever." Thus, at the eleventh hour did the Lord ſhew mercy, for he was in the 79th year of his age. O how this ought to encourage thoſe who ſee no preſent fruit of their prayers in thoſe that are dear to them, nevertheleſs, to perſevere to pray for them! They ſhall be anſwered at laſt.

But to return: One peculiar Trait in Mrs. Biſſaker's Character, was ſtrong faith in prayer, to which the Lord often gave gracious anſwers, both in reſpect to herſelf and others. One ſtriking inſtance of the anſwer of prayer which ſhe witneſſed, ſhall be here mentioned.

A particular Friend, to whom Mrs. B. was much united in ſpiritual affection, being under ſevere bodily affliction, and much depreſſed in ſpirit, in conſequence of expecting to have a painful operation to paſs thro', the time being appointed by the Surgeon who attended her, to amputate a wen of ſome conſiderable ſize; Mrs. B felt much encouragement to lay the matter before the Lord in prayer, and begged her friend to deſire the Surgeon to delay the operation for a few days. This was willingly acceded to, and they both betook themſelves to prayer, and ſet apart a day for faſting. Mrs. B. fully believed that the Lord would diſplay his power to heal now, as well as in the days of his fleſh. And, according to her faith, ſo it was. He graciouſly condeſcended to hear and heal the complaint. The Surgeon called a few days after, and to his great ſurpriſe, found the tumour greatly leſſened: And his advice then was to wait a little longer: which he did; and, in a few weeks, it was entirely waſted away without any other means than what have been mentioned: which was never mentioned to the Doctor; nor could he ever account for the extraordinary cure. God's ways are not as our ways!

In a memorandum, concerning the Lord's ſupporting grace to her in a time of very great trial, ſhe ſays, "Lord! faithfulneſs "is thy own gift; do thou move and live within me, that I may "abide ſtedfaſt, may part with all of nature that is ſinful, "and riſe into the life of God." She adds, "It was applied "with power to my ſoul, 'I am with you always:' This love "of God abaſes all my ſoul, and, I can truly ſay, I lothe myſelf "before him, and thirſt for the love that thoſe have who are re"deemed from the earth."

She was a woman of a very affectionate and loving diſpoſition, and poſſeſſed a great ſhare of ſympathy: ſo that ſhe would often engage in very diſagreeable affairs, if by any means ſhe could reſcue a poor ſoul from ruin. It was often a grief and pain to her mind that there was a houſe of ill fame in the neighbourhood; and ſometimes the young women would call on her about buſineſs. But, for a time, ſhe objected to ſerve them, on account of their character. After ſome conſideration, ſhe allowed them to come that ſhe might have an opportunity of talking ſeriouſly to them, which ſhe did; and it pleaſed the Lord to bleſs her converſation to two whom ſhe delivered from the houſe. They both afterwards gave evident proof of their repentance. One ſhe got placed in a reſpectable family in London, whoſe miſtreſs ſome years after, called on Mrs. B., and thanked her for her former trouble, ſaying ſhe never had had a better ſervant, and that ſhe had conducted herſelf with great propriety, and always gratefully remembered Mrs. B. as her deliverer.

The other alſo evidenced a change, and was taken care of, till ſhe was honourably married to a perſon in ſuperiour circumſtances, who ever acknowledged the kind part that was taken to preſerve the young woman from deſtruction.

The enemy of ſouls finding Mrs. B. ſo oppoſed to the intereſt of his kingdom, ſtirred up the Landlord to perſecute and to ill uſe her child as ſhe paſſed to and from ſchool.* Mrs. B. ſtill had recourſe, by prayer, to the Lord, who ſoon appeared in her behalf, and removed this wicked family from the neighbourhood. For the man ſoon after proved to be guilty of coining, for which he was publickly pilloried, and had his licence taken from him. Mrs. B. took the opportunity, while he was ſtanding there, to call on his wife, when ſhe was ſoftened by trouble, and to point out to her the wages of ſin and its dreadful conſequences; which diſcourſe ſhe then received, and wiſhed Mrs. B. to pray with her. The man went on ſinning, till it pleaſed the Lord to remove him by an untimely end.

Many ſingular circumſtances might be mentioned, in which the Lord made uſe of her as a deliverer to his children, from many deep-laid ſnares, which their youthful and unwary feet would have fallen into; for which, to their lateſt breath, they adored the goodneſs of God, and loved her as the inſtrument. She had a peculiar method in inſtructing the ignorant, and, though faithful in reproving, ſhe always gained the affections of the parties reproved, by manifeſting to them the purity of her motives, except in one or two inſtances, where they evidenced a greater regard to ſin than to her friendſhip, or God's commands. In this caſe they became her great perſecutors, and were, at laſt, cut off as withered branches. Her particular talent lay in encouraging the weak believers, and comforting the afflicted. She had, till infirmities rendered her incapable, a correſpondence with many perſons who appeared much bleſſed and inſtructed by her letters; and as ſhe did not dare to bury her talent, ſhe improved her time for the good of others.

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* This circumſtance is alluded to in Mr. Charles Perronet's Advice to her Daughter, in the 8th Volume of the Magazine, p. 48, which is well worth a ſecond peruſal by thoſe who have the Book in their poſſeſſion.

In writing to one, ſhe ſays, "I derive more bleſſings from "the Lord by one ſimple act of faith, than by all the multiplied, "tho' ſuitable performances I have engaged in, without it. Attend more than ever, in ſpirit, on the Lord, and he will confirm "you in the righteouſneſs of faith. Nothing external can produce "a divine principle. The Wiſdom, the Power, the Word of the "Father, which is nigh to and in every believing ſoul, and is "the word of faith which is preached to us, is revealed by his "Spirit in our hearts. O may we yield to this divine Teacher, "that our wills may be conquered, and his will become ours for "ever!" Mrs. B. was near twenty years deprived of the means of grace, thro' exceeding great deafneſs, and many bodily infirmities. But the Lord viſited her with the grace of the means; for, in general, her ſoul was as a watered garden, and was frequently drawn out in prayer and praiſe, when ſpiritual friends called on her. Many preachers and friends have found her houſe a Bethel, and, if burdened and afflicted when they have entered there, by converſe and prayer, have found their ſpirits refreſhed, and have gone away rejoicing. A friend, who had long known her cloſe walk with God, writing to one of her children, ſays, 'The Lord has made your mother an inſtructer, a comforter, an example to all; an interceder with God for his people. He requires you to receive his gift as from himſelf. In rejecting her, you forſake your own mercies.' This truth has been fully manifeſted both in her family and among her friends.

The two or three laſt years of her life ſhe drank deep into the ſpirit of love. Her heart was like a river that overflows its banks. None could converſe with her, without feeling themſelves replenished and bleſt thereby. But let it ever be remembered, that whatever in her was praiſe-worthy, and calls on us for imitation, proceeded from a gracious principle wrought in her ſoul by the operation of the Spirit of God; and to Him muſt all the glory be given; while the encouragement is ours, That, "whoſoever aſketh receiveth;" that, "he that ſeeketh findeth." In Him is a ſufficiency of grace ready to be beſtowed on every believing ſoul, "enough for each, enough for all, enough for evermore."

Being enabled, thro' grace, to continue in the ſervice of God many years, ſhe proved, that "when her heart and ſtrength failed, He was the ſtrength of her heart, and her portion for ever."

Altho' ſhe was often very ill, within the laſt twelve months, it does not appear that ſhe apprehended her ſickneſs would be unto death, till within the laſt three days. A friend, viſiting her a little time before her departure, wiſhed to know how ſhe felt the ſtate of her mind; to whom ſhe ſaid, "I have entered into reſt, and now only wait to be filled with God." She retained her intellects clear to the laſt minute, but extreme pain at ſometimes, and extreme weakneſs at others, prevented her from ſpeaking much. She ſaid, at one time, "My ſufferings are a martyrdom, but Job's God is mine, and he gives me patience." The laſt four days, her ſufferings were very great. "How good," ſaid ſhe, "is God, to "afflict when he ſees we need it." Not a murmuring word or look was heard or ſeen. A friend aſking how ſhe did, ſhe replied, "I am going, but I feel perfect peace, perfect peace." She took an affectionate leave of many friends that called on her, and, according to her ſtrength, ſpoke to them in the moſt encouraging way. One time, wiſhing Mr. Barker to pray with her; but, finding herſelf too ill to admit him, ſhe ſaid, "Well, I can do without any one: I reſt on Chriſt's Interceſſion: He prays for me." The next day, deſiring to know if the Doctor thought her near death, and being anſwered in the affirmative, ſhe ſaid, "Thank God for that: this is what I am waiting for." The next evening Mr. Barker viſited her: She ſpoke but little, being very low, but ſaid, "I feel perfect peace." She ſignified that ſhe ſhould "like once more to commemorate the dying love of Chriſt to her; that love which ſhe was ſoon going to enjoy for ever." She then took a little wine, and her whole ſoul ſeemed taken up with God, while Mr. B. and Mr. P. went to prayer with her. It did not appear, thro' the whole of her illneſs, that the enemy was permitted to buffet her at all. She would often break out, during intervals of eaſe, and, looking on her children, ſay, "O how ſhall I rejoice to meet you all in heaven, how I ſhall rejoice!" The day after, ſhe appeared to change for death, about ſix in the morning, her ſevere pains were much abated; but tho' her ſenſes were clear, yet her ſpeech nearly failed her. Almoſt the laſt words ſhe could be heard to articulate, which ſhe uttered with an heavenly countenance, and hands uplifted, were, "All is well: All is well." About two hours after, ſhe ſweetly fell aſleep in Jeſus, without one ſigh or groan, about three in the afternoon, Sept. 25, 1804. May the Lord impart that meaſure of grace to her ſurviving children and friends, that will enable them to tread in her ſteps: That her laſt end may alſo be their's!

We doubt not but the two following Original Letters of the late venerable and pious Mr. VINCENT PERRONET, Vicar of Shoreham, Kent, with which the Writer of the above Account has furniſhed us, written upwards of twenty years ago, to Mrs. BISSAKER, will be peculiarly acceptable to our Readers. The latter was evidently prophetical, and has, in a great meaſure, been already confirmed by the events that have ſince taken place. And what remains, we believe will be accompliſhed in its ſeaſon.

My dear Siſter, Auguſt 3, 1778.

YOU cannot indeed think too highly of God, nor too lowly of yourſelf. But take care of Satan's temptations, whenever he comes as an Angel of Light. He is indeed too cunning to approach a child of God, in any other form. If he could but perſuade you, that you are ſo unworthy of the Love of God, that you would be guilty of high preſumption to ſeek for it, and thus diſcourage your attempts after it; that infernal tempter would gain his ends. But when he finds, that the more humble you are in your own eyes, you know that you are the more welcome to the lowly Jeſus; and that you reſolve to fling yourſelf on the Croſs of Chriſt, and patiently wait upon him, in full aſſurance of hope, for his merits and mediation; you will ſurely drive the monſter away! Thus, go on and proſper! for the Lord will be with you. My life, and every day of it, is one continued miracle!

I wait at the bottom of Jordan, till ſuch of my children paſs over, as the Lord chuſes ſhould arrive at the promiſed Land before me. And when his time is come, which is always the beſt time, I truſt, thro' his abundant grace in Chriſt Jeſus; and thro' the blood and interceſſion of the Son of his Love, being wholly renewed and ſanctified by his Holy Spirit, I ſhall alſo be ſafely conducted over to the Paradiſe of God, tho' the leaſt and moſt unworthy of all ſaints! The ſame felicity I wiſh to thee, and all belonging to thee.

Dr. B. is a worthy man; but muſt, like other children of God, paſs on to his eternal reſt, thro' many tribulations! If an opportunity offer, my reſpects to him. My love to you both, and your whole family. The Lord Jeſus be with all of us!

Thine affectionately, V. P.

My dear Siſter in CHRIST, Shoreham, Nov. 14, 1780.

WHOEVER lives ſixty years longer, will ſee many wonderful things! God is preparing the world for an entire new ſtate; even for the glorious Millennium. A glorious time indeed! When Satan ſhall be bound up for a thouſand years; and nothing ſhall reign upon earth, but Love, and Peace, and

Righteouſneſs! But many dreadful things muſt firſt occur! The preſent horrid wars, plagues, and earthquakes in divers Countries; malignant fevers at home and abroad, are all melancholy ſigns of the times approaching. I this day was told that no leſs than fifteen perſons were ill of the fever in our little Village at Otford. I am fully ſatisfied we are in the awful ſeaſon of the harveſt and vintage mentioned in Rev. xvii. 15, &c. God has been, for ſome time, mowing down the righteous and the wicked! The former are taken away from the evils ſtill to come! The latter have filled up the meaſure of their iniquities; and God will bear with them no longer! The forty-two months of the beaſt, Rev. xiii. 5, will expire thirty years hence; and then will be poured out the ſeven Vials of the wrath of God; Rev. xv. 1, and xvi. 1. The five firſt fall upon the followers of the Beaſt; who aroſe out of the ſea, Rev. xiii. 1. The Beaſt is the Romiſh Papacy, as it has exiſted theſe ſix hundred years, and ſtill exiſts. The fifth of theſe Vials is poured out on the ſeat of the Beaſt, and occaſions troubles inconceivable, Rev. xvi. 10, 11. The ſixth Vial falls on the Mahometans; and the laſt on the heathen Nations. The Beaſt and his Aſſiſtant, the falſe Prophet, will afterwards be caſt alive into the lake of fire, Rev. xix. 20. Satan will be bound for a thouſand years, Rev. xx. 2. And the glorious Millennium begins! I hope to ſee it, tho' not on earth, yet out of Paradiſe; where may we all meet and rejoice for ever! Thine affectionately. Love to all. V. P.

* * *

ANECDOTES.

Tranſlated from a German Periodical Publication.

WHEN the Emperor Joſeph II. of Germany, was making his Tour thro' Switzerland, he purpoſely, without notice, paſſed by the country-reſidence of the famous Voltaire, (that inveterate enemy of Chriſtianity, whoſe blaſphemous writings againſt the Bible have operated like a kind of peſtilence in the world,) to the great mortification of the latter; whilſt, on the other hand, he paid a viſit, at Berne, to the celebrated Baron Haller, who was then confined to his chamber with the diſeaſe which terminated in his diſſolution, and entertained himſelf in a very friendly and condeſcending manner with this eminent philoſopher, who has diſtinguiſhed himſelf not more by his voluminous and learned works upon Science, than by thoſe which he wrote expreſsly in honour of the Chriſtian Religion. When, ſoon after, one of his relations ſpoke in terms of exultation, of this diſtinguiſhed honour which had been done him, he replied in theſe words, which are ſtrongly demonſtrative of his hope: "True!

yet rejoice not at this, but rather rejoice becauſe your names are written in heaven."

LIKE Sentiments were expreſſed by Colonel de Berdeleben, (an old and meritorious Officer in the ſervice of the great Frederic, King of Pruſſia,) when the Monarch had ſhewn him ſome very particular marks of his favour. Altho' deeply ſenſible of the honour which he had been conferring upon him, he expreſſed himſelf in the following terms: "Should I die this moment, I die in the favour of God and my King. I truly rejoice that my Sovereign has aſſured me of his favour; but of what avail would the King's favour be towards the conſolation of my conſcience, and what would it help me, in my preſent ſituation, did I not poſſeſs the favour of God!"

An EXTRACT of the MINUTES of the CONFERENCE, held at SHEFFIELD, AUGUST, 1805.

The STATIONS of the PREACHERS.

The Rev. Dr. Coke is General Superintendant of the Iriſh, Welch, Weſt-India, Nova-Scotia, and Newfoundland Miſſions.

I. THE LONDON DISTRICT.

1 LONDON,	ADAM CLARKE, James Bogie, Sam. Botts, Joſeph Entwiſle, Jacob Stanley, Jonas Jagger, Iſaac Clayton, James Creighton.—Richard Rodda, Thomas Rutherford, Geo. Shadford, G. Whitfield, Supernumeraries.——Joſeph Benſon, Editor and Corrector of the Preſs: George Story, Manager of the Printing-Office:———Robert Lomas, Book-Steward.
2 COLCHESTER,	Richard Waddy, Iſaac Turton, James Thom.
3 ROCHESTER,	James Anderſon, Philip Rawlins.
4 CANTERBURY,	William Vipond, Geo. Gillard, Rob. Pilter.
5 DOVER,	Thomas Owens.
6 RYE,	John Aikenhead, Thomas Dowty.
7 SEVEN-OAKS,	William M'Allum, John Reynolds, junior, Thomas Fletcher.
8 BEDFORD,	William Moulton, John Hodſon, William Nother, George Lazenby.
9 ST. NEOT'S,	Joſeph Bowes, Geo. Gilead, Thos. Edman, Thomas Slugg.

ADAM CLARKE, Chairman of the Diſtrict.

OXFORD

II. OXFORD DISTRICT.

10 Northampton,	Iſaac Lilly, John Ward, Joſiah Walker, Alexander Weir.
11 Banbury,	Benj. Leggat, James Waller, Thos. Mill.
12 Oxford,	Richard Gower, Maximilian Wilſon: John Crickett, Supernumerary.
13 Kettering,	Thomas Stanton, Robert Gunn, W. Tranter.
14 Higham Ferrers,	Robert Finney, William Barr.
15 Witney,	Thomas Blanchard, Joſeph Wilſon.

Richard Gower, Chairman of the Diſtrict.

III. NORWICH DISTRICT.

16 Norwich,	Edward Towler, John Newton.
17 Yarmouth,	Tho. Yates, Caleb Simmons, Wm. Breedon.

N. B. The young men of the Norwich and Yarmouth Circuits, are to change quarterly.

18 Diss,	John King, Edw. Banks; Jon. Couſins, Super.
19 Thetford,	James Penman, Dig. Joll, John Bumſtead.
20 Lynn,	Samuel Kittle, John Draper.
21 Wisbeach,	Thomas Simmonite, Valentine Ward.
22 Walsingham,	Marmaduke Revel, James Burley.

John King, Chairman of the Diſtrict.

IV. BRISTOL DISTRICT.

23 Bristol,	Geo. Highfield, Wm. Fiſh, Jon. Barker.
Kingswood,	John Pritchard, William Stephens.
24 Taunton,	Daniel Campbell, John Simmons.
25 Banwell,	John Wilſhaw, Thomas Warren.
26 Bath,	James Buckley, Tho. Roberts, ſen. Booth Newton; James Watſon, Supernumerary.
26* Warminster,	Robert Shepley, Miſſionary.
27 Stroud,	Benjamin Rhodes, Samuel Woolmer.
28 Dursley,	Francis Derry, Thomas Hurd.
29 Downend,	George Dermott, Thomas Fearnley.

N. B. The ſingle Men, that are helpers in the two preceding Circuits, are to change quarterly.

30 Gloucester,	James Byron, James Sydſerff.
31 Weymouth,	Wm. Henſhaw, Rich. Wintle, Wm. Martin.
32 Bradford,	Thomas Tatterſhall, William Holmes.
33 Shepton Mallet,	Jeremiah Brettell, John Hodgſon.

Benjamin Rhodes, Chairman of the Diſtrict.

V. SALISBURY DISTRICT.

34 Salisbury,	Robert Crowther, John Birdſall, William Pearſon, jun.
35 Portsmouth,	Joſeph Cole, Mark Daniel, Samuel Sewel.
36 Southampton,	Edward Roberts, Robert James.
37 Newbury,	Rob. Smith, Rob. Wheeler, Lewis Andrews.

Joseph Cole, Chairman of the Diſtrict.

VI. NORMAN ISLES.

38 GUERNSEY AND ALDERNEY,	John Knowles, Nicholas Mauger, Amice Oliver.
39 JERSEY,	John de Quetville, Henry Mahy, John Roſſell, Wm. Mahy, Pierre de Pontavice.

JOHN KNOWLES, Chairman of the Diſtrict.

VII. THE PLYMOUTH DOCK DISTRICT.

40 PLYMOUTH DOCK,	John Townſend, Richard Treffry.
41 COLLUMPTON,	John Sandoe, John Lancaſter.
42 ASHBURTON,	John Jordan, Charles Haime.
43 LAUNCESTON,	Fran. Collier, Joſ. Robins, T. Brocklehurſt.
44 CAMELFORD,	Francis Truſcott, William Worth.

JOHN TOWNSEND, Chairman of the Diſtrict.

VIII. CORNISH DISTRICT.

45 REDRUTH,	Joſ. Burgeſs, John Wood, Thomas Aſhton; Thomas Parſons, Supernumerary.
46 TRURO,	John Woodrow, Edward Milward, William Jenkin.
47 ST. AUSTLE,	William Pearſon, ſen. William Trampleaſure; Thomas Trethewey, Supernumerary.
48 BODMIN,	William Aver, Thomas Slinger.
49 PENZANCE,	Thomas Kelk, John Dean, William Fowler, John Davies; John Watſon, Super.
50 HELSTONE,	James Gill, Charles Greenly, T. Martin.

THOMAS KELK, Chairman of the Diſtrict.

IX. SOUTH WALES DISTRICT.

51 SWANSEA,	Thomas Stanley, Joſhua Fielden; John Hughes, Miſſionary.
52 CARDIFF,	John Watſon, Edward Higgins; Griffith Owen, Miſſionary.
53 MYRTHYR TYDVILLE,	Jam. Evans; Edw. Jones, jun. Miſſionary.
54 BRECON,	James Gartril, Hugh Ranſom.
55 KINGTON,	William Hicks, William Radford.
56 HAVERFORD WEST,	Edmund Shaw, Humphrey Parſons, Thomas Rogers.
57 CAERMARTHEN,	William Thoreſby.

THOMAS STANLEY, Chairman of the Diſtrict.

X. NORTH WALES DISTRICT.

58 WELCH POOL,	Edw. Linnell, Edw. Chapman, Edw. Jones.
59 WREXHAM,	John Sydſerff, Samuel Warren.
60 RUTHIN,	Step. Games, Rob. Roberts, Grif. Hughes.
61 DENBIGH,	Owen Davies, John Bryan, David Rogers.

62 CAER-

62	CAERNARVON,	Edward Jones, ſen. John Maurice, John Williams, William Hughes.
63	BEAUMARIS,	William Jones, William Batten, Wm. Davis.

N. B. Brother Davies ſhall have the direction of the Welch Miſſions, under Dr. Coke, the General Superintendant.

OWEN DAVIES, Chairman of the Diſtrict.

XI. BIRMINGHAM DISTRICT.

64	BIRMINGHAM,	Richard Reece, David Barrowclough.
65	WEDNESBURY,	Robert Hopkins, Anthony Seckerſon, Wm. Harriſon.
66	WORCESTER,	John Furneſs, Joſeph Hallam.
67	STOURPORT,	Jonathan Edmondſon, James Blacket.
68	DUDLEY,	William Horner, David Deakins.
69	WOLVERHAMPTON,	George Baldwin, Henry Anderſon.
70	SHREWSBURY,	John Kingſton, Geo. Lowe, John Chettle.
71	HINCKLEY,	Joſeph Brookhouſe, Thomas Graham.

RICHARD REECE. Chairman of the Diſtrict.

XII. CHESTER DISTRICT.

72	CHESTER,	Robert Miller, Thomas Preſton.
73	MACCLESFIELD,	Joſ. Bradford, John Riles, William France.
74	CONGLETON,	George Snowden, John Hearnſhaw.
75	BURSLEM,	Edward Jackſon, Edward Miller.
76	NEWCASTLE-UNDER-LYME,	George Morley, George Ruſſell.
77	NORTHWICH,	Simon Day, William Saunders.
78	LEEK,	Francis Weſt, William Timperley.

JOSEPH BRADFORD, Chairman of the Diſtrict.

XIII. MANCHESTER DISTRICT.

79	MANCHESTER,	James Wood, John Reynolds, Jabez Bunting, Wm. Leach; Hugh Carter, Miſſionary.
80	STOCKPORT,	Laurence Kane, James M'Donald; J. Aſhall, Supernumerary.
81	BOLTON & WIGAN,	Samuel Bradburn, John Beaumont.
	LEIGH,	Edward Gibbon.
82	BURY,	John Hicklin, William Hill.
83	LIVERPOOL,	John Barber,* Tho. Taylor, Char. Atmore, John Brown: John Jones, Miſſionary; John Allen, Supernumerary.
84	ROCHDALE,	Wm. Shelmerdine, James Townley: John Leech, Supernumerary.
85	OLDHAM,	George Marſden, George Sargeant.
86	BLACKBURN,	Timothy Crowther, Thomas Hutton.

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* Brother Barber having been Superintendant laſt year, Brother Taylor wiſhes him to continue in that Office this year alſo.

87 PRESTON, Clel. Kirkpatrick: John Wright, Miſſionary.

N. B. The Preachers of the Blackburn Circuit and Brother Kirkpatrick are to change once in ſix weeks.

88 LANCASTER, Cuthbert Whiteſides, James Etchels.

JAMES WOOD, Chairman of the Diſtrict.

XIV. HALIFAX DISTRICT.

89 HALIFAX, and BRIGHOUSE, Joſeph Sutcliffe, Zachariah Yewdall, James Needham.

90 COLNE, John Kerſhaw, Zachariah Taft.

91 SKIPTON, George Holder, John Wittam, John Aſlin.

92 TODMORDEN, Jonathan Crowther, John Walmſley.

93 KEIGHLEY, John Croſby, George Gibbon, Iſaac Muff.

94 BRADFORTH, Alexander Suter, Stephen Wilſon.

95 HUDDERSFIELD, Thomas Wood, Aaron Floyd.

JOSEPH SUTCLIFFE, Chairman of the Diſtrict.

XV. NOTTINGHAM DISTRICT.

96 NOTTINGHAM, Robert Johnſon, John Nelſon, Edw. Hare.

97 NEWARK, Charles Gloyne, William Cox.

98 GRANTHAM, John Barret, John Lee.

99 LEICESTER, Jonathan Parkin, James Schofield.

100 ASHBY-DE-LA-ZOUCH, George Button, Barnard Slater.

101 BURTON, Samuel Gates, James Hopewell.

102 LOUGHBOROUGH, John Simpſon, William Howarth.

ROBERT JOHNSON, Chairman of the Diſtrict.

XVI. SHEFFIED DISTRICT.

103 SHEFFIELD, William Jenkins, George Smith, Peter Haſlam, William Williams: Thomas Warwick, Supernumerary; Thomas Laycock, Miſſionary.

104 ROTHERHAM, John Pipe, Robert Newton.

105 DONCASTER, John Stamp, William Towers; Launcelot Harriſon, Supernumerary.

106 BARNSLEY, John Goodwin, Lawrence Kerſhaw.

107 DERBY, Theoph. Leſſey, John Denton.

108 BELPER, Thomas Pinder, John Walton.

WILLIAM JENKINS, Chairman of the Diſtrict.

XVII. LEEDS DISTRICT.

109 LEEDS, Henry Moore, Thomas Cooper, John Gaulter, William Radcliffe; Parſon Greenwood, Supernumerary.

110 WAKEFIELD, John Pawſon, John Grant.

111 BIRSTAL, Thomas Bartholomew, John Smith.

112 DEWSBURY, William Hainſworth, Thomas Wilton.

113 OTLEY,	John Booth, James Ridal; William Hunter, Supernumerary.
114 PONTEFRACT,	Thomas Longley, Jos. Collier; Iſaac Brown, Supernumerary.
115 WETHERBY,	Thomas Vaſey, ſen. Daniel Iſaac; Joſeph Harper, Supernumerary.

JOHN PAWSON, Chairman of the Diſtrict.

XVIII. LINCOLNSHIRE DISTRICT.

116 GRIMSBY,	Martin Vaughan, Stephen Butler, John Bedford.
117 LOWTH,	George Deverell, Benjamin Gregory, Jos. Womerſley; George Mowatt, Super.
118 HORNCASTLE,	Thomas Gee, Thomas Jackſon.
119 SPILSBY,	James Alexander, John Brownlaſs, Thomas Pollard; R. C. Brackenbury, Super.
120 EPWORTH,	Philip Garret, Robert Melſon.
121 RETFORD,	Thomas Rogerſon, Michael Couſſin, Jonathan Williams.
122 WINTERTON,	William Heath, Edward Green.
123 LINCOLN,	John Ogilvie, John Hudſon.
124 GAINSBOROUGH,	John Leppington, William Woodall.

JOHN OGILVIE, Chairman of the Diſtrict.

XIX. CARLISLE DISTRICT.

125 CARLISLE,	Duncan M'Allum, John Poole.
126 WHITEHAVEN,	Thomas Ingham, John Mercer.
127 BROUGH,	Arthur Hutchinſon, William Midgley, John Fairbourne.
128 KENDAL,	Thomas Gill, Thomas Biggins.
129 DUMFRIES,	Michael Emett.

DUNCAN M'ALLUM, Chairman of the Diſtrict

XX. ISLE OF MAN DISTRICT.

130 DOUGLAS,	Matthew Lumb, Abraham Hague.
131 PEEL,	William Beſwick, Thomas Sawyer.

N. B. Brother Lumb is authorized to viſit the Peel Circuit as often as he judges proper, and to regulate every thing according to the Methodiſt Rules.

MATTHEW LUMB, Chairman of the Diſtrict.

XXI. YORK DISTRICT.

132 YORK,	Joſeph Taylor, William Palmer, Jos. Drake: Wm. Blackborne, Thomas Wride, Supernumeraries.
133 HULL,	Walter Griffith, William Bramwell, Samuel Taylor: Peter Mill, Supernumerary; Jona. Holmes, Miſſionary.
134 HOWDEN,	Jon. Brown, Jacob Newton.
135 POCKLINGTON,	Daniel Jackſon, Samuel Bardſley.

136	BRIDLINGTON,	Robert Dall, Tho. Rought, Henry Taſt.
137	SCARBOROUGH,	John Crook, George Sykes, Anthony Triffet; J. Kyte, Supernumerary.
138	MALTON,	Francis Wrigley, Thomas Vaſey, Jun.
139	EASINGWOULD,	William Saunderſon, David M‘Nichol.

JOSEPH TAYLOR, Chairman of the Diſtrict.

XXII. WHITBY DISTRICT.

140	WHITBY,	Philip Hardcaſtle, John Doncaſter; James Rogers, Supernumerary.
141	RIPPON,	Richard Hardaker, John Foſter, John Wheelhouſe.
142	DARLINGTON,	William Warrener, John Slack; Tho. Dixon, Supernumerary.
143	BARNARD-CASTLE,	John Farrar, Marſhal Claxton; Joſeph Thompſon, Supernumerary.
144	MIDDLEHAM,	Robert Harriſon, Thomas Harriſon.

WILLIAM WARRENER, Chairman of the Diſtrict.

XXIII. NEWCASTLE DISTRICT.

145	NEWCASTLE,	William Myles, John Braithwaite, John Stephens.
146	SUNDERLAND,	Miles Martindale, Joſeph Cook, William Gilpin; Duncan Kay, Supernumerary.
147	HEXHAM,	George Douglas, William Todd: John Foſter, ſen. Supernumerary.
148	WOLSINGHAM,	William M‘Kittrick.
149	ALNWICK,	William Fenwick, John Martin, William Scholefield: Robert Swan, Supernumerary.

N. B. William Todd and William M‘Kittrick, are to change once a quarter, and Brother Douglas is to Superintend both Circuits.

WILLIAM MYLES, Chairman of the Diſtrict.

XXIV. EDINBURGH DISTRICT.

150	EDINBURGH,	James Bridgnell, James Lowry, William Naylor.
151	GLASGOW & AYR,	William Weſt, George Thompſon; Joſeph Saunderſon, Supernumerary.

WILLIAM WEST, Chairman of the Diſtrict.

XXV. ABERDEEN DISTRICT.

152	ABERDEEN,	William Welbourne, John Fiſher.
153	INVERNESS,	Joſ. Kitchin, James Sykes, Jon. Brown, jun.
154	DUNDEE,	William Atherton, Joſ. Meek.
155	BRECHIN,	John Phillips, Robert Martin.

WILLIAM ATHERTON, Chairman of the Diſtrict.

OBITUARY.

[*Continued from page* 378.]

To the Editor.

I Now continue my Account of Deaths in this Circuit, and notice, as worthy of being remembered,

5. *Mrs. Ann Bell*, wife of Mr. Alexander Bell, proprietor of the Anatomia Britanica, Encyclopedia Britanica, Engraver to his Royal Highneſs the Prince of Wales, &c. She had been a member of our Society, I believe, near 30 years. She always appeared to me to be "an Iſraelite indeed, in whom there was no guile;" and the teſtimony of thoſe who knew her better than I did confirms my opinion. She alſo died while I was attending the laſt Conference, aged, I think, near 80 years.

6. *Chriſtopher Stephens*, of this city, aged 89 years. His was a moſt wonderful life. I regret that I never took an account of it, as it would, from his mouth, have furniſhed materials for a piece of intereſting biography. He was born at sea; ſpent moſt of his time amidſt the dangers of a ſoldier's life; was converted when above 80 years of age; preſerved his ſenſes and faculties to the laſt, and, I hope, died in peace.

Your's, J. Stephens.

Edinburgh, Dec. 10, 1804.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

From Mr. William Bennet, to the General Superintendant, and Committee for the Management of the Methodiſt Miſſions.

Annapolis-Royal, Nov. 16, 1804.

Fathers and Brethren,

I Should rejoice, were it in my power, to inform our numerous Friends in England, through your hands, of ſuch circumſtances as might perſuade them, that their earthly bounty, in the ſupport of Miſſionaries, is well laid out.

The following is a ſhort account of ſuch occurrences as I have experienced or witneſſed, ſince I commenced my Miſſionary labours. I was admitted a member of the Methodiſt Society in Mancheſter in the year 1794, and appointed to lead a Claſs in 1796. In June, 1798, I received a Plan as a Local Preacher, and was appointed by the London Conference in 1800, to be a Miſſionary to Nova-Scotia. The 19th of Auguſt, I left my Mancheſter Chriſtian friends, more dear to me than my relations in the fleſh, and ſet out for Liverpool to join Mr. W. Black, and the three other Miſſionaries, who had received their appointment for this Country. The five following days we ſpent at that Town, in making preparations for our voyage, and in waiting for favourable winds. Monday, Aug. 25, after having experienced abundance of kindneſſes from our friends, we took an affecting farewel of them, ſeveral of whom accompanied us to the ſhore. Having all got ſafe on board, and anchor being weighed, I felt my mind in a very ſolemn frame, partly at leaving my native land, but more eſpecially from a view of the importance of the undertaking I had embarked in. I endeavoured to caſt my all upon the Lord: my body upon his Providential care, and my ſoul upon his Goodneſs and Mercy, looking up to him as my Father & Friend. After ſuffering conſiderably from contrary winds and ſtorms, during a ſix weeks voyage, on the 6th of October we arrived ſafe at Halifax, where all was new to me, excepting the friendſhip and Chriſtian experience of the people of

God. It gave me much ſatisfaction to obſerve that real Chriſtians, though ſevered by mighty and trackleſs oceans, all ſpeak the ſame things, being equally indebted for ſalvation to the ſame divine Mercy, and the ſame Redeemer's merits, and being made partakers of the ſame Holy Spirit.

On Saturday, October 11, I ſet off for Shelburne, the place appointed for my firſt year's labours. Paſſing thro' Liverpool, and the ſmall ſettlements along the ſea-coaſt, and preaching ſalvation by Jeſus Chriſt, on the 21ſt I arrived there. I was much diſtreſſed with the aſpect of the Town when I firſt entered it. I obſerved many of the houſes much demoliſhed, and without inhabitants; the people having been under a neceſſity of removing thro' the poverty of the country. In other reſpects, the original plan of the Town is extenſive and regular, but now contains but few inhabitants. Here is a neat Engliſh Church, and a ſmall Baptiſt Meeting-houſe. The place where our people meet for divine worſhip is a dwelling-houſe, formed into a preaching-room. Our congregations on Sabbath-day mornings conſiſt of about 80 or 90 perſons; and on the Sunday evenings from 100 to 130. The Society is ſmall, conſiſting only of about 28 Whites and 19 Blacks; pious but poor. To the Town is annexed a Country Circuit, extending about 30 miles to Cape Sables, the moſt ſouthern part of Nova-Scotia. The people are much ſcattered along the ſea-coaſt, the harbours and rivers; this gives occaſion for much preaching, altho' to ſmall congregations. We have two Chapels near the middle of the Circuit. The Society of Whites and Blacks there is between 50 and 60 in number. Their circumſtances, in general, are low, and their land is barren and rocky, ſo that moſt of their living ariſes from the ſea. While I was labouring on this Circuit, the Lord was pleaſed to awaken and convert a few ſouls, who, I hear, continue to adorn the Goſpel to the preſent day. Since I was at Shelburne, they have undertaken to build a Chapel, and are now pretty forward with it. It appears to me that ſuch is the number and ſtate of the people within the limits of this Circuit, that they never ought to be without a Methodiſt Preacher; for I am perſuaded, the Truths and Doctrines of the Goſpel are only fully declared here among the Methodiſts.

Liverpool was the ſecond place of my appointment. It lies about half-way between Halifax and Cape Sables. It is a ſmall Town, principally ſupported by Navigation and the Fiſhery. Here we have a convenient Chapel, and generally a good Congregation. A little diſtant from our Chapel, is a Congregational Meeting-houſe, the only place of worſhip in the Town beſides ours. Their doctrines are Calviniſtic & Antinomian. The Country Circuit, joined to the Town, extends nearly to Shelburne, pretty much ſcattered in like manner as the Shelburne Circuit. The whole of the Society in Town and Country amounts to upwards of 100. The Lord has raiſed up, and placed here, a pious and uſeful Local Preacher, who takes charge of the congregation and ſociety during the abſence of the travelling Preachers in the Country, &c. During my labours among them, I enjoyed many ſweet and happy moments, and ſeveral were awakened and brought to God.

I left Liverpool, accompanied by two Friends, to attend our

Conference at Annapolis: a diſtance of about 90 miles, chiefly thro' dreary woods. At this Conference, four of us were recommended for Ordination, to the American Fathers and Biſhops, Meſſrs. Aſbury and Whatcoat, by whom we were kindly received and admitted to the ſacred Ordinance. From New-York we immediately haſtened to our ſeveral fields of labour. Mine was Cumberland. It lies N. N. W., 120 miles from Halifax, partly in Nova-Scotia, and partly in New-Brunſwick Province. It comprehends a large extent of Country at the head of the Bay of Fundy. We have two Chapels in theſe parts, moſtly well attended on the Sabbath-days. The people are of divers opinions, Preſbyterians, Church of England, Newlight Baptiſts, and Methodiſts. By ſome means or other, miniſters of each denomination ſtay but a little while with the people. I believe we are in the beſt ſtate of any of them, as (it is to be feared,) little more than a name and profeſſion are to be found with the others. At this time the Country is almoſt deſtitute of every mean of grace, excepting what two of our Local Preachers ſupply. The Society amounts to about 50, and at Ramſhegg, 50 miles eaſtward on the river St. Lawrence, there are about 40 in Society, moſtly ſteady, happy people, who would gladly contribute all in their power to ſupport a Preacher; but they have had none among them for upwards of two years. Oppoſite to this place is Prince Edward's Iſland, formerly called Iſland St. John; Here alſo, are about 20 of our Society, amongſt whom a Preacher would be very acceptable, but none has been with them for ſeveral years, owing to the many calls we have elſewhere; and our inability to anſwer them. Oh what work is here for men of God, could we find & ſupport them! In this Circuit, the Preacher has much travelling, conſequently he eats, drinks, and ſleeps, at the houſes where his duty neceſſarily places him at night. I viſited them for five or ſix weeks this ſummer. They begged and prayed that a Preacher might be ſent them; and ſome with many tears. What muſt our feelings, as chriſtian miniſters, be on ſuch occaſions! O ye men of God, my countrymen, come over, and help us. We will divide our little pittance of income with you, and we will make our inhoſpitable wilds as ſmooth as poſſible for your feet.

Windſor Circuit, for 3 months, was the fourth field of my goſpel labours. It includes Newport, Windſor, and Horton: Theſe compoſe the centre of Nova-Scotia; lying contiguous at the head of the Baſon Mines. Mr. John Mann has laboured faithfully in theſe parts for a number of years. At the firſt of them, Newport, he has a ſmall farm, which is of great ſervice to him in ſupplying his family in part with bread, meat, and roots. In each place there is a conſiderable number of inhabitants, but their religious ſentiments greatly vary. In each place there have been conſiderable revivals of religion in years paſt; but now many are gone back, and walk no more with us, ſo that brother John Mann's labours here are for the moſt part now become fruitleſs. Horton is the chief ſource from whence he receives his earthly ſupplies, beſides his farm, and ſome little aſſiſtance from the other Circuits.

City St. John, New-Brunſwick. I came

I came hither from Windſor in Sep. 1803, and continued in Town and Country, till June 1804. The City, (ſo called,) is like a ſmall Engliſh Town, pretty compact, containing a conſiderable number of inhabitants. The ground on which it ſtands, is chiefly a rock; the land, for a number of miles above the City, is barren and rocky, which makes the proſpect very inhoſpitable. At the foot of the Town is a conſiderable harbour, where a number of ſhips and other veſſels have been laden with timber for exportation. A mile from Town is a remarkable waterfall, navigable for the largeſt ſhip that ſwims, twice in a tide, viz. two-thirds and one-third ebb. Theſe are the only times it can poſſibly be paſſed without certain deſtruction. Our Society in the City and its Suburbs, amounts to about ninety members, Whites and Blacks. Our friends are in middling circumſtances, and willing to contribute to the ſupport of the Goſpel, as far as their abilities reach. Up the river (called) St. John's, is the chief part of the cultivated Country in this Province. The River extends 200 or 250 miles towards Lower Canada, and the Settlements a great part of the way. Our Preachers go up as far as Frederickton, the ſeat of Government; and the branches which extend into the interior of the Country on both ſides the River. We have Societies in places called Long-Reach, about 18 miles from the City; in Sheffield 55; Grand Lake 60 miles; Frederickton 90; Naſh-Wagh 110. The laſt Winter, the Lord was pleaſed to convert a goodly number of ſouls about Sheffield and Frederickton, who continue to be ſtedfaſt followers of God to this day. The City affords work enough for one Preacher; and the River, &c. as much as two can do with any propriety. The Sheffield people have repeatedly begged for a Preacher to be ſtationed with them, but hitherto we have only been able to ſupply them occaſionally.

Annapolis, the north-weſt part of Nova-Scotia, is my preſent Circuit. It is about 44 miles in length, running thro' a conſiderable populous Settlement. The moſt numerous inhabitants are the New light Baptiſts. We have 2 Chapels, one in Annapolis Town, and the other ten miles above. The Town Chapel is 136 pounds in debt, and the other little more than half finiſhed. I preach alternately in the Chapels twice on the Sabbaths, and meet the Claſſes; with occaſional changes to near the extremities of the Circuit. On the Week-days we meet the Claſſes in different places, three, four, or five times in the courſe of a week. The whole Society conſiſts of about 95 members, moſt or all, we hope engaged in the cauſe of God. We appear to have proſpects of good. Oh! may the Lord pour out his Spirit in copious ſhowers, and fill his people's heart with joy and gladneſs! This Circuit ſupports a ſingle Preacher, and ſix pounds per annum towards Mr. Mann's quarterage.

Halifax is by far the moſt populous and flouriſhing place in Nova-Scotia. It receives many advantages, by being the metropolis of the Province. Here are five places of Public Worſhip: St. Paul's, a Dutch-Church, a Preſbyterian Meeting-houſe, a Baptiſt, and a Methodiſt-Chapel. Ours is a commodious building, and has an excellent Preachers'-Houſe adjoining

joining it. The number in Society is about 140, and the congregations on the Sabbath-days about 500 on an average.

St. Stephens is on the Line which parts the United States from the Province of New-Brunſwick. Brother Duncan M'Coll takes his Station here. I believe they have two Chapels and large congregations of people. The laſt Spring, I heard they had a call for two or three Preachers. Mr. Mc Coll is unknown to me, as he has not been able to attend any Conference ſince I have been in this Country. I believe he is uſeful, and generally well eſteemed by the people.

Theſe are the general Outlines of our preſent miniſterial labours, and taking them in connexion with the adjoining places of Settlement, included in & without theſe limits, I view them in an important point of light. Here are a great number of precious and immortal ſouls looking up to us, under God, to feed them with the Bread of Life, and guide them thro' the wilderneſs of this world, until they arrive at the Canaan of everlaſting Reſt.

And I am perſuaded that in order to keep the Truth of the Goſpel ſhining in theſe regions, it is neceſſary to ſupport and encourage Methodiſt Miſſionaries. Undoubtedly a Preacher here has many difficulties and diſcouragements not known in England: Yet we are, as our brethren at home, the means of provoking to jealouſy and zeal the miniſters of all other denominations, and I am happy to ſay, that abſolute Predeſtination, the popular doctrine of this Country for ſome years paſt, is now loſing ground. The firſt Settlers and Emigrants to theſe Provinces, were ſtrongly attached to Predeſtinarian Authors; poſſeſſing few other books than thoſe on theſe points. But now in proportion, as the doctrines of the Methodiſts are held up to view, whether by writing or preaching, they gain ground. We want a more general import of books, ſuch as Methodiſt Magazines, Fletcher's Checks, Baxter's Aphoriſms, Mr. Sellon's Anſwer to Coles on God's Sovereignity, Goodwin on Juſtification, &c. &c. &c. But the great difficulty is, that the people either have not the ſpirit, or money enough to purchaſe them, and we cannot afford to give them. Help us if you can.

For my own part, notwithſtanding every trial and affliction of body and mind, I rejoice that God, in his Providence, has brought me to Nova-Scotia. My abilities, as a miniſter, are but ſmall; but I praiſe God, who has called me by his grace, and given me an opportunity of declaring the glorious Goſpel of his Son to the fallen race of Adam. In ſome inſtances, my unfaithfulneſs has been great, yet, for the moſt part, it has been my unwearied aim & endeavour to promote the ſalvation of all men, within my ſphere of action and influence. I can rejoice that my own ſoul is at peace with God, and that an hope beyond the grave preſents itſelf to me in the way of faith and obedience till death. I alſo bleſs the Name of the Lord for the ſeals which he has given to my imperfect miniſtry. The ſatisfaction of this kind, which I had the laſt Winter, more than compenſated for every loſs I ſuſtained by ſeparation from my earthly relations, and firſt Chriſtian friends; for the ſacrifice of my worldly proſpects, and the impairing of a firm conſtitution, &c.

WILLIAM BENNETT.

From

From Mr. BAXTER, to the Rev. Dr. COKE.

St. Vincent, March 7, 1805.

Rev. and dear Sir,

ABOUT three weeks ago, I wrote to you from Antigua, and drew on the Treaſurer of the Miſſion-Fund for ninety-pounds, to defray the expence of our extraordinary afflictions, and to pay the paſſage of brother Richard Pattiſon and his Family to Dominica, on brother Johnſton's arrival at Antigua. Brother Pattiſon wiſhing me to go with him to Dominica, to ſee a diſpute ſettled reſpecting the Land on which the Chapel and dwelling-houſe are built, I ſet off with him and ſiſter Pattiſon in a Sloop, Feb. 19. Having calm weather, we did not arrive off Dominica, till Friday 22. At day-light we heard an alarm given by firing, and ſaw eleven ſail of ſhips, brigs, and ſloops under Engliſh colours. About ſix o'clock we were preparing to go on ſhore, when, to our great ſurpriſe, they hauled down Engliſh colours, and hoiſted French; and we ſaw the Troops landing. We then tacked about with all ſpeed, and they, being intent on their buſineſs, did not come after us. The enemy ſeemed at firſt to be ſharply repulſed, and we ſaw the firing as long as we continued in ſight of the Iſland. About eight o'clock at night we obſerved the Town in flames.

Not being able to return to Antigua, the Captain ſteered away for St. Vincent; where we arrived on Monday the 25th, at 7 o'clock in the evening. We were carried before the Governour, and ſworn as to what we had ſeen. Our Brethren, the Preachers, received us very kindly. On Tueſday morning, we conſulted what we had beſt do. And as we heard ſiſter Dumbleton had broke her leg, and was pregnant, we thought, if he ſurvived the action at Dominica, he could not leave his wife; and, as Barbadoes wanted a Preacher, we judged brother Pattiſon and his wife had beſt go thither. Accordingly on Wedneſday night, they ſailed in a neutral veſſel for Barbadoes. Our preſent circumſtances are ſuch, that I am obliged to draw on your Treaſurer for twenty-five pounds more, to pay brother and ſiſter Pattiſon's paſſage to Barbadoes, and mine back to Antigua. Mr. Taylor & Sturgeon, with their wives, join in love and reſpect to you and the Committee. That God may bleſs you, is the prayer of your affectionate Brother,

JOHN BAXTER.

Extract of a Letter from Mr. WILLIAM GILGRASS, to the Rev. Dr. COKE.

Dominica, March 11, 1805.

Rev. & dear SIR,

FEB. 24, laſt, by the permiſſion of God, Satan and the Emperour Bonaparte ſent us ſome unwelcome gueſts. Early on Friday morning, there was an alarm fired. It was at firſt reported the Demarara fleet was approaching, when, behold! it was a French fleet, conſiſting of 8 ſail, one of 120 guns, four of 74, two privateers, and a brig. Inſtantly the Town was all in confuſion, and the inhabitants begun to remove their property, and leave their habitations. For a ſhort time, their ſix and thirty pounders whizzed about our ears like the March winds. Their ſhips were very well manned indeed, having on board upwards of 5000 muſketeers. And, by their flat bottomed boats, each of which held eighty men, they ſoon landed 11 or 12,00 at the Fort. Our number there, was not more than 100. For, as they landed at different places, our force was divided;

vided; and it was greatly to our diſadvantage that we had but few Regulars. The Governour, General Prevoſt, is truly a man of great courage, and worthy of high eſteem. He is alſo a friend to the Cauſe of God, and repreſſes the ſpirit of perſecution. When I preſented myſelf before him, he adviſed me to take care of myſelf; and ſaid he ſhould be happy to hear of my proſperity. The Town now lies in a ruinous ſtate indeed, having been ſet on fire by the wadding from the cannon. A third part is burnt down. The Storehouſes being burned, both food and raiment are deſtroyed. The Enemy demanded a large ſum of money, and took all the veſſels in the harbour, ſave two, that would not carry ſail. They preſſed many negroes, plundered the inhabitants, and ſo departed. I bleſs God that all I loſt by them, was a little ſweat in running thro' the woods, and climbing ſtupendous mountains. Being, however, for ſome time without food of any kind, I was brought very low indeed. But not having finiſhed my work here below, the Lord, in mercy to both ſoul and body, hath preſerved me from the calamities many have ſuffered. Before the Invaſion, we had a bright expectation of much good being done: But ſince then, there has been a declenſion of the Work. I truſt, however, through the exerciſe of faith and prayer, the people will recover their ſpiritual ſtrength.

* * *

From Mr. E. TURNER, to the Rev. Dr. COKE.

Rev. & dear Sir, Nevis, April 3, 1805.

AS you will be deſirous of knowing the particulars of the Invaſion of three of our Weſt India Iſlands, I take the liberty of encloſing a News-paper, which will give you full information on the ſubject.*

I was very ſick at the time the French made their appearance: more ſo, indeed, than I had been for ſeven years before. After ſending Mrs. Turner, and my dear little boy, to a friend's houſe in the Country, I retired to Judge Wards mountain-houſe, where I was treated with great kindneſs and attention, and breathing a purer air than that of the Town, the fever ſoon left me. During the time of this double affliction, my mind poſſeſſed that peace,

> "Which not the world can give, nor yet deſtroy;
> "The ſoul's calm ſunſhine, and the heart-felt joy."

Therefore I was not very anxious as to the event, knowing that, "The Lord ſitteth above the water-floods, and reigneth a King for ever."

Brother Murdoch embarked for Liverpool, from Tortola, on the 19th of February. His conſtitution is ſo ſhattered, that it was high time for him to remove to a colder climate. He has been a uſeful man in the Weſt-Indies, and his loſs, I ſuppoſe, will be felt.

You ſhall hear from me ſoon, more fully. I am, rev. and dear Sir, your humble ſervant,

E. TURNER.

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* *As our Readers will have received this information thro' the channel of our Public Papers at home, before this Number will reach them, we forbear to give it here.*

POETRY.

POETRY.

NOON.

(Continued from page 384.)

II.

AND ſee, "with meaſur'd ſtep and ſlow,"
Advancing on the ſenſual Foe,
Where EDUCATION comes, with mien ſedate,
And boaſts an early conqueſt o'er imperious fate.
"Tuition's undeclining law,
"Muſt keep, (he cries,) the wayward Will in awe;
"Omnipotent are Wiſdom's rules,
"Defin'd by Grecia's learned ſchools;
"Omniſcient they, to guide diſcreet,
"By ſure, but painful ſteps, the wand'ring feet,
"Where heaven-born Virtue builds her amaranthine ſeat."

Him follows ſoon, of brow ſevere,
And bending ſtern her laughter-quelling eyes,
Affected Fair of ſeeming worth,
Benam'd heaven's primogenial birth,
PHILOSOPHY, deſcended from the ſkies,
To rule the intellectual ſphere.
"In mines immur'd of dark unfathom'd thought,
"Erſt glitt'ring gems (ſhe ſaid,) of pureſt ray,
"In deep and gloomy caverns lay,
"By human ſight unſeen, by human hand unſought.
"Theſe, after ages durſt explore.
"Hence, mid ſuperſtitions foul,
"Socrates, illumin'd ſoul!
"Quaff'd everlaſting life from the narcotic bowl.
"And he, impaſſive Plato, led,
"Not undelighted, to the fountain-head,
"With the wiſe Stagyrite, ſipt the ſweets of Virtue's lore.

"They told, how Man, ſo Heaven deſign'd,
"Man, offspring of th' immortal gods,
"Should ſeek felicity refin'd,
"The mental banquet of the mind,
"In higher, pure, ſerene abodes.
"They bade us view with noble ſcorn,
"(On Contemplation's wing upborne,)
"The mean delights of mortal ſenſe.
"'Aſpire! (they cried,) aſpire
"'Beyond the bounds of brutal, baſe deſire,
"And mount to intellectual excellence!'"
They feel, we own, of Virtue's ſtar a beam,
And prize the glimmering ray:
But ah! did Socrates ſupreme,
Tho' lovely be his lucid theme,
To Virtue's radiant ſeat explore the living way?
They feel, we own, the beam of Virtue's ſtar,
The glimmering ray they prize:
But ah! beneath her orbit far,
Hurl'd from his Phaetonian car,
How low amid the duſt ev'n god-like Plato lies!

For not in Academic groves,
Tho' rich in Philoſophic lore,
Nor 'mong the haunts the Stoic loves,
Can we immortal Truth explore.

Beauteous, fair Philoſophy,
Fair and beauteous tho' thou be,
Paſſion's fond imperious charms
Delude thy Vot'ry from thine arms.
Not letter'd Grecia's ſapient laws,
Of Nature's fault define the cauſe;
Alone her patent ills can they detect,
And follow Goodneſs only in effect.

On Lapland's ſnowy height,
With wonder and delight,
Thus the furr'd traveller checks his bounding deer,
When lo! with ſweet ſurpriſe,
His faſcinated eyes
Behold in heaven th' aerial ſcenes appear;

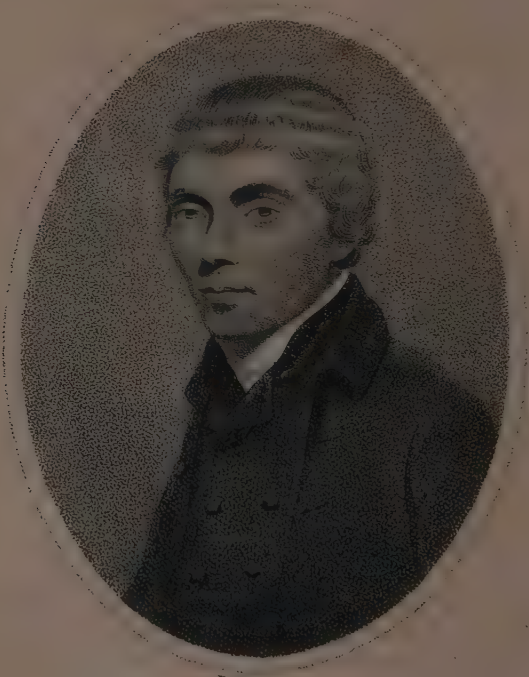
Than e'er the ſouthern Sun,
Delighted, gaz'd upon,
Of lovelier Landſcape, Mountain, Dale, and Plain;
And rival ſuns diſplay
Their evaneſcent ray,
And onward voyage o'er the icy main.
But inſtant, from his eyes,
The melting Meteor flies,
And Diſappointment mocks his angry ſoul;
While murky Miſts profound,
The frigid ſcene ſurround,
And all the horrors of the Arctic Pole.

[*To be concluded in our next.*]

The following Tranſlation of the Latin Verſe quoted in our Number for Auguſt 1804, *page* 339, *has been ſent us by a Clergyman.*

THE fam'd Pliſthenian in laconic ſtrains,
With pleaſing accents due attention gains.
Words from Ulyſſes in a torrent flow,
Like copious flakes of rapid falling ſnow:
And ſpeech mellifluous falls from Neſtor's lip,
Sweet as the Nectar gods are feign'd to ſip.

METHODIST MAGAZINE.



Ridley sc

MR. JONATHAN PARKIN,

Aged 42, Preacher of the Gospel.

THE METHODIST MAGAZINE,

For OCTOBER, 1805.

BIOGRAPHY.

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

I Take the liberty of ſending you the following Account of Mr. ROBERT FLEMING, in order that, if you think it worthy, you may give it a place in your uſeful Miſcellany.

I am, SIR, your's, affectionately,

DAVID WATSON.

Copied from "Pious Memorials, by the late Mr. Richard Burnham."

Mr. ROBERT FLEMING was born in the year 1630, at Bathens, the Seat of the Earls of Tweedale: where his Reverend Father, Mr. James Fleming, was long a Miniſter of the Goſpel.

His converſion to God was early and diſtinguiſhed. He had dwelt but a little while in this world, before God dwelt in him, and he in God; and that ſo evidently, in the exerciſe of Chriſtian graces, that little more doubt was made of his being born of God, than of his being born of a woman.

Of his own life, he ſaid, That it was one made up of ſeeming contrarieties, great outward troubles, and great inward comforts; and that he never found more conſolation than when he was under moſt affliction.

He was a careful obſerver of that Apoſtolical injunction, Titus iii. 2, "Speak evil of no man." With regard to which, he ſaid to Dr. D. H., of London, his intimate Friend, "I bleſs God, in 15 years time I have not given any man's credit a thruſt behind his back. But when I have had grounds to ſpeak well of any man, I have done ſo with faithfulneſs; and when I have wanted a ſubject that way, I have kept ſilence."

When he fell into his laſt ſickneſs, he ſaid to thoſe about him, "O Friends, ſickneſs and death are ſerious things." In his illneſs, he ſaid to a friend, whom he had deſired to remember him at the Throne of Grace, "What freedom do you find in prayer for me? Seems God to hearken to your petitions? Or does he bind you up, and leave darkneſs on your mind? I have this way often known the mind of the Lord." To this his friend having replied, that he had been under darkneſs in the caſe, he ſaid, "Well: I know your mind: Trouble not yourſelf for me. I think I may ſay that I have been long above the fear of death." While his groans and ſtrugglings, in his ſickneſs, were plain indications that his body was in no ſmall pain and diſorder, his account of himſelf ſhewed that the iron did not enter his ſoul. For his anſwer to his friends, who aſked him, from time to time, how he did, was always, "I am very well;" or, "I was never better;" or, "I feel no ſickneſs." But, finding in himſelf little or no ability for wonted meditation and prayer, he ſaid to ſome about him, "I have, in a manner, been unable to form one ſerious thought ſince I fell ſick; unable to apply myſelf to God as I ought: But he hath applied himſelf to me, and one of his manifeſtations hath been ſuch, that I could have borne no more."

On his opening his eyes, after a long ſleep, one of his ſons aſked him how he did, to which he anſwered, "Never better." "Do you know me?" aſked the ſon. He replied, with a ſweet ſmile, "Yes, yes, dear Son, I know you." About an hour after, he cried earneſtly, "Help, help, for the Lord's ſake!" and, ſoon after that, he yielded up his precious ſpirit. This was on July 25, 1694.

In his Diary, that rich treaſure of his experiences, are found ſome things of ſo extraordinary a nature, ſo far out of the common line of Chriſtian obſervation, that it hath been thought adviſable to decline publiſhing them.

Auguſt 16, 1685, he writes, "I found ſome ſweet acceſs to the Lord in the morning, in the lively actings of grace: And O! the ſweet evening of this day! I truſt, with aſſured confidence, this is the voice of my Beloved. The time is now come, and it ſhall linger no more. Rejoice, and be glad, O priſoner of hope! for the time of thy releaſe is come."

"Auguſt 17, This evening I found great acceſs to my God in confeſſion, and a ſenſe of his peace, which was lively and ſweet, beyond expreſſion. Auguſt 18, I have had, this morning, ſome lively exerciſe of the ſame nature with that above mentioned.

"How clear an evidence hath God himſelf given me of the work of his grace in my ſoul, ſo as to enable me to rejoice in him alone as my portion, and to ſay, 'He only is my Salvation and my Defence, my All, in whom I deſire to boaſt and triumph:' And with what a ſweet influence from himſelf was this accompanied, when he ſaid thus to my ſoul, ‘ I will deliver thee in a way thou knoweſt not, and when all means fail, then is the time I chooſe. I know thou haſt none to look to but me; but bleſſed are they that believe: for there ſhall be a performance of the things promiſed: Remember the words, *Hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts:* Thou haſt been long trading with the talent of the croſs: But now I will give thee a talent of comfort!’ O how remarkable hath this week been, which I may call a moſt ſolemn, confirming week. And now, in its cloſe, I had moſt near and ſweet acceſs to my God in prayer, and I hope I may own theſe immediate confirmations as from himſelf.” Again, “ O my ſoul, never forget this ſolemn night, nor the laſt Monday night. What ſolemn viſits I had from the Lord! After ſo ſerious a trial, about the warrant of my hope, in how marvellous a way did my dear Lord bear evidence to the ſtrong aſſurance he had formerly given me! O let my ſoul bleſs and adore the Lord for the ſweet and marvellous viſits which he hath granted his poor ſervant, when ſo near ſinking!” At another time, “ O how ſhall I entertain, this marvellous day, this wonderful manifeſtation of my deareſt Lord to his poor ſervant. O wonderful condeſcenſion, this morning, after ſo ſweet an evening, that he ſhould pleaſe to give ſo near an approach of himſelf!” Again, “ O let me never forget the 25th of December, when, after being ſixty years under the Lord’s ſpecial conduct, he gave me ſo ſweet and remarkable a viſit never to be forgotten! O what a night was it when I went home impreſſed to ſing the ciii. Pſalm!” Almoſt every day was a day of communion between God and his ſoul. The following is a Copy of what he entitled, ‘ A ſhort Index of the great appearances of the Lord in the diſpenſations of his Providence to his Servant.’

“ 1. How near I was brought to death in my infancy! Yet even then I was God’s care: And in a moſt ſingular way reſtored:

“ 2. That remarkable deliverance, on receiving a blow by a club, when a child, which was ſo near my eye, that it endangered both my ſight and life:

“ 3. That ſolemn and memorable day of the communion at the Gray Friars, in the beginning of 1648: when I had ſo extraordinary a ſenſe of the Lord’s preſence, and whence I can date the firſt ſealing evidence of my converſion, now forty years ſince:

“ 4. The Lord’s gracious and ſignal preſervation and deliverance given me at Dunbar fight:

“ 5. Thoſe ſolemn times and near approaches of the Lord to my ſoul, the firſt, at the Elve, when I went there, and the other, a little after my father’s death, in the high Study:

“ 6. Thoſe two great deliverances at ſea, in my paſſage to Dundee;

"7. That extraordinary dream and marvellous viſion I had twice, with the inexpreſſible joy which followed:

"8. The Lord's immediate and wonderful appearance for me in my firſt entrance on the miniſtry:

"9. The great and conſpicuous ſeal given to my miniſtry, from the Lord, in the converſion of ſeveral perſons; with that marvellous power which accompanied the word on the hearts of the people:

"10. My deliverance from ſuch imminent hazard of my life in my fall from my horſe at Kilmarnock:

"11. The Lord's marvellous aſſiſtance and countenance at the two communions of Cathcart and Dallop; with that great enlargement I had at the laſt of theſe places at the laſt table:

"12. As my entry to my charge was with ſo bright a ſunſhine; ſo no leſs did the Lord appear, at my parting from that place, when all things concurred, in a remarkable manner, to make it both honourable and comforting:

"13. The dream at Bonſy, wherein I had ſuch expreſs warning with reſpect to my wife's removal, and the Lord's marvellous preſence with me, the Thurſday after, at St. John's Town:

"14. Thoſe great and ſignal confirmations given me at my wife's death; and that extraordinary voice, ſo diſtinct and clear, which I heard a few nights after her death:

"15. Thoſe ſpecial confirmations given me at my firſt leaving my country, at Weſtminſter, Ridſdale, and Stanton, and the firſt at ſea from Shields:

"16. Thoſe ſolemn paſſages to confirm my faith from Heb. xi. and Exod. xxxiii; as at other times at London; ſo the night before I came away:

"17. Thoſe extraordinary and ſignal times I had at my firſt coming to Rotterdam:

"18. The marvellous ſign given me of the ſtate of my family in what happened, at my firſt entrance into my firſt houſe in Rotterdam:

"19. That moſt ſolemn Providence and wonder of my life; my fall under the York coach in Auguſt 1674; when the great wheel, ſo went over my leg as if it had been carried over it in a juſt poiſe, to let me ſee how Providence watched over me:

"20. The remarkable event of a warning I was forced to give, that ſome preſent ſhould be called away by death before the next Lord's-day."

The SUFFERINGS *of the* HUGONOTS *in* FRANCE, *In the Reigns of* CHARLES IX. *and* LEWIS XIV.

"Bleſſed are they who are perſecuted for Righteouſneſs' ſake,"
Matthew v. 10.

THE Reformation which began in Germany, ſoon ſpread into France, and into various other parts of Europe. The French had a Tranſlation of the Bible, which had been corrected and printed at Paris, by order of Charles VIII, in the latter part of the 15th century, and it now began to be read. One of the kings of France encouraged his *Valet de chambre* to turn ſome of David's Pſalms into verſe, and the King is ſaid to have taken great pleaſure in ſinging them. His Majeſty's favourite Pſalm, when he went a hunting, was the forty-ſecond. The Queen uſed to ſing the ſixth, and the King's miſtreſs the one hundred and thirtieth Pſalm. From the example at Court, this ſtrange abuſe of the Word of God, by wicked people, became quite faſhionable, and the Pſalms were ſung as ballads. But when the Hugonots, or thoſe who embraced real religion, made them part of their worſhip, the Papiſts were forbidden to ſing them, and any perſon who ſung a Pſalm was denominated a Lutheran or a Hugonot. The truly religious people in France were called *Hugonots*, either from HUGUON, a word uſed to ſignify *perſons that walk at night in the ſtreets*, becauſe, to avoid perſecution, the ſaints of God, or the Chriſtians now, as in primitive times, held their aſſemblies in the night; or from the gate, *Hugon*, in Tours, where they uſed to meet.

In 1561, the Queen of Navarre, became a zealous Hugonot, or Proteſtant, and ſome of the nobility, who wiſhed the common people to hear the goſpel of Chriſt, cauſed the reformed Clergy to preach in the open air without the walls of Paris. Thirty or forty thouſand people aſſembled to hear them. They were divided into three companies, the women ſtood in the middle, ſurrounded by men on foot, and the latter ſurrounded by men on horſeback; and, during the ſermon, the Governour of Paris placed ſoldiers to guard the avenues, and to prevent diſturbances. If God be worſhipped in ſpirit and in truth, the place where ſuch worſhip is performed, is of but little conſequence; and thouſands of perſons have reaſon to bleſs God for *Field-Preaching*.

In the next year, when the Duke of Guiſe was at a town adjacent to one of his eſtates, ſome of his retinue having quarrelled with ſome Hugonots, who were ſinging hymns, and hearing a ſermon in a barn, he attacked thoſe defenceleſs people, wounded two hundred of them, and left ſixty dead on the ſpot.

At this period lived the famous Coligni, the Admiral of France, a man of invincible fortitude, who was great in his greateſt ſufferings, and who long contended in defence of true religion.

From every defeat he returned to the charge more formidable than he was before; but at laſt he fell by treachery. Charles, who had now taken the Government into his hands, at firſt careſſed the Proteſtants in an extraordinary manner. He invited to Court this Admiral, who was at the head of the Proteſtant party, and cajoled him ſo, that he was lulled into a perfect ſecurity, notwithſtanding the many warnings given him by his friends, that the King's fair ſpeeches were by no means to be truſted; but he had ſoon reaſon to repent his confidence. On Auguſt 22, 1571, as he was walking from the court to his lodgings, he received a ſhot from a window, which carried away the ſecond finger of his right hand, and wounded him grievouſly in the left arm. This he himſelf aſcribed to the malice of the Duke of Guiſe, the head of the Catholic party. After dinner, however, the King went to pay him a viſit, and among others made him this compliment: "You have received the wound, but it is I who ſuffer," deſiring at the ſame time that he would order his friends to quarter about his houſe, and promiſing to hinder the Catholics from entering that quarter after it was dark. This ſatisfied the Admiral of the King's ſincerity; and hindered him from complying with the deſires of his friends, who would have carried him away, and who were ſtrong enough to have forced a paſſage out of Paris, if they had attempted it.

In the evening the Queen's mother, Catharine de Medicis, held a cabinet council to take meaſures for the maſſacre of the Proteſtants, which had been long meditated. St. Batholomew's-day 1572, was the time fixed upon, and the direction of the whole buſineſs was given to the Duke of Guiſe. The Guards were appointed to be in arms, and the City-officers were to diſpoſe the militia to execute the King's orders, of which the ſignal was to be the ringing of a bell near the Louvre. Some ſay that when the hour approached, which was that of midnight, the King grew undetermined: that he expreſſed his horror at ſhedding ſo much blood, eſpecially conſidering that the people whom he was going to deſtroy were his ſubjects, who had come to the capital at his command, and in confidence of his word; and particularly the Admiral, whom he had detained ſo lately by his careſſes. The Queen's mother, however, reproached him with his cowardice, and repreſented to him the great danger he was in from the Proteſtants; which at laſt induced him to conſent. According to others, however, the King himſelf urged on the maſſacre; and when it was propoſed to him to take off only a few of the heads, he cried out, "If any are to die, let there not be one left to reproach me with breach of faith."

Juſt before this bloody tragedy, the Admiral obſerved to thoſe around him, "I perceive they areabout to take my "life; this event I have long foreſeen withoutfear, and am now "prepared to meet it with reſignation. I think myſelf happy

" to die in the full poſſeſſion of my faculties, *to die in God*,— " whoſe grace ſupports me by a ſure hope of everlaſting " life." He had ſcarcely diſmiſſed his friends when a body of Swiſs troops of the Catholic religion, headed by the Duke of Guiſe, attacked his houſe. Having forced open the doors, the foremoſt of the aſſaſſins ruſhed into his apartment, and aſked him, " Art thou Coligni?" " I am," he replied, with an air of compoſure, adding, " Young man, thou oughteſt to reſpect grey " hairs; but do what thou intendeſt." Immediately the dagger was plunged into his boſom. *

Perhaps the atrocities of the maſſacre of St. Bartholomew were not exceeded by thoſe of any period of the late revolution in France. More than five thouſand Hugonots periſhed in Paris by various kinds of deaths. A butcher boaſted that he had himſelf killed one hundred and fifty. The river Seine was loaded with the dead bodies which floated upon it.

One Writer ſtates, that Coligni was in bed when the maſſacre began, and that, hearing a noiſe, he aſked what it was. *My lord*, ſaid one of his ſervants in great terror, *God calls us to himſelf*, and he fled out of the room. The aſſaſſin immediatedly entered, and ſoon plunged his ſword into Coligni's breaſt. His body was thrown into the court, and treated with great brutality. His head was cut off, and preſented to Catherine de Medicis. The populace cut off the hands, and for three days, dragged the body thro' the ſtreets in the dirt. At laſt it was hung up by the feet over a fire, and half roaſted. In this ſituation, the King and ſeveral of his Courtiers went to view it. The corpſe ſmelt very diſagreeably, and ſome of the company turned from it; but the King ſaid, " The body of a dead enemy always ſmells well."†

In the Louvre, the Gentlemen belonging to the King of Navarre and the Prince of Condé, were murdered under the King's eye. Two of them, wounded and purſued by the aſſaſſins, fled into the bed-chamber of the Queen of Navarre, and jumped upon the bed, beſeeching her to ſave their lives; and as ſhe went to aſk this favour of the Queen's Mother, two more, under the like circumſtances, ruſhed into the room, and threw themſelves at her feet. The Queen's Mother came to the window to enjoy thoſe dreadful ſcenes. And the King, ſeeing the Proteſtants who lodged on the other ſide of the River, flying for their lives, called for his long gun and fired upon them. In the ſpace of three or four days many thouſands were deſtroyed, by the moſt cruel deaths which malice itſelf could invent. Peter Ramus, Profeſſor of Philoſophy and Mathematics, after being robbed of all he had, his belly being firſt ripped open, was thrown out of a window. This ſo much affected Denis Lambin, the King's Profeſſor, that tho' a zealous Catholic, he died of terror. The firſt two days, the King denied it was done by his orders, and threw the whole blame on the Houſe of Guiſe: But on the 28th of Auguſt, he went to the Parliament, avowed it, was complimented upon it, and directed a proceſs againſt the Admiral, by which he was ſtigmatized as a Traitor.

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* This ſhort Account of Coligni's death is taken from Thuanus and the Encyclopædia Britannica; but it may be found in " A Curſory View of Civil Government," a ſmall publication, extremely well written, and on truly Chriſtian and Loyal principles, by Ely Bates, Eſq.

† Wraxall's Memoirs of the Kings of France.

This maſſacre was not confined to the city of Paris alone. On the eve of St. Bartholomew, orders had been ſent to the Governours of Provinces to fall upon the Proteſtants themſelves, and to let looſe the people upon them. And tho' an edict was publiſhed before the end of the week, aſſuring them of the King's protection, and that he by no means deſigned to exterminate them, becauſe of their religion, yet private orders were ſent, of a nature directly contrary; in conſequence of which the maſſacre, or (as it was now ſtyled,) the *matins*, that is, *morning worſhip*, of Paris, was repeated in Meaux, Orleans, Troyes, Angers, Thouloufe, Rouen, and Lyons; ſo that in the ſpace of two months THIRTY THOUSAND PROTESTANTS were butchered!!

In the years 1588 and 1589, Religion flouriſhed in France amidſt great civil commotions. The exiled people of God at Geneva, filled France with a new Tranſlation of the Bible, with books, letters, catechiſms, hymns, and preachers; and the people contraſting the religion of Chriſt with the religion of Rome, the word of God mightily grew and prevailed.

In 1598, Henry IV. publiſhed the famous Edict of Nantes, which granted to the Proteſtants the free exerciſe of religion, and many churches in different parts of France. The Churches of the Proteſtants were ſupplied with able paſtors, and their Univerſities were adorned with learned and pious profeſſors, ſuch as Caſaubon, and others, whoſe praiſes are in all the reformed churches. Much pains were taken to alienate the mind of the King from his Proteſtant ſubjects; but he knew the worth of the men, and he protected them until his death. This great Prince was hated by the Popiſh Clergy, and was ſtabbed in his coach by Ravilliac, *anno* 1610. His laſt words are ſaid to have been, *Ce n'eſt rien*; "'Tis nothing,"—meaning, the world is nothing.

In the next reign the Edict of Nantes was confirmed, but the King was weak, the Prime Miniſter, Cardinal Richlieu, was wicked, and the Popiſh Clergy were powerful and implacable; and the Edict was broken every day. The affairs of the Proteſtants grew worſe and worſe. Theſe good men ſaw the ſtorm which was approaching, but they knew not whither to flee from it. Some of them fled to England; but Laud, the tyrant of the Engliſh Church, perſecuted them, and drove them back, to the great injury of the manufactures of the Kingdom. Cardinal Richlieu's hoary head went down to the grave, without the regret of the King his maſter, who ſoon followed him, complaining in the words of Job, *My ſoul is weary of life.* The Hugonots, or Proteſtants, in France in this reign, were computed to exceed two millions.

Lewis XIV. confirmed the Edict of Nantes when he came of age; but it was the determination of his miniſter, Cardinal Mazarine, to revoke it as ſoon as poſſible. Lewis was too ready to follow the advice of Mazarine, and the Jeſuits and Confeſſors who were around him; and his prejudices againſt the Proteſtants were manifeſt. He ordered the Popiſh Clergy to preach againſt them, and ſent miſſionaries among them to bring them over to Popery. But the Proteſtants had no fear on this head. They were excellent ſcholars, and more than equal to the Papiſts in every way. They publiſhed unanſwerable arguments in their own defence. The Biſhops, however, anſwered the Proteſtants all at once, by procuring an Edict which forbade them to *print.* *

Very ſoon after this, the King ordered ſoldiers to be quartered in the houſes of the Proteſtants, until they changed their religion. He then ſhut up their churches, and forbad their miniſters to preach, and when his commands were not obeyed, he levelled their Churches with the ground. At laſt he revoked the Edict of Nantes in the year 1685, and baniſhed the Proteſtants from the Kingdom.

"Sometimes," ſays Mr. Saurin, "the printing of our Books "was prohibited, and ſometimes thoſe which we had printed were "taken away. At one time, we were not ſuffered to preach in a "Church, and at another, we were puniſhed for preaching on its "ruins, and at length we were forbidden to worſhip God in pub"lick at all. Now we were baniſhed, then we were forbidden "to quit the kingdom on pain of death."

The bloody butchers, called *Dragoons,* who were ſent among theſe pious people, "caſt ſome of them," ſays Mr. Claude, "into large fires, and took them out when they were half roaſted. "They hanged others with large ropes under their arm-pits, and "plunged them ſeveral times into wells, till they promiſed to re"nounce their religion. They tied them, like criminals, on the "rack, and poured wine with a funnel into their mouths, till, "being intoxicated, they declared that they conſented to turn

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* Robinſon's Memoirs of the Reformation in France, prefixed to the Tranſlation of Saurin's Sermons.

"Catholics. Some they ſlaſhed and cut with pen-knives, others "they took by the noſe with red hot tongs, and led them up and "down their rooms till they promiſed to turn Catholics."

Theſe cruel proceedings cauſed eight hundred thouſand perſons to quit France. Proteſtant States received them with open arms. Great numbers came to England, and brought with them the Silk Manufactures to our benefit, but to the great loſs of the nation from which they were driven.

The French Chancellor *Le Tellier*, when he ſigned the revocation of the Edict of Nantes, cried out with profane joy, *Nunc dimittis ſervum tuum Domine quia viderunt oculi mei ſalutem tuam.* *

The perſecution of the Proteſtants, after the revocation of the Edict of Nantes, was emphatically called, DRAGOONING. The French dragoons and ſoldiers went into the houſes of the Proteſtants, and broke and ſpoiled all their furniture as far as it was poſſible to do it, and what they could not totally deſtroy, ſuch as beds, wearing apparel, &c., they carried into the market place and ſold to Jeſuits and other Roman Catholics. By theſe means the Proteſtants, in one large town in France, ſuffered a loſs of forty or fifty thouſand pounds in four or five days. Theſe dragoons turned the beſt rooms of the Proteſtants into ſtables for their horſes, and treated the owners of them with the greateſt cruelty, laſhing them about from one houſe to another, day and night, not ſuffering them to eat or drink, and when they began to ſink under their ſufferings, they laid them on beds until they were ſomewhat recovered, and then they repeated the ſame tortures. When they ſaw the blood and ſweat run down their faces, they ſluiced them with water; and when one party of the tormenters were weary, a freſh ſet were employed.

At one place theſe dragoons hung up a perſon by the arm-pits, and tormented him a whole night, by tearing off his fleſh with pincers. They made a great fire round a boy of twelve years of age, who, with his hands and his eyes lifted up to heaven, cried out, "My God! help me;" and when they ſaw that he was reſolved to die, they ſnatched him from the fire. At Nantes they hung up ſeveral women by their feet, and expoſed them to public view. They bound to poſts mothers that gave ſuck, and let their infants lie gaſping for life at their feet. They hung up men and women in chimnies, and ſmoked them with wiſps of wet hay till they were ſuffocated. Some they ſtripped, and then ſtuck their fleſh full of pins and needles from head to foot. If any perſons attempted to ſave themſelves from theſe barbarities by flight, they purſued them into the fields, and ſhot at them as at wild beaſts.

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* "Now letteſt thou thy ſervant depart," &c.

A young woman, who was brought before the Council, refuſed to turn Papiſt, and was ſent to priſon. Her perſecutors then ſhaved her head, and having ſtripped her ſtark naked, led her thro' the ſtreets of the city, whilſt many a blow was given to her, and ſtones were thrown at her. Then they ſet her up to the neck in a tub full of water, and after a ſhort time, took her out, and put on her a ſhift dipt in wine, which, as it dried and ſtuck to her bruiſed body, they ſnatched off again, and then they had another ready to put on in its place. This they repeated ſix times, until her body became raw. They then faſtened her by her feet in a kind of gibbet, and let her hang with her head downward until ſhe expired.

Theſe were ſome of the methods uſed by the *dragoons* of Lewis XIV., to convert the Proteſtants to the Roman Catholic faith! And as Popery is unchangeably the ſame, theſe are the tortures prepared for you, ſays the Writer of the Account, if ever the profeſſors of that religion ſhould prevail over you.

DIVINITY.

SERMON on 1 TIMOTHY IV. 16.

[*Concluded from page* 398.]

II. I Now proceed to urge the *Salvation of our own* and *our hearers ſouls*, as *Motives* to excite us to our duty.

Let us, reverend Fathers and Brethren, receive this word of exhortation. Let us take heed unto ourſelves, and to our doctrine, and continue in them. For our encouragement, let us conſider,

I. *Motive:* That by doing this we ſhall moſt certainly ſecure our own ſalvation. If we be ſincere Chriſtians, and faithful Miniſters, we ſhall obtain everlaſting happineſs, and eſcape that wrath and vengeance which are prepared for wicked, ſlothful, and hypocritical miniſters. After we have ſerved our generation, according to the will of God, we ſhall reſt "from our labours," and "enter into the joy of our Lord." However men may deſpiſe us, God will honour us. Tho' men reproach us, Chriſt will own and approve us. Tho' our Brethren hate us, and caſt or keep us out; if we be ſtedfaſt, and abound in the work of the Lord, "an abundant entrance ſhall be miniſtered unto us into the everlaſting Kingdom." Tho' we are not in the way to preferment, to fat benefices, high titles, or enſigns of honour here; if we be faithful, we ſhall hereafter "receive a crown of glory which fadeth not away."

And the more faithful and diligent we are, the more of heaven ſhall we enjoy, while we are here upon earth. We ſhall have the continual feaſt of a good conſcience, a well-grounded hope of acceptance with God, and comfortable expectations of a bleſſed eternity.

But, if we be cold and ſlothful, careleſs of our own hearts or ways, negligent of the ſouls committed to our charge: How will our hearts reproach us! How will our ſloth and lazineſs teſtify againſt us! How will poor famiſhing ſouls cry to God againſt us, and ſay, "We were hungry, and they gave us no meat!" How will men deſpiſe and deride us for loſing worldly preferment, out of a pretence of tenderneſs of conſcience, with reſpect to ſome impoſed terms of conformity, if they ſee us careleſs of conforming to the commands of Chriſt! And how dreadful will the thoughts of that Day be, when the great Biſhop of ſouls ſhall hold his General Viſitation, and call both the ſhepherds and the ſheep to account! Let us, therefore, take heed to ourſelves and to our doctrine, if we would live with credit, if we would die with comfort, and if we would have boldneſs and not be aſhamed before Chriſt at his coming to judgment.

2. *Motive.* Let us alſo conſider, that if we perſevere in the faithful diſcharge of our duty, we ſhall be happy inſtruments in God's hands, to ſave the ſouls of our hearers. And oh what a mighty and forcible argument ſhould this be! The honour of God in the converſion and ſalvation of ſouls is the end for which the Miniſtry was appointed: And this ſhould be the end of all our miniſterial labours. We ſhould always keep this mark in our eye. For this we ſhould ſtudy, and pray, and preach: And as ever we deſire to promote the ſalvation of ſouls, we ought to take heed unto ourſelves, and to our doctrine.

Here are many things which might be propoſed to excite and encourage us. Let us conſider the ineſtimable worth of ſouls: The danger ſouls committed to our charge are in of falling ſhort of ſalvation: The great honour it is to be employed by Chriſt, about the ſalvation of ſouls: To be Stewards in his houſe; Teachers in his ſchool; Officers in his army; Shepherds in his flock; and Stars in his right-hand: To be his meſſengers; his Angels; his Embaſſadors: To be Miniſters of his Word: To be Biſhops, Guides, Preſidents, in, and over his people: To be Workers together with God; and [under Chriſt,] Saviours of the ſouls of men.

Again, Let us conſider the glorious Reward we ſhall receive from Chriſt, if we be faithful, tho' we fail of the deſired ſucceſs. They who are "ſtedfaſt, immovable, always abounding in the work of the Lord," ſhall find that "their labour ſhall not be in vain in the Lord." If we "ſtudy to ſhew ourſelves approved of God," by induſtry and fidelity, we ſhall receive a ſure, a full, a glorious reward. What our Lord ſaith of himſelf, is true concerning every one that is faithful in the diſcharge of his office, Iſa. xlix. 5, "Though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the Lord." They ſhall be a "ſweet ſavour unto God even in them that periſh," 2 Cor. ii. 15.

I know that the converſion and ſalvation of ſouls, is the divine prerogative: That neither angels nor men can, by their own ſtrength, heal a diſeaſed ſoul, quicken one that is dead in treſpaſſes and ſins, or impart a divine nature. It is the incommunicable work of the Father of ſpirits, and his eternal Son, to ſave ſouls.

But tho' God doth, by his Holy Spirit, communicate ſaving light to the mind, and powerfully and effectually turn the heart, as the only ſupreme Agent; yet he is pleaſed to employ men as his inſtruments, in this great and bleſſed work. And tho' he doth not tie himſelf to means, but diſpenſes his grace according to his own ſovereign will, when and how he pleaſes; yet he commonly employs ſuch inſtruments, and uſes ſuch means, as he finds or makes fit for the work in which he employs them, and the ends for which he deſigns them. My text ſuppoſes that the ſalvation of the hearers, doth, (under the influence of divine grace,) much depend upon the qualifications of Preachers. And experience ſhews us that ſincere and diligent, lively and laborious miniſters, as they are beſt adapted to the carrying on the ſaving deſign of God, ſo they are by far the moſt ſucceſsful in it: They being moſt likely to promote the ſalvation of others, who have been duly ſenſible of their own loſt eſtate, and are, by the mighty working of divine power, in the way of ſalvation themſelves. On the other hand, how improbable a thing is it that they ſhould earneſtly and heartily endeavour to effect the ſalvation of others ſouls, who are careleſs of their own!

What think you, Sirs? Are the unqualified, the ignorant and unlearned, like to maintain the credit of their ſacred office? Are they fit to teach, or to divide the Word of God, who cannot diſcern truth from error? Will they declare the whole counſel of God, who had need be catechized in the very firſt principles of Religion? Is it to be expected that lazy drones ſhould "ſpend and be ſpent" for the good of ſouls? That miſerable worldlings, whoſe mouths and hearts cleave unto the duſt, ſhould heartily preſs others to ſet their affections on things above? That haughty Diotrepheſes ſhould "become all things to all men, that they may win ſome?"

How will the looſe and ſcandalous lives of miniſters render the worſhip of God contemptible; encourage the profane; harden Atheiſts and Deiſts; give advantage to ſeducers; and gratify the prince of darkneſs, in his curſed deſign againſt Chriſt, and the ſouls which he hath bought! And what a heavy and dreadful vengeance will ſuch pull down upon their own heads!

It therefore highly concerns us, as upon our own account, ſo upon the account of thoſe committed to our charge; as we deſire to promote their converſion and ſalvation, to take heed unto ourſelves, and to our doctrine.

Well then. Do we thirſt after the ſalvation of ſouls? Are we in travail to have Chriſt formed in our hearers? Do we deſire ſeals of our miniſtry? Let us "take heed to the miniſtry which we have received of the Lord to fulfil it."

Do we deſire to ſerve the counſels of Heaven, by bringing ſouls thither? Are we willing to advance the honour and enlarge the kingdom of our dear Redeemer? Are we touched with a due compaſſion towards the wretched race of apoſtate Adam? Let us up and be doing, and work with our might.

Do we unfeignedly concur with Chriſt in his ſaving deſign? Do we heartily join with him in his deſires of a numerous ſeed, to love and praiſe him? Are we willing to promote the common ſalvation? Do we deſire that our Lord may obtain the end of his ſufferings? That the wiſe contrivance of God ſhould take effect? And that his pleaſure ſhould proſper in the hands of his beloved Son? Let us, as workers together with God, beſeech our hearers not to receive his grace in vain.

Do we wiſh well to Zion? Would we ſee the Chriſtian Churches in a flouriſhing and proſperous condition? Would we fain ſee a ſtop put to that torrent of atheiſm, profaneneſs, and wickedneſs, which threatens to bear down all before them? Do we long to ſee growing corruptions rooted out, a degenerate age reformed, and a ſound ſtate of religion introduced? Let us labour in the word and doctrine, and be exemplary in our converſation.

Would we appear on Chriſt's ſide, and fight his battles, againſt that arch rebel Satan? Would we oppoſe his traiterous deſigns, reſcue poor captives out of his ſnares, effectually diſcover his ſtratagems, and defeat his horrid conſpiracies? Let us work while our day laſteth.

Do we deſire that the kingdoms of this world may become the kingdoms of the Lord and of his Chriſt? Would we ſee the kingdom of God eſtabliſhed among men, and earth more like heaven? Are we willing that many ſouls ſhould be tranſlated from the empire of darkneſs and death, to the pure regions of light and life? Let us be burning and ſhining lights.

Do we deſire the gracious preſence of Chriſt in all our adminiſtrations? Would we experience the ſpecial aſſiſtance, direction, ſupport, and conſolation of his Spirit in carrying on our work? Would we not loſe our talents, have our gifts blaſted and our abilities withered? Let us diligently employ them for the honour of Chriſt, and the good of ſouls.

Would we revive the ſinking credit of the miniſtry; remove prejudices; commend the truths and duties we preach to the conſciences of our hearers; procure eſteem and authority; and effectually plead the cauſe of Chriſt? Let us be blameleſs and harmleſs, the children of God without rebuke, ſhining as lights in the world.

Are we ambitious to pleaſe and gratify the bleſſed angels, thoſe pure and beneficent ſpirits, to whom we are very much obliged while we live, who will be a convoy to holy ſouls when they depart hence? Would we fill them with gladneſs, and heaven with the loud ſhouts and joyful acclamations of thoſe noble beings, with whom we deſire to live for ever? Let us do what we can to convert ſinners from the error of their ways.

Would we be prepared for a day of trial? Would we have comfortable reviews of this time of peace and liberty, if God ſhould bring diſtreſs and trouble upon the nation? Would we be pure from the blood of all men, and preſent our hearers, holy, unblamable, and unreprovable unto Jeſus Chriſt; that they may be our joy and crown of rejoicing, at the Day of his appearing? "Let us take heed unto ourſelves, and unto all the flock, over which the Holy Ghoſt hath made us overſeers;" "Keeping back nothing which is profitable" for them.

Would we be loved and honoured while we live; lamented and bewailed when we die; have the approbation of our conſciences both in life and death? Would we hold up our heads at the bar of Chriſt; give up our account with joy; and ſhine as the ſtars for ever and ever? Let us go on with cheerfulneſs, and perſevering diligence in our miniſtry; and endeavour to turn many ſouls unto righteouſneſs.

I ſhall conclude with a few words to ſuch as intend to devote themſelves to, and to ſuch as attend upon the miniſtry.

TO CANDIDATES.

As for you who deſign to enter upon the miniſtry, you hear what watchfulneſs, what perſevering diligence are required of a miniſter of the Goſpel: Beware leſt you enter raſhly upon this office. Conſider what a charge you are about to take upon you, and what a ſtrict account will be required of you!

See that your ends be right, and your hearts ſincere. *Firſt ſecure your own ſouls, if you would vigorouſly attempt the ſalvation of others.*

Look to your qualifications of mind, heart, and life. Think it not enough to have the approbation of men, and not be rejected when you are upon your trial: But ſtudy to ſhew yourſelves approved of God."

Honour aged miniſters, who have borne the burden and heat of the day, for their labours, graces, and ſufferings. Take all opportunities to conſult with them, and to learn of them how to "behave yourſelves in the houſe of God."

You that have been for a conſiderable time employed in preaching, how long will it be before you devote yourſelves wholly to the work? How long will you continue preachers, before you be ſolemnly inveſted with the office of the miniſtry? Do not the neceſſities of many unſettled congregations call upon you to become paſtors unto them? Doth not Chriſt call upon you, to take the overſight of ſome part of his flock? Will you leave his ſheep in the wilderneſs to ſhift for themſelves; and only look upon them once or twice a month? A door is opened for you. "Lift up your eyes and look on the fields; for they are white to harveſt," John iv. 35. Not a few are well qualified for the Work. May the Lord of the harveſt thruſt you forth to labour in his harveſt: By inclining your hearts to be ſet apart for the work of the miniſtry, while you have a bleſſed opportunity for the public exerciſe of it.

TO THE PEOPLE.

I deſire you, who attend upon our miniſtry, ſeriouſly to conſider what are your ends, and what hath been your advantage by ſo doing. Have you got ſo much benefit to your ſouls, as will quit coſt, and make amends for the frowns and ſcoffs, the hatred and ill-will, the railing and reproaches you have met with?

Muſt miniſters take heed to themſelves; and may hearers be careleſs? Muſt they endeavour to ſave you, and ſhould not you work out your own ſalvation with fear and trembling? Muſt they ſet you a pattern, and you not follow it?

Take heed that you do not ſlight and diſeſteem faithful miniſters. "So account of them as miniſters of Chriſt, and ſtewards of the myſteries of God." Look upon them "as worthy of double honour." Beware of ſhewing any diſreſpect to them in your words or in your carriage. "Eſteem them highly in love for their works' ſake." In "deſpiſing them you deſpiſe Chriſt."

Take heed that you do not grieve your faithful miniſters. This you may do,

1. By your barrenneſs. If your ſouls thrive under their miniſtry, this will comfort their hearts and ſtrengthen their hands: "They live if you ſtand faſt in the Lord." But if you be at a ſtand, if you draw back; it will make them go on heavily. Let them not complain that they ſpend their ſtrength for nought and in vain.

2. By captiouſneſs and cenſoriouſneſs, watching for occaſions againſt them, hating reproof, uſurping their office, finding fault without a cauſe with their actions, and thinking yourſelves wiſer than your Teachers. Bear with their plainneſs and faithfulneſs in reproving you. Inſtead of being curious in finding faults in their ſermons, be careful to amend the faults in your own hearts and lives.

3. By contentions and diviſions. "Live in peace." Be not "toſſed to and fro with every wind of doctrine."

Take heed you do not ſend them to God with complaints againſt you: And beware leſt they be forced to witneſs againſt you at the laſt Day.

Help and aſſiſt them in their work. Little do you know what pains they take for you? What temptations, hindrances, diſcouragements, they muſt meet with! Their burden is very heavy: O! do not increaſe it. Yield ready and cheerful obedience to the Goſpel. Let God have your hearts, and his meſſengers your hearty love and fervent prayers. Catechize and inſtruct thoſe committed to your care; that they may profit by public inſtruction and catechizing.

Improve by them while you have them. Their days are numbered. The Prophets do not live for ever. Their time may be ſhort. If men do not remove them into corners, God will ere long lodge them in the grave. Be kind to them and ſpeak well of them. Reproach is the way to break their hearts.

I ſhall conclude with the exhortation of the Apoſtle, Heb. xiii. 17, "Obey them that have the rule over you, and ſubmit yourſelves: For they watch for your ſouls, as they that muſt give account, that they may do it with joy and not with grief: For that is unprofitable for you."

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The TRUTH of GOD Defended.

Extract from a Letter of the late Rev. William Jones, of *Nayland*, to a Young Gentleman at *Oxford*, intended for *Holy Orders*.

"If the blind lead the blind, both ſhall fall into the ditch," Matt. xv. 4.

THE true ſtate of the caſe is this. He that would be ſaved from the *penalties* of ſin in the world to come, muſt firſt be ſaved from the *dominion* of it in this world. God hath therefore demanded of us the ſervice of the *heart;* but a worldly man will offer ſuch ſervice as conſiſts with an unprofitable life of careleſſneſs and pleaſure.

The outſide of religion is cheap and eaſy; it has nothing of the croſs, the yoke, or the burden in it: And, what is very grievouſly to be lamented, Chriſtians of this claſs find a moſt convenient

ſubterfuge

ſubterfuge in the reproach that is caſt upon *Methodiſm*, and in that *abuſe of words*, in which the *Rhetoric of the devil* doth chiefly conſiſt. They never could have invented ſo plauſible a defence as the Father of ſophiſtry has now put into their mouths: Prayer, and religious converſation, and a detachment from worldly vanity, are (to the beſt of their knowledge,) the characteriſtics of *Methodiſm;* and as all approaches to enthuſiaſm are to be carefully avoided, their lifeleſs profeſſion is thought to be as much as can be followed with ſafety and reputation.

If you inſiſt on the abſolute neceſſity of perſonal holineſs, purity of life, and abſtraction from faſhionable folly; the polite ſinner will refer you to the claſs of *Methodiſts:* but then you are to obſerve for your comfort, that the word *Methodiſt*, in the mouths of ſome men, means every thing but an *Atheiſt.*

But "fret not thyſelf becauſe of the ungodly, neither be thou envious againſt the evil-doers;" their words are but wind, and their time is but ſhort; and if an heathen could boaſt, that there is no greater praiſe than that hatred which is the reward of virtue,* the miniſter of *Chriſt* will be falſe to himſelf as well as his office, if he be over-awed by the judgment of a world, which never yet knew its own mind for half an age together. Read the character of *Milton's Abdiel;*† or, if you have read it, conſider it again: It will make you in love with that honeſt fortitude, ſo acceptable to God and to all wiſe and good men, and ſo beneficial in the end to yourſelf; when you ſhall hear it declared in words like thoſe adopted, by the poet,

Servant of God, well done! well haſt thou fought
The better fight, who ſingle haſt maintain'd
Againſt revolted multitudes the cauſe
Of Truth.

* *Mali's diſplicere laudari eſt.* SEN.

† Paradiſe Loſt, B. v. L. 805.

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BISHOP STILLINGFLEET *on CHRIST Crucified.*

CHRIST JESUS came into the World to ſave Sinners,
1 TIM. i. 15.

"HOW dry and ſapleſs are all the voluminous diſcourſes of Philoſophers compared with this ſentence! How jejune and unſatisfactory are all the diſcoveries they had of God and his Goodneſs, in compariſon of what we have by the Goſpel of Chriſt! Well might Paul then ſay, that he determined to know nothing but Chriſt and him crucified, 1 Cor. ii. 2. Chriſt crucified is the Library which triumphant ſouls will be ſtudying in to all eternity,

eternity. This is the only *Library* which is the true Ιατρειον ψυχης,* that which cures the ſoul of all its maladies and diſtempers. Other knowledge makes men's minds giddy and flatulent; this ſettles and compoſes them. Other knowledge is apt to ſwell men into high conceits and opinions of themſelves; this brings them to the trueſt view of themſelves, and thereby to humility and ſobriety. Other knowledge leaves men's hearts as it found them; this alters them and makes them new. So tranſcendent an excellence is there in the knowledge of Chriſt crucified!"

[*Bp. Stillingfleet's Origines Sacræ.*

* "The medicine of the ſoul." According to Diodorus, an ancient Hiſtorian, this was the motto of a Library, built in the palace of Oſmanduas, King of Egypt. This King is ſaid to have been the firſt who ever built a Library, and is ſuppoſed to have taken the hint from the great care with which the Jews preſerved the Oracles of God.

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The WORD of GOD ILLUSTRATED.

[*Continued from page* 404.]

FOR a right underſtanding of the Hiſtory of Scripture, we may obſerve, *Firſt*, That things are not always recorded in Scripture in the ſame order in which they were done. Mention is made of the creation of man and woman, Gen. i. 27; but the exact narrative of the forming of the woman is related in the ſecond chapter. We read of the keeping of the pot of *manna*, Exod. xvi. 33: But this was not done till many years after. The Hiſtory, recorded 2 Sam. xxiv, is an account, as is moſt likely, of what was done before the things which are related in the two foregoing chapters. The impriſonment of John is mentioned Luke iii. 19, before the baptiſm of Chriſt, which yet did certainly follow it.

Secondly, We have in Scripture but a ſhort abridgment, or compendium of the Hiſtory of things done; and therefore muſt not conclude that they were tranſacted, ſucceeding each other exactly as they are related. For many times things are related together, betwixt which events intervened in the tranſaction of them. Neither muſt we conclude, that an affair did not take place, becauſe it is not ſet down in the Hiſtory of other things happening in the ſame age. Numb. xxxiii, we have a particular account of the journeyings of the children of Iſrael, which are not recorded each in its proper place in Exodus. And we find, eſpecially in the Evangeliſts, the wiſe Providence of God hath ſo ordered it, that what is omitted, or but briefly touched upon by one, is moſt clearly and fully related by another. And we have many things mentioned occaſionally concerning particular perſons, which we find not related in the Hiſtory of them; as of *Joſeph's feet being hurt* *with fetters*, Pſal. cv. 18; of *Jacob's weeping*, Hoſea xii. 5. Several things concerning *Moſes*, of which we have not an account in his books, are told us by Stephen, Acts vii. Of *Jannes* and *Jambres withſtanding Moſes*, we read 2 Tim. iii. 8; of *Moſes's ſprinkling the book, and uſing hyſſop and ſcarlet wool*, Heb. ix. 19; of his ſaying, *I exceedingly fear and quake*, Heb. xii. 21; of *Elias's prayer*, and the *effects of it*, Jam. v. 17, 18; of *Michael's contending about the body of Moſes*, Jude 9; of *Enoch's prophecy*, ver. 14; of *Balaam's teaching Balak to put a ſtumbling-block before the children of Iſrael*, Rev. ii. 14. Theſe things might be known by Revelation; or, which is more probable, by Tradition, or the Hiſtories of thoſe times, as we know *Joſephus*, and others ſpeak of ſome of theſe things. And by the help of this obſervation, ſome expound Matt. ii. 17, 23; where the Evangeliſt's expreſſion is, not which was *written*, but which was *ſpoken* by the Prophets.

Thirdly, For a right underſtanding of Scripture-hiſtory, we muſt obſerve the manner of *reckoning* in Scripture: And therein we may take notice of theſe two things. 1ſt. Numbers are to be underſtood ſometimes *excluſively*, ſometimes *incluſively*: So that which is ſaid to be after *ſix* days, Matt. xvii. 1, and Mark ix. 2, is ſaid to be *eight* days after, Luke ix. 28. In the two former places, the *firſt* and *laſt* days are excluded, and thoſe only reckoned which came between; in the latter they are both included. So John xx. 26, *Eight days after* may be underſtood incluſively, it being moſt likely that the matter happened on the firſt day of the week next following. Thus Phyſicians uſe to reckon when they ſpeak of agues: A *tertian* intermitting only one day, a *quartan* but two. And thus notes are reckoned in muſic. 2dly. The Scripture ordinarily ſets down an *even number*, without taking notice of a ſmall difference under, or over. This the Latins call *Rotundatio numeri;* and we ſometimes in Engliſh, *round reckoning*. Thus Gen. xv. 13, the Hiſtorian mentions only 400 *years;* but Exod. xii 40, we learn the time was 430.—2 Sam. v. 5, it is ſaid David reigned ſeven years and ſix months in Hebron; but 1 Chron. xxix. the ſix months are not reckoned. Thus the ten days that are reckoned, 2 Chron. xxxvi. 9, are not counted, 2 Kings xxiv. 8. So 2 Chron. iv. 2, it is ſaid, *Solomon's* ſea was *ten* cubits from brim to brim, and a line of *thirty* cubits did compaſs it about: whereas, if it were *ten* cubits broad, it would require a line of almoſt *one and thirty* cubits and *an half* to compaſs it, there being the ſame proportion betwixt the *diameter* and the *circumference*, that there is between *ſeven* and *two and twenty*. And this manner of reckoning was very ordinary among the Jews. We ſee *Matthew*, in his firſt chapter will make *three fourteens*, tho' he omit ſome in his account to make the number even. So the number *twelve* is retained, 1 Cor. xv. 5, altho' Judas was gone out. And the Patriarchs reckon themſelves *twelve*, Gen. xlii. 13, tho' they ſay in the ſame place that one of them is not; and Judges ix. 18, 58, it is ſaid *Abimelech* ſlew *ſeventy* perſons, tho' *Jotham* eſcaped, ver. 5.

PHYSICO, or NATURAL THEOLOGY.

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On WATER.

AS the Sea covers ſo great a portion of the globe, we ſhould, no doubt, by exploring its bottom, diſcover a vaſt number of intereſting particulars. But, in the greater part of the Ocean, this has hitherto been impoſſible. Part, however, has been examined; and the diſcoveries which this examination has produced, may enable us to form ſome idea of the whole. The bottom of the ſea bears a great reſemblance to the ſurface of the dry land, being, like it, full of plains, rocks, caverns, and mountains; ſome of which are abrupt and almoſt perpendicular, while others riſe with a gentle declivity, and ſometimes tower above the water and form Iſlands. Neither do the materials differ which compoſe the bottom of the ſea, and the baſis of the dry land. If we dig to a conſiderable depth in any part of the earth, we uniformly meet with rock; the ſame holds in the ſea. The ſtrata too are of the ſame kind, diſpoſed in the ſame manner, and form, indeed, but one whole. The ſame kind of mineral and bituminous ſubſtances are alſo found interſperſed with theſe ſtrata; and it is to them, probably, that the ſea is indebted for its bitter taſte. Over theſe natural and original ſtrata an artificial bed has pretty generally been formed, compoſed of different materials in different places. It conſiſts frequently of muddy tartareous ſubſtances firmly cemented together, ſometimes of ſhells or coral reduced to powder, and near the mouths of rivers it is generally compoſed of fine ſand or gravel. The bottom of the ſea likewiſe reſembles the land in another particular: Many freſh ſprings and even rivers riſe out of it, which, diſplacing the ſalt water, render the lower part of the ſea, whereever they abound, quite freſh. An inſtance of this kind occurs near Goa, on the Weſtern coaſt of Indoſtan,[*] and another in the Mediterranean ſea, not far from Marſeilles.[†] Theſe facts occaſioned a notion, which later experiments have exploded, that the ſea, beyond a certain depth, is always freſh.

Subſtances, of a very beautiful appearance, are frequently brought up by the ſounding line from the bottom of the ſea. The plummet is hollowed below, and this cavity filled with tallow, to which ſome of the ſubſtances adhere that form the bed of the Ocean. Theſe are ſometimes of the brighteſt ſcarlet, vermilion, purple, and yellow; and ſometimes, tho' leſs frequently, they are blue, green, or white. Theſe colours are owing to a kind of jelly, which envelopes the ſubſtances, and they vaniſh entirely as ſoon as this jelly dries. At times, however, they aſſume the appearance of tartareous cruſts, and are then ſo permanent that they can be received into white wax melted and poured round them; and perhaps by proper care they might be converted into valuable paints.

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[*] Boyle de fundo Maris.

[†] Marſigli Hiſtoire Phyſique de la Mer. Par. 1.

Sea water is really as clear and tranſparent as river water, as any one may convince himſelf by pouring it into a glaſs. The various appearances, therefore, which it aſſumes, are owing to accidental cauſes, and not to any change in the water itſelf. The depth, or the materials which compoſe the bottom of the Sea, occaſions it to aſſume different colours in different places. The Arabian Gulf, for inſtance, is ſaid to be red from the colour of the ſands which form its bed. The appearance of the Sea is affected too by the Winds and the Sun, while the clouds that paſs over it communicate all their various and fleeting colours. When the Sun ſhines it is green; when the Sun gleams thro' a fog it is yellow; near the North Pole it appears black; while in the Torrid Zone its colour is often brown. And ſometimes it aſſumes a luminous appearance. The Sea contains the greateſt quantity of Salt in the Torrid Zone, where, otherwiſe, from the exceſſive heat, it would be in danger of putrefaction: As we advance northward this quantity diminiſhes, till at the Pole it nearly vaniſhes altogether. Under the Line, Lucas found that the Sea contained a ſeventh part of ſolid contents, chiefly of ſea-ſalt. At Harwich he found it yielded 1-25th of ſea-ſalt. At Carleſcroon, in Sweden, it contains 1-30th part, and on the coaſt of Greenland, a great deal leſs This gradual diminution of ſaltneſs from the Equator to the Pole is not, however, without ſome exceptions. For the Mediterranean Sea contains only 1-27th of ſea-ſalt, which is leſs than the German Sea contains. The deficiency of Salt near the Poles probably contributes a good deal towards the prodigious quantities of ice which are met with in thoſe ſeas; for ſalt water requires a much greater degree of cold to freeze it, than freſh water. It was this circumſtance probably, together with its conſtant motion, which induced the Ancients to believe that the ſea never froze. Even among the Moderns it has been a generally received opinion that ſea ice is originally formed in rivers. Buffon has made the great quantities of ice, with which the ſea abounds, an argument for the exiſtence of a Continent near the Antarctic pole. But it is now well known that great quantities of ice are formed at a diſtance from land. Sea ice is of two kinds; *field ice*, which extends along the ſhore, and is only two or three feet thick; and *mountain ice*, which abounds in the middle of the ocean. The ſize of theſe mountains is ſometimes prodigious. The ſea ice is always freſh, and has been often of great uſe to

Navigators. It is worthy of our attention too that the water at the ſurface of the ſea contains leſs ſalt than near the bottom: The difference, however, is not great.

The weight of ſea water to that of river water is as 73 to 70; that is, a cubic foot of ſea water weighs 73 lbs.; while the ſame quantity of river water weighs only 70 lbs.; but this proportion varies in different places. Add to this, it was found by Compte de Marſigli that the ſame quantity of water, which when taken from the ſurface of the Mediterranean weighed only one ounce, three penny weights, 49 grains, weighed two grains more when taken from its bottom.

[*To be continued.*]

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The PROVIDENCE of GOD ASSERTED.

Singular Inſtances of Preſervation in Danger.

Mr. EDITOR,

THE Redeemer of men aſſerted his Providential government, when he encouraged his diſciples to encounter, with firmneſs of mind, thoſe difficulties he knew they would meet with thro' their attachment to Him and his holy Goſpel, "I ſay unto you, my friends, be not afraid of them that can kill the body, and after that have no more that they can do. But I will forewarn you whom ye ſhall fear: Fear him, who after he hath killed, hath power to caſt into hell; yea, I ſay unto you, Fear him. Are not five ſparrows ſold for two farthings, and not one of *them* is forgotten before God? But even the very hairs of your head are all numbered."

For the conviction of ſuch as are enemies of Chriſt's church,—for the confirmation of the ſincere, whoſe weak faith permits them ſometimes to doubt,—and for the abiding conſolation of thoſe who are "ſtrong in faith giving glory to God," he is pleaſed, from time to time, to ſet his ſeal to this doctrine by incontrovertible facts. The following, which appear to me to be of this nature, and not a little ſingular, I now take the liberty of ſending you, hoping you will deem them of ſufficient importance to lay them before the public, thro' the medium of your juſtly valued Miſcellany.

Colcheſter, June 1805. T. PINDER.

ABOUT twenty years ago, THOMAS WILLIAMS, by trade a Miner, and at that time about nineteen years of age, was working in a lead mine near Llanarmon, Denbighſhire, North-Wales. The mine was under a very high mountain, and while Thomas Williams and his partner were working at the farther part of the mine, a vaſt quantity of rubbiſh fell down, ſtopt up their way, and kept them cloſely confined forty-eight hours. At the expiration of this time they were dug out by their partners; neither of them having ſuſtained the leaſt damage; except what they ſuffered thro' cold.

About fourteen years ago the ſame T. W. was employed in working in a Slate Quarry at Cormiſtone in the North of Lancaſhire. He was one day raiſed a conſiderable height from the bottom of the Quarry in order to looſen ſome ſtone near the top, when a large quantity of earth, and huge pieces of rock gave way, and fell with all their force upon him, and undoubtedly would have cruſhed him to death, had it not been for two of the large ſtones, which, as tho' deſigned for the purpoſe, met together and formed a kind of arch over him. Hence, altho' he was much bruiſed, in a few weeks he recovered.

This day, June 5, 1805, the ſame man, who is now a private in the ſecond regiment of Royal Lancaſhire militia, Captain Ridgeway's company, being employed with one of his comrades in ſinking a well in this town, (Colcheſter;) went down into the well about three o'clock this morning; which was about forty feet deep. He had ſcarce been an hour in the well when he heard a crack: He immediately looked up, and obſerved the corb * had given way. Inſtantly he endeavoured to run up the rope, hoping by this means to prevent ſome, if he could not prevent the whole of the deſtructive materials from falling upon him. But the windlaſs not being faſt, he was prevented eſcaping by this method; and was immediately covered with the vaſt quantity of 1500 bricks beſide the earth which fell in with them. The earth and ſand encloſed him as high as the middle of his thighs. The bricks mingled with the earth encloſed him upwards, and preſſed with ſuch violence againſt his breaſt and back, as ſcarcely to ſuffer him to breathe. He ſays he could not breathe at all for ſome time. Around his head the bricks were ſo laid as juſt to give him room to move his head. And the quantity of earth that covered him above was fifteen feet deep. He ſays he was perfectly ſenſible the whole time; and that he firſt turned his thoughts to his wife and child, who now reſide in the county of Weſtmoreland. Expecting never to ſee them on earth again, he earneſtly commended their bodies and ſouls to the mercy and care of Heaven. Suppoſing he ſhould ſoon be deprived of his reaſon, he endeavoured to throw himſelf on the merits of Immanuel's blood, truſting therein for life and ſalvation.† In a little time he found himſelf able to breathe more freely, and he begun to ſing that reviving hymn, "My God, the Spring of all my joys," &c. This he was enabled to ſing

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* A piece of wood in a circular form, for the purpoſe of ſupporting the bricks in the inſide of a well.

† He had for ſome time lived in the fear of God, and in Church fellowſhip with his people.

thro'; and the words, he ſays, being the ſentiments and experience of his mind, when he came to that verſe,

> "Fearleſs of hell and ghaſtly death,
> I'd break thro' every foe;
> The wings of love, and arms of faith,
> Would bear me conqueror through!"

his ſoul was unſpeakably happy, and his proſpect of eternity peculiarly delightful.

His Colonel and Captain hearing of the accident, haſtened to the place, and to the credit of humanity, appeared to be both deeply affected, and, as I am informed, they both wept. They determined he ſhould be got out, if poſſible, dead or alive. Immediately fifteen men were employed to remove the materials beneath which he lay: The picquet guard was ſent for to keep off the crowd, while the Colonel and Captain ſtood by, ready to give every poſſible aſſiſtance. About ten o'clock they heard him ſhout, and by eleven, the Colonel and one of the men caught hold of his hand, and brought him out; not having received any other injury than that of being a little cruſhed with the preſſure of the heavy materials. He had been confined to the dark cell ſeven hours, he informs me he reflected with pleaſure on the Omnipreſence and Omniſcience of that God who heard the cry of Jonah from the belly of the fiſh, Jonah ii. 2. This night he was at our chapel to requeſt the congregation to unite with him in thankſgivings to Almighty God for his gracious deliverance.

Now, what muſt we ſay to theſe things? Muſt we aſcribe ſuch deliverances to that unmeaning term "*Chance;*" or aſcribe them to the guardian care of the infinite in goodneſs? "Who maketh his angels ſpirits; his miniſters a flame of fire." "Giving them charge concerning his ſaints."

Anecdote of CAITAIN HARRIS.

Dear Sir,

THE Truth of the following Anecdote may be depended upon, and as it ſhews the inceſſant and watchful care of Providence over a chaſtened heir of glory, and that at a time of unfathomable and complicated diſtreſs, it may contribute, if publickly known, to encourage ſome of the tried ſaints of God to confide in him, in their journey thro' this world to a better.

I remain, reſpectfully and affectionately yours,

ROBERT MILLER.

CAPTAIN HARRIS was taken priſoner in the laſt War, and carried to Dunkirk. During his impriſonment he was obſerved to be much depreſſed in mind, and, in general, very penſive and thoughtful. And when an order came from the French Government to remove the priſoners to Verſailles, (a diſtance of more than 200 miles up the Country,) his anxiety and perplexity ſeemed to be much increaſed. Being of a very reſerved diſpoſition, he kept his troubles to himſelf. They, therefore, preyed inceſſantly upon his ſpirits. But a morning or two before they marched to Verſailles, a Frenchman came into the priſon, and made the following remarkable declaration. "There is ſome perſon in this priſon in great diſtreſs of mind for want of money. Who it is I know not; but the moment I ſee him, I ſhall know him,—for his perſon and circumſtances were ſo impreſſed on my mind in a dream laſt night, that I cannot be miſtaken!" The moment the Frenchman ſaw Captain H., he ſaid, "That's the man!" He immediately aſked him if he was not diſtreſſed for money; and before he could receive an anſwer, he offered to lend him £40. Capt. H. was ſtruck with wonder and amazement, that a ſtranger, and an enemy, ſhould, in a ſtrange land, make ſuch an offer to a man in his circumſtances. He then informed him that he had been very unſucceſsful, and had encountered many difficulties in his laſt voyage: That he had been taken with his ſhip and cargo, and had lain in that priſon for ſome time: That he had expected remittances from England, but had been diſappointed: That he underſtood the priſoners were to be removed to Verſailles: That all his money was expended except four-pence, and that he had expected to die on the road for want. The Frenchman then preſſed him hard to take £40; but he would only accept three guineas, ſuppoſing that ſum would ſupply his wants till he received remittances from England. Captain H. had feared the Lord from the time he was ſeven years of age, but nevertheleſs was now in diſtreſs. After the Lord had tried him, however, (and he trieth all the righteous,) he thus aroſe for his help, and impreſſed the mind of a ſtranger and an enemy, perhaps a French Deiſt, and that at the very moment, to have compaſſion on him, when his ſoul was fainting within him. Captain H. ſince then has been very ſucceſsful, and is now in opulent circumſtances.

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To the Editor of the Methodiſt Magazine.

Dear Sir,

IF you believe the following Anecdote would gratify any of your Readers, or contribute to diſplay the bounteous interpoſition of divine Providence, you have my free conſent to inſert it. The authenticity of it may be depended on, as I had it from the perſon concerned, who has been an upright Methodiſt for twenty-ſeven years, in the neighbourhood of Redruth. I am, &c.

I. B.

Fifteen years ago, Richard Bowden lived with his Parents, who at that time were ſo poor, they could not afford him decent or whole clothes: on the contrary, his ſmall earnings were needed to ſupport them. One Sunday morning he went to walk in the fields, he could not appear in any place of worſhip, his raiment was ſo intolerably bad: he aſcended a ſmall hill to look at the people going to a chapel in the neighbourhood. This ſight afforded him ſatisfaction, altho' he could not enjoy the privilege himſelf. He ſat down under a hedge and ſang praiſes to God. In a few minutes a ſmall ſhining object, at the diſtance of about four yards, attracted his notice; he approached and found it to be a guinea with a ſhilling under it. They were ſunk in the ground a little, and from the blackneſs of the ſhilling, it appeared they had been there a conſiderable time. He went home, retired, and gave God thanks. In this grateful employment it was impreſſed on his mind that there probably was more money in the place; he went back, dug the ground with a ſtick, and found thirteen ſhillings.

This money he did not account his own for ſeveral weeks, till he made diligent enquiry in the country whether any perſon had loſt money, and not hearing of any, he then concluded, that it was a providential relief ſent in this remarkable way. He accordingly bought a ſuit of clothes with it; and declared that, from that period he could never entertain a doubt of Heaven's bounty; neither has he had cauſe, for ever ſince he has enjoyed the neceſſaries and conveniences of life.

The Swearer Arreſted: A Singular Providence.

To the Editor.

A Friend of mine, who was about two years ago employed in erecting the barracks at Wheely, in Eſſex, gave me the following awful account. He ſaid, obſerving one of the workmen to be in the habit of ſwearing, he had, out of compaſſion to his ſoul, endeavoured to convince him of his folly and danger. The youth, apparently impreſſed with my friend's words, acknowledged his fault, ſaying, “You are right; I know I am wrong; I know I ought not to uſe ſuch language; my poor father too often fell into this error,—and poor man! one day as he was employed in cutting coffin boards, (for he was a ſawyer,) one of the pieces of wood being harder than ſuch timber uſually is, he ſaid, ‘This is a d—d hard piece, it will make ſomebody a d—d good coffin:’ But no ſooner had he uttered theſe words, than he fell backward, and immediately expired. And of the very ſame piece of wood, of which he had been ſpeaking, and which he had cut with his own hands, was made his own coffin!” How juſtly may we adopt the following ſentiments.

"It chills my blood, to hear the bleſt Supreme,
Rudely appeal'd to on each trifling theme!
Maintain your rank,—vulgarity deſpiſe;
To ſwear, is neither brave, polite, nor wiſe:
You would not ſwear upon a bed of death:
Reflect,—your MAKER *now* can ſtop your breath!"

COLCHESTER, 1805. T. PINDER.

Warning Slighted; or, a Hint to Triflers.

To the EDITOR of the METHODIST MAGAZINE.

Reſpected Sir,

I Am fully of your correſpondent's opinion,† where he ſays, "But little credit is, in general, due to the wanderings of imagination in ſleep. *Dreams* are, generally, nothing more than thoughts roving at random, ungoverned by the exerciſe of reaſon." &c. To attend to *all* their wild variety, would be weak and injurious; but that *ſome* regard ſhould, at certain times, be paid to what paſſes thro' the mind, during the repoſe of nature, I think is too well eſtabliſhed by *facts*, to admit of *much* doubt with any conſiderate perſon, and eſpecially with any who believe the Bible. An impreſſive inſtance of this, has recently occurred in this neighbourhood.

A few weeks ago a man in Suffolk dreamed his ſon was drowned. At that time, his ſon, the ſubject of this affecting ſtory, lived, as man-ſervant, with the Rev. Mr. Waller of Birch in Eſſex. This dream had ſuch an effect on the father, that he could not be eaſy until he went to ſee if it really were ſo: And, finding his ſon alive and well, he told him what had induced him to come. It ſeems the unthinking youth turned this apparently trivial circumſtance into a joke; as being, he thought, the effect of parental weakneſs. The week following, returning, in company with ſeveral others, from a friend's houſe, on leaving it, he jocoſely deſired his friend to take notice *he was not drowned yet*. The night, however, being dark, he did not proceed far before he turned out of the path, and fell into a pond. Lights were immediately procured, and ſearch was made, but the body was not found until next morning. Thus, in a ſhort time, the warning held out by his afflicted father, was *awfully* realized!

What ſhall we ſay to theſe things? The Scriptures have ſaid, "Be *ye* alſo ready: for in ſuch an hour as ye *think not*, the Son of Man cometh." "God ſpeaketh once, yea, twice, *yet man perceiveth it not*. In a dream, in a viſion of the night, when deep

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† Mr. Peter Haſlam, Methodiſt Magazine, Vol. XXVIII. p. 8.

ſleep

falleth upon men, in ſlumberings upon the bed: Then he openeth the ears of men, and ſealeth their inſtruction, that he may withdraw man from his purpoſe," Job xxxiii. 14, 15, 16, 17.

Colchester, 1805. T. Pinder.

The GRACE of GOD manifested in

A ſhort Account of the Experience and happy Death of SARAH PARSONS.

Sarah Parsons was born in the year 1750, at Birmingham. Her natural diſpoſition was modeſt and gentle, and ſhe was held in great eſteem for her moral and upright conduct. From her childhood the Lord was pleaſed to impreſs her mind with a ſenſe of divine things; the true light that enlighteneth every man that cometh into the world, ſhone upon her mind, and ſhe was not altogether diſobedient to it. At the age of thirteen or fourteen years, the Lord ſweetly drew her heart to himſelf; but not being acquainted with any who were truly religious, and having no one to direct her, ſhe ſoon loſt the ſenſe of his love, and continued in a dark ſtate for ſome years.

At the age of twenty-one ſhe married: Her huſband not fearing God became a cauſe of great diſtreſs to her. His conduct towards her was very different from what ſhe had expected. He continued with her till they had four children, and then left her, and enliſted for a ſoldier. One of the children dying, ſhe had herſelf and the other three to provide for, which threw her into very great difficulties. During this ſeaſon of trial, God viſited her ſoul in mercy, and thus brought good out of the evil. Her mind was awakened to a deep ſenſe of her ſin and danger.

At this time ſhe knew nothing of the people called Methodiſts, except by unfavourable reports: On this account ſhe was exceedingly prejudiced againſt them; nevertheleſs ſhe was a real penitent before the Lord, and brought forth fruits meet for repentance. A good woman who was a member of the Methodiſt Society, obſerving this, invited her to hear one of the preachers; but ſuch was the force of her prejudice, that ſhe reſented the invitation with indignation. At laſt, however, by repeated intreaties, ſhe was prevailed upon to go, and under the firſt Sermon ſhe heard, was clearly convinced that the doctrine delivered was the pure truth of the goſpel, and that the people who experienced its power in their hearts, were God's people. From that moment ſhe reſolved to be united with them for life. No ſooner had ſhe thus made choice of the Lord for her God, and of his people for her companions, but her relations, incenſed againſt her on this account, began to uſe every mean in their power to diſſuade her from her reſolutions. Firſt they promiſed her very great advantages

vantages if ſhe would leave the Methodiſts. When this did not ſucceed, they proceeded to try ſevere methods; one of them even threatened to beat her. But ſhe anſwered, with a mind recollected, "A Methodiſt I am, and a Methodiſt I will be." This ſtorm of perſecution continued for ſome years.

Her huſband, after being abſent from her five years, returned; her relations, taking advantage of this, renewed their perſecution, and influenced him to aid their bad cauſe. He ſolicited her with tears to withdraw from the Methodiſts; but to no purpoſe. She anſwered him as ſhe had done her own relations. He then proceeded to violent meaſures, and treated her with cruelty; yet ſhe acted with firmneſs and integrity, never yielding for a moment. Under theſe exerciſes God was rich in mercy to her: He remembered the low eſtate of his handmaiden: For after ſhe had joined the people, he was pleaſed to give her a clear ſenſe of his pardoning love, in the poſſeſſion of which, and in the comfort of the Holy Ghoſt, ſhe long rejoiced.

It pleaſed God ſome time after this, while ſhe was rejoicing in the clear evidence of pardon, to diſcover to her the remains of the carnal mind, and at the ſame time, his power and willingneſs to ſave her from it. With this view ſhe was ſweetly influenced to ſeek this grace at his hand, and being encouraged by his gracious promiſes, ſhe was importunate for the bleſſing; and under a ſermon which Mr. John Weſley preached, ſhe was brought into the poſſeſſion of this bleſſed liberty; and lived and walked therein for a long time. But indulging too great a deſire to be freed from ſome particular trials of a peculiar nature, ſhe by this mean loſt a degree of her inward life and liberty: She ſtill however, continued to be a ſteady follower of the Lord Jeſus.

After this, it pleaſed God to take her huſband from her by death: And Mr. Parſons being a widower, after ſome time ſhe became his wife. They lived comfortably together nearly ten years, during which time ſhe acted the part of a pious Chriſtian, a good wife, and ſuch a mother-in-law as is rarely to be found. It appeared, at times, as if ſhe felt more for *his* children, than her own. She laboured to keep a conſcience void of offence, and was ever highly reſpected by her neighbours for her upright conduct, and peaceable diſpoſition.

Her afflictions were heavy for many years, but ſhe always manifeſted great reſignation, and looked upon them as tokens of God's paternal love. In many of theſe ſeaſons of trial, ſhe was favoured with ſpecial views of the divine Goodneſs and Faithfulneſs, of the Sufferings of Jeſus and his dying Love, and often alſo of the glories of the eternal World. While ſhe had ſuch diſcoveries, and was ſpeaking of them to her chriſtian friends, ſhe always manifeſted deep humility, and great ſhame on account of the ſmall returns of love and ſervice which ſhe had made unto the

Lord. In the latter end of September 1803, her diſorder began to increaſe. On the evening of the 18th, ſhe was taken exceedingly ill, with a violent pain in her bowels, attended with ſickneſs, which continued for three days without intermiſſion. Altho' her affliction was very great, her grace was equal to her day, and ſhe was enabled to bear all with patience. She was only doubtful concerning herſelf, leſt ſhe ſhould not bear her ſufferings to the honour of God. But ſhe ſaid, "I am kept: I can juſt bear it." Under all, ſhe evidenced that ſweetneſs of ſpirit which became a dying ſaint. Before her laſt illneſs ſhe had been much impreſſed with the thought that ſhe ſhould not ſurvive the Winter: but the Lord in mercy prepared her for what lay before her. One Sunday morning God ſo manifeſted himſelf to her, that her ſoul and body were overwhelmed with the conſolation: At which time, ſhe told her huſband that ſhe had ſuch a diſcovery of the glory which ſhould be revealed, as could not be expreſſed in words. She had alſo many very precious texts of Scripture powerfully applied to her mind, ſome of which were the following. "The "Lord is my Shepherd, I ſhall not want." "I will never leave "thee nor forſake thee." "When thou paſſeſt thro' the waters, "the floods ſhall not drown thee, and thro' the fire, the flames "ſhall not burn thee." "Fear not, I am with thee, I will uphold thee with the right hand of my righteouſneſs." "My "grace is ſufficient for thee." And when in an agony of violent pain, the following words were very refreſhing to her mind; "Theſe are they who came out of great tribulation, having "waſhed their robes, and made them white in the blood of the "Lamb. Therefore are they before the Throne of God, and "ſerve him day and night in his Temple." She continued to bear her afflictions with patience and reſignation, till Saturday morning, October 22, about eight o'clock, when it pleaſed the Lord to receive her happy ſpirit into everlaſting habitations.

JOHN REYNOLDS.

A ſhort Account of the Death of MARY, wife of JOSEPH DORREL, of Coalbrookdale, in the Pariſh of Madeley.

SHE was a daughter of John Moore, of Bileſton, Derbyſhire. Her parents were moral in their conduct, and took care to bring their family to public worſhip on the Lord's-day. As they had ſeveral children, at an early period, Mary left home, and entered into ſervice. Providence provided her a ſituation in a family of rank and reſpectability, where family religion was duly regarded, and the domeſtics were required to attend the Church conſtantly. She often expreſſed gratitude to God for the wiſe diſpoſal of his Providence in this circumſtance. While in this place ſhe often ſuſpected that ſhe was not truly religious; but inſtead of looking to Jeſus, ſhe was led to build her hopes on the duties ſhe performed, and her own righteouſneſs.

After ten years reſidence in this family, ſhe entered into the marriage ſtate with one who was an earneſt ſeeker of the Lord. This union was formed with due deliberation, and after much previous prayer, and ſincere deſires that if it did not meet with the divine approbation, it might be prevented.

Having an hope that the Lord would be found by them who ſeek him in his appointed way, they mutually agreed to attend the houſe of God, and, for ſome years, were conſtant in their attendance at Madeley Church both parts of the Sabbath, tho' in going and returning they walked near nine miles. But their labour was not in vain. In the Summer of 1778, the Lord was pleaſed powerfully to convince her of ſin under a ſermon of the Rev. Mr. Greaves. Then was ſhe brought to ſee that the Law was ſpiritual, and the commandment exceeding broad, and that ſhe was guilty before God, and deſerving of condemnation and wrath. For ſome time, in conſequence of a kind of prejudice formed from report, they attended no other place of worſhip than Madeley Church. But, at length, being deſirous to hear for themſelves, they went to the Methodiſt Meetings, and were ſo ſatisfied with what they heard there, that they ever after attended, unleſs providentially prevented.

Under theſe advantages the Lord brought her to an experience of his ſalvation, and her path was that of "the Juſt ſhining more and more to the perfect day." She was one who lived near to God, and enjoyed cloſe communion with him in the public and private means of grace. Her heart was much united to the people of God, and her language was,

"Number'd with them may I be,
Now, and in eternity."

The times of aſſembling with them were refreſhing ſeaſons to her ſoul, and when prevented by affliction, ſhe found it ſweet to meet with them in ſpirit. Not a day paſſed, however engaged ſhe might be in family occupations, but ſhe appropriated ſome time to the reading of the Word of God. Her ſoul rejoiced much in the proſperity of the work of the Lord, and the ſucceſs of the Word of his grace, and in ſecret ſhe was wont to mourn over the ungodly, and thoſe profeſſors who walked not worthy of their high vocation and privileges. When in company with members of the ſame religious ſociety, how ſweetly would ſhe ſpeak of the loving-kindneſs of the Lord, and her word was often bleſſed to the edification and encouragement of others. She uniformly evidenced that her heart and treaſure were above.

If at any time the converſation was of a worldly or unprofitable nature, ſhe appeared not to reliſh it, but when it was on the love of God and divine things, how freely and ſweetly did ſhe join in it. Laſt November a Chriſtian friend calling on her huſband to attend the funeral of Mr. Tranter, one of the local preachers who lived and died in the Lord, found her in tears; and on his ſaying, "We ſhall all ſoon follow him," ſhe replied, "The ripe fruit drops firſt." She was a pattern to Chriſtian profeſſors for meekneſs, kindneſs, and readineſs to do good, frequently viſiting the abodes of the poor and afflicted, and, according to her ability, adminiſtering to their neceſſities. She alſo particularly attended to their ſpiritual concerns, converſed, and prayed with them, for which ſhe had a peculiar gift, and was bleſſed in ſuch labours of love.

A kind friend, who was much with her during the laſt three months of her long and painful affliction, writes as follows: "Her ſoul adhered to Jeſus as her only happineſs in time and in eternity, and, notwithſtanding a complication of diſorders, attended with acute pain, yet no complaints were heard from her. Patience had 'its perfect work,' and her ſoul, lamb-like and ſerene, ſunk into the will of God. Truly the Lord was very gracious in reſtraining the enemy of ſouls, and cauſing the light of his countenance to ſhine upon her. She proved the truth of the promiſe, 'Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation.' She was not, however, entirely exempt from doubts at thoſe times when her afflictions were peculiarly oppreſſive. At one of theſe ſeaſons, ſhe ſaid, 'Surely he will not leave me, he will not let me ſlip out of his hands. My heart is ſo heavy, it ſeems as if it were aſleep. I cannot raiſe it to God, as I was uſed to do, but ſurely he will not let me periſh.' I anſwered, he hath ſaid, 'I will never leave thee, nor forſake thee.' She replied, 'No, no; he will not. I give myſelf to thee, dear Jeſus, thou art juſt ſuch a Saviour as I need, thou cameſt, bleſſed Jeſus, not to call the righteous, but poor ſinners; yes, thou *art* my Saviour, I depend on thee, thou wilt not leave thy work unfiniſhed.' Shortly after, ſhe raiſed her feeble voice, and ſung, 'Rejoice in the Lord, O ye righteous.'

"On February 7, ſhe ſent for me, when I came, ſhe ſaid, 'My race is almoſt run,—I am almoſt at my journey's end, I ſtand in need of counſel, of comfort, and of your prayers.' On my aſking, 'Can you rejoice in the proſpect of that crown of glory which awaits you?' She replied, 'How can I rejoice in what I do not feel? I do not indeed find any thing in my heart contrary to the will of *my* Lord, but I do not feel much joy.' She obſerved further, 'Many leave this world triumphing, but my afflictions have been ſuch, that I do not expect to leave it in that manner." She then aſked me, what were my views and deſires reſpecting myſelf, when I ſhould be in like circumſtances? I anſwered, 'If the Lord then give me to feel that I am accepted of him, and that I am wholly *his*, I think I ſhall be ſatisfied, tho' I ſhould not feel triumphant joy.' She ſeemed pleaſed with this, and ſaid, 'Thank you, thank you.' When I took my leave for the night, ſhe deſired me to be with her as much as poſſible, ſaying 'I do not want you to do any thing for me, but only to praiſe God,' and added, 'May the Lord bleſs you, and be your guide in life and in death.'

"At another time, when I had been reading to her part of the 15th chapter of St. John, ſhe ſaid, 'What is the fruit the Lord now requires of me? Is it not to give myſelf to him, to yield up my will, that it may be loſt in his, to be fully reſigned to his bleſſed will, and to believe and truſt in him?' She then teſtified, he did enable her to give up all, ſaying, 'Nothing holds me here, I have done with all below, I never thought I could ſo freely give up all. O the power of divine grace that enables us ſo to do! He enabled dear Mrs. Yate to give up her children, and every thing to himſelf.' She then broke out in praiſe to God, who had thus bleſſed her. Once when I was ſtanding by her bedſide, ſhe addreſſed me in ſuch an affectionate and ſolemn manner, that I could not refrain from tears. Obſerving me weeping, ſhe ſaid, 'You are not fit to be with me, I muſt have no weepers about me.' I replied, 'Then you muſt have thoſe who never knew or loved you.' She ſaid, 'I would have all to praiſe God.' She uſually aſked, when I left her in the evening, 'Do you think I ſhall continue till the morning?' and once added, 'I do not aſk becauſe I am unwilling to go. No, *my* Lord knoweth I long to be with him; but I deſire to have no will of my own.' I ſaid, 'But I hope you are willing to ſtay, and even to ſuffer a little longer if your Lord ſee good?' She anſwered, 'Yes, yes, I am not deſirous for one pain to be removed if my Lord ſee it needful.'

"One day, noticing that her huſband looked dejected, ſhe ſaid, 'What makes you appear ſo gloomy? Do you any ways doubt of my acceptance with God?' He replied, 'No, but ſeparations are trying things.' She ſaid, 'I believe it, and they that ſurvive feel more affliction than they who go. You have often recommended others to truſt in the Lord, why cannot *you* do ſo now? He will be your Support and Friend for ever.' On the 9th, obſerving him again to be dejected, ſhe kindly aſked him the cauſe. He ſaid, his mind was ſo depreſſed, that he found himſelf quite unfit for leading his Claſs that evening. She intreated him to go, and encouraged him, ſaying, 'God will be with you, and he will bleſs you.' He went, and, on his return, ſhe as uſual enquired what kind of a ſeaſon they had had? and, hearing it was a profitable opportunity, ſhe ſaid, 'During your abſence, I was praying for you and the dear people, and was aſſured that the Lord was with you.'

Her bodily weakneſs increaſing, ſhe ſpoke but little for two or three days; only at intervals ſhe requeſted the prayers of thoſe who were with her. She obſerved that the Lord had for wiſe ends ſent the affliction, and that ſhe believed he would not lay a needleſs croſs or pain on her, nor take her till he had fully prepared her for himſelf. On the 12th, having aſked her huſband to pray for her, and he enquiring what he ſhould aſk, ſhe replied, 'Aſk that the Lord would take me to himſelf.' She now appeared to be advancing faſt to her journey's end, and to that ſtate where grief and ſuffering are no more. A Chriſtian brother calling to ſee her, ſhe very affectionately preſſed his hand, and having ſpoken of the goodneſs of the Lord to her, thanked him for ſome little proof of kindneſs he had ſhewn, and added, 'I ſhall ſoon be gone, it will not be long before I ſhall ſee your late dear wife.' He prayed with her, and after prayer ſhe again ſpoke ſweetly of the preciouſneſs of her dear and loving Saviour, adding, 'I have been taking a draught of clear water, but I ſhall ſoon drink of that river that flows from the Throne of God,' and then with her feeble voice ſhe ſung her favourite verſe, 'Come, Lord, from above,' &c. On the 15th, ſhe earneſtly invited all preſent to praiſe God, and began ſinging another favourite hymn, 'Thou dear Redeemer, dying Lamb," &c. On coming to the part, 'When we appear in yonder cloud, with all the favoured throng,' her ſoul ſeemed to be all rapture, ready to take wing and fly away."

During the ſhort remainder of her pilgrimage, ſhe was kept in the ſpirit of praiſe, and did indeed praiſe him while ſhe had breath. At one time ſhe broke out, 'O for an heart to praiſe my God,' and with peculiar compoſure, ſhe gave her afflicted partner directions reſpecting her funeral, and ſome advice with regard to his ſituation on her removal. The laſt two days, ſhe was incapable of ſpeaking unleſs in a very low whiſper. When ſhe wanted any thing, ſhe endeavoured to make herſelf underſtood by ſigns. About two hours before her happy diſmiſſion, being in the pains of diſſolving Nature, her huſband mournfully watching her, and ſilently praying the Lord to releaſe her, and enable him to give her up, ſhe ſaid, 'I am going; come, Lord Jeſus,' which laſt words ſhe often repeated. And on the Monday morning about three o'clock, February 20, 1804, without a ſigh or groan, ſhe eſcaped from this vale of woe, to join the bleſſed in Paradiſe aged 60 years.

As ſhe had been a bleſſing and comfort to many, her death was much regretted. For my part, during the twelve years of my miniſtry in this highly favoured pariſh, I always beheld in her the Character of an upright and uniform Chriſtian. Very few, I fear, are left behind in that neighbourhood, who walk ſo cloſely and humbly with God as ſhe did. Her heart and houſe were always open to the ſervants and meſſengers of the Lord. She eſteemed it an honour and pleaſure to wait on them, and never thought ſhe could ſufficiently ſhew her regard for them. On Sunday evening March 4, I preached a diſcourſe on the occaſion of her death, from Numb. xxiii. 10.

Madeley, Auguſt 14, 1804. S. W.

MISCELLANEOUS.

PERNICIOUS EFFECTS OF INTOXICATION.

To the Editor.

Dear Sir,

THE diſgraceful practice of Intoxication has been juſtly termed "a Mother-sin," and it cannot be denied that her offspring is beyond calculation.

A vice of this magnitude cannot eſcape the vigilant eye of pity, which feelingly views and deplores its preſent conſequences, and looks forward to its future effects; and at the ſame time endeavours (at leaſt in ſome degree,) to ſtem the torrent by which unnumbered myriads have been untimely carried into an awful eternity! Should the following piece meet your approbation, I ſhould gladly read it again in your edifying Miſcellany.

A Reader.

"He that for a ſhort gratification brings on *ſickneſs* and *diſeaſe*, and for the pleaſure of paſſing a few years amidſt the tumults of diverſion and clamours of merriment, condemns the maturer and and more experienced part of his life to *weakneſs* and *debility*, not only deſtroys his own happineſs, but is a *robber* of the public,—a wretch who voluntarily diſqualifies himſelf for the buſineſs of his ſtation in the general taſk of human nature." Johnson.

When we take a view of the *cauſes* and *effects* of human miſery, in the progreſſive order of nature, from the cradle to the coffin,—from the lighting of the little taper of life, to its ſinking in the ſocket,—none preſents itſelf with more force to a reflective mind, than that dreadful, faſhionable vice, *Drunkenneſs*. Some of our firſt members of political Society have rendered themſelves objects of pity and cenſure, by falling a prey to its baneful influence; and it too often happens, that men, poſſeſſed of genius and talent ſufficiently calculated to decorate the moſt elevated ſituations in life, at unwary moments indulge too freely over the poiſonous bowl, to the deſtruction of every generous ſentiment, and to the production of every concomitant vice! It is well known to Phyſicians, that moſt of thoſe excruciating diſtempers that afflict mankind, originate from drinking ſtrong liquors; for which reaſon the *caſk* has been called the *true Pandora*'s *box*.* To enumerate its fatal train of conſequences would be voluminous. The *poor man*, by its aſcendant power, plunges himſelf and family into languiſhing diſtreſs, and ſinks into the common grave, leaving the little ones he has produced, to rely for aſſiſtance on a pitileſs world! The *rich man*, after rioting thro' ſcenes of debauchery, is dragged to his "magnificent mauſoleum," cut off perhaps in the ſummer of life, and terminating a career of ſplendid miſery amidſt thoſe deſtructive flames that have conſumed his conſtitution;—and ſometimes the great Coloſſus of Fortune itſelf, with the creatures it beſtrides, decompoſes and leaves but "a wreck behind!" But moſt of all to be lamented muſt be the *hereditary* effects of drunkenneſs; when the morbid juices of the parent are transfuſed into the veins of his progeny, and a feeble offspring is forced into exiſtence, pregnant with an unnatural propenſity for its own deſtruction! What a refinement in wretchedneſs would be the fate of any one of theſe unfortunate heirs to miſery, who ſhould happen to have "ſenſe to know the curſe that would be laid upon him!" Well might he feelingly cry out with Goldſmith, "by my father's crimes I have received this, and by my own have tranſmitted it to poſterity!" That we may enjoy the benefits of a clear head,—calm and governable paſſions,—ſtrong, intellectual faculties, and a natural gaiety of diſpoſition, free from thoſe violent depreſſions which ſtrong liquors produce, Nature has ordained water as the beſt beverage. The common cuſtom of drinking wine, after a full meal of animal food, is a pernicious one, for it is known to chymiſts, that it hardens digeſtion, and by that mean poiſons the very pleaſure it is intended to produce. Water has been found to be, not a ſimple, but compound element; therefore it ſerves not only as a vehicle for nouriſhment, but conſtitutes a part of it itſelf. But it is ſaid to be the fire, ſulphur, and volatile tartar of fermented liquours, that inflame the *nerves*, which are the bodily organs of intellectual operations, ſtimulating and tearing the finer threads by violent ſucceſſions, which is the immediate cauſe of a variety of frightful and overwhelming diſtempers."

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* Only *Hope* is" not "at the bottom."

"ON comparing my own obſervations with the Bills of Mortality," ſays Dr. Willan, "I am convinced that conſiderably more than one eighth of all the deaths which take place in perſons above twenty years old, happen prematurely thro' exceſs in drinking.

Diſeaſes induced by Intoxication.

Apoplexy; Convulſions; Phrenſy; Pleuriſy; Inflammation of the Stomach;—of the Liver;—of the Eyes; Gout; Carbuncles; Cancer; Jaundice; Dropſy; Indigeſtion; Waſting and Emaciation; Hyſterics; Fainting; Palpitation; Fearful Dreams; Diabetes; Locked Jaw; Palſy; Ulcers; Madneſs; Idiotiſm; Melancholy; and Premature Old Age.

Let the tipler contemplate this dreadful catalogue, and daſh the cup from his lips.

Dr. TROTTER.

JERUSALEM WHEAT.

Mr. Editor,

If you think the following ſingular Account be not incompatible with the Deſign of your intereſting Publication, it may be both entertaining and uſeful to many of your numerous Readers.

Colcheſter, *Your's, T. P.*
April 29, 1805.

A Small ſheaf of Jeruſalem Wheat, brought home by the ſervant who accompanied Mr. Whalley to Judea, and afterwards uſed as a ſign at an obſcure alehouſe in Dublin, opened by his ſervant, by mere accident attracted the notice of an experienced farmer. After ſo many years abſence from its indigenous ſoil, and hanging above three expoſed to the weather, the ſheaf was examined, and only three ears were found in a ſound ſtate. The grains of thoſe were ſown in the garden of the farmer, and their produce in the following year evinced the moſt aſtoniſhing prolificneſs. The culture has been carefully continued theſe laſt four years, and there are now ſome hundreds of Iriſh acres planted with this invaluable grain. The mode of culture is by drill and dibble. The ſtraw is a ſtrong reed, not hollow, but filled with a nutritious ſap, or pith, which renders it a provender for horſes or neat cattle nearly equal to oats. This ſtraw bears not, like European wheat, a ſingle ear, but a clump of many ears; and the grain, large and full, yields an unuſual quantity of the fineſt flour: and ſo much is the ſeed now in demand throughout Ireland, that the original cultivator has actually ſold it at *ten guineas a ſtone!*" Times.

Does not this illuſtrate John xii. 24, in which our Lord compares himſelf to a corn of wheat which bringeth forth *much fruit?*†

We are informed that a Gentleman of Moor-town, near Leeds, purchaſed five ſtone of this wheat of the original Proprietor in Ireland, laſt Autumn, for which he paid fifty guineas: That it was ſhipped in the beginning of November laſt, but being delayed by contrary winds, did not arrive in time to be ſown till January or February following. Nevertheleſs, it looked remarkably well in July laſt and promiſed a great produce, which we doubt not it has yielded. He had alſo Egyptian barley growing, which we learn is likewiſe wonderfully productive,

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† Theological and Biblical Magazine for 1805.

OBITUARY.

(Continued from page 425.)

Sept. 1, 1804, died Mr. (commonly called Captain) Gregor, near Wall, in Cornwall. It appears that he was under a divine influence, and paid ſome attention to religion in the early part of his life. When he was about 13 years of age, he was afraid to do any thing he *knew to be wrong*; any thing that tended to injure his fellow-creatures, or diſhonour God. He was alſo diſpoſed and ready to do all the good in his power: but nevertheleſs, it was not till he was near 30 years old, that he became experimentally acquainted with what the ſcripture ſtyles *regeneration*. The converſion of ſome perſons is *preceded* by very deep *diſtreſs*, and *followed* with abundant *joy*; but God appears to have *gently* opened the heart of our deceaſed brother, as he did the heart of *Lydia*.

About *this time* he became a member of the Methodiſt Society, and was a credit to it afterwards till his death. An intimate friend, with whom for near 12 years paſt he regularly met in claſs, obſerves, "I have every reaſon to believe, that for many years laſt paſt, he enjoyed an almoſt *conſtant peace, and grew much in grace*.

In the beginning of his affliction he had no expectation it would terminate in *death*; and, as he had much to do in and with the world, (being an *engineer*, and having a large family to maintain) I ſuppoſe his buſineſs and family-affairs occupied his thoughts much. But during the laſt *two* or *three* weeks, after the hope of life was cut off, he was particularly in earneſt to be delivered from worldly concerns, to be enabled to give up his family into the hands of God, and to be fully conformed to the image of his Son.

About a week *before* his death, he told ſome of his friends the Lord had granted his requeſt, and that he was now willing to die: but he added, "The meaſure of grace which carried me through life, is not ſufficient in death. I ſee a great work yet to do. My heart muſt be wholly renewed in the image of God: for 'without holineſs no man ſhall ſee the Lord."

In this ſtate, fervently praying for entire holineſs, he continued till the night before his departure: then he profeſſed to have a *ſtronger confidence*, and ſaid,

'O what hath Jeſus bought for me
Before my raviſhed eyes!
Rivers of life divine I ſee,
And trees of paradiſe!'

And after appearing to ſleep for about two hours, when he awoke he called on his wife and another friend, and ſaid, "My dears, you cannot conceive what a *ſweet ſleep* this has been: it has been the eaſieſt and ſweeteſt I ever had in my life! I have been in the moſt beautiful and heavenly place that can poſſibly be conceived. I have been reſting in the *arms of my Jeſus*. May you get *ſuch a bed*! Glory be to God! Glory be to God! What do I *ſee*! What do I *enjoy*!"

This was about *two o'clock* in the *morning*. The organs of ſpeech then failed; and about *five o'clock* in the *evening* his happy ſpirit quitted its tenement of clay, and eſcaped to paradiſe.

Thus died our very valuable friend Mr. Gregor. As a man of *genius*, he was an uſeful member of *civil* ſociety; as a man of *integrity, good morals*, and *great generoſity*,

neroſity, he was an honourable and uſeful member of *religious* ſociety; as a *ſervant*, he was faithful to his truſt and diligent in buſineſs; as a *friend*, he was ſincere and affectionate; as a *neighbour*, he was peaceable and kind; and as a *huſband* and *father*, he was loving and prudent. In fine, he was much reſpected by all who knew him while he lived, and will be lamented now he is removed. But our loſs is his infinite gain!

THOMAS KELK.

GERMANY.

Conſidering that the following Letter was communicated to us, by the pious Miniſter to whom it was addreſſed, in the beginning of July laſt, we are ſorry that we have not had an earlier opportunity of laying it before our Readers.

Extract of a private Letter from a Roman Catholic Clergyman in Germany, to the Rev. *Charles Fred. Steinkopff*.

Feb. 25, 1805.

You wiſh to obtain ſome information reſpecting the Religious State of the Roman Catholic part of Germany.

Tho', in my humble ſituation, I cannot take a view over all Germany, and poſſeſs not, by far, the requiſite knowledge for an accurate repreſentation of the matter, yet I will freely and ſimply tell you my opinion.

I cannot but think that far the greater part is ſtill ſitting in darkneſs, and the ſhadow of death. There is certainly every where more Superſtition and Infidelity, than ſuch faith in the Lord Jeſus as he ſeeks and approves. Poor flock! "They are my Brethren, according to the fleſh," may I ſay with Paul. 'They have the Covenant, the Promiſe,' the Pledge of Faith. They are zealous for God, but not according to knowledge, ſo that 'they go about to eſtabliſh their own righteouſneſs, not ſubmitting themſelves to the righteouſneſs of God.' There is ſtill every where much *willing* and *running*, but in ways of their own chooſing, with Confeſſions, Pilgrimages, Saint-Worſhip, Maſſes for the Dead, Indulgencies, Roſaries, Monkiſh Orders, &c. By theſe means they are for ſaving themſelves, abſolving themſelves of their ſins, purchaſing Heaven, and redeeming poor ſouls out of Purgatory; but all this without ſelf-denial, reformation of manners, or change of heart, without faith in Chriſt, without his Spirit or merit. There are, indeed, new Lights, who are deſirous of taking away all thoſe abſurdities from the blind populace, who hitherto had known or heard of nothing better, and inſtead thereof would introduce their new-fangled ideas and moral ſyſtems, and are deſirous to ſpread a mere natural Religion.

In oppoſition thereto, the poor people, and the clergy of the old ſtamp, like-minded with them, will not be deprived of thoſe things.

The Governments command, dictate, and ſtrive to aboliſh Superſtition, & to amend every thing by regular Plans of Education; but the number of thoſe who ſubſtitute and preach faith in Chriſt, and in his ſaving Goſpel, is in the firſt place but ſmall, and in the ſecond, they are deſpiſed, together with their Chriſt and old faſhioned goſpel, and charged with fanaticiſm or hereſy on the part of the common people, as well as of the great and learned.

'God hath, however, about eight years ago, awakened ſeveral Clergymen in Swabia to a living faith thro' the knowledge of Chriſt, and alſo by their inſtrumentality numbers of people in different places. There was great commotion and perſecution, many ways, of every thing relative to this new doctrine. Three excellent pious Clergymen, who had ſuffered much before, were obliged to emigrate, and were received by a worthy Biſhop in Auſtria, where they are ſtill held in eſteem, and do much good. Their friends are ſtill in this Country, and go on with their labours, and the Lord works with them; ſo that here and there good fruit appears, yet "the harveſt truly is plenteous, but the labourers are few."

'Since the Secularization of many Eccleſiaſtical States, at the laſt Peace, the blind Zealots have loſt much of that power, which they abuſed in the perſecution of ſpiritual Chriſtians, ſo that theſe are now no more diſturbed from that quarter.

'Alſo under the preſent Government of Bavaria, a far greater liberty prevails, and the fear of inquiſition or violent perſecution is laid aſide; nevertheleſs the free preaching of the pure uncorrupted goſpel meets with obſtinate and manifold contradiction, both on the part of the populace, who have been rendered callous by their inveterate Superſtition, and of the Clergy, many of whom are afraid of them; and many obſtructions are ſtill in the way.

'Perhaps there may be much good in the Country that I neither ſee nor know. If ſo, I rejoice, but to what I do not know I cannot ſpeak. I find on the whole, but few that are earneſtly ſeeking after Chriſt our Redeemer, and after his Soul-ſaving Word, becauſe they generally imagine they can ſave themſelves. I find much prejudice againſt the eſſential Truths of Chriſtianity, little deſire after converſion, and alſo but few awakened Miniſters to excite ſuch a deſire, to ſhew the people their poverty and helpleſſneſs, and to lead them to the all-ſufficient Fountain. Rather they fill them with deluſion and ſelf-conceit, as if they could help themſelves, either with a mere mechanical repetition of outward ceremonies, or by artificial ſyſtems and fine repreſentations of Virtue. Thus they all become "rich and increaſed with goods, and have need of nothing; and know not that they are wretched, and miſerable, and poor, and blind, and naked."

They boaſt indeed loudly that they are making at preſent great progreſs in enlightening the people, and are ſpreading more pure ideas of Religion, by inſiſting on a good Education, and by improving the method of Inſtruction in the Schools. This is all true, but of my Chriſt, in whoſe Name alone is ſalvation, and of his preaching, I do not hear much notice taken. It is buried in ſilence. They will build every thing without the Maſter Builder and the chief Corner-ſtone. Him they reject boldly, either in an open or ſilent manner. What will be the end thereof?

Only the ſound from Ratiſbon, of the excellent Wittmann's Bible Inſtitution, reaches my ear, and refreſhes me amid the many poor endeavours void of Chriſt.

O! how many Societies, Inſtitutions, and Aſſociations have you Engliſhmen, from which much bleſſing may be expected!

Pray the Lord of the Harveſt, that he would ſend forth labourers alſo into our Country, which, I truſt, belongs likewiſe to his harveſt. This is my view of the matter, but, as I ſaid before, it is very circumſcribed. God grant it may be better than I know.

AMERICA.

From SEELY BUNN, to the Rev. Dr. COKE.

George-Town and City Waſhington,
March 6, 1805.

Rev. and dear Sir,

AS you expreſſed a deſire at our laſt General Conference, that the Preachers would write to you, I embrace the preſent opportunity to inform you that God ſtill continues to viſit the people on the Continent of America. In this place, indeed, the work has not been quite ſo extraordinary as in ſome others; but nevertheleſs, we have had ſome gracious ſeaſons. The laſt Chriſtmas was the happieſt that many here ever experienced. On Chriſtmas morning we met about two hours before day, and it was a very bleſſed opportunity to many ſouls. And as I was deſirous to cloſe the old year in devotional exerciſes, I appointed a Watch-night on New-year's eve. After a Sermon was preached, ſeveral exhortations were given, and a few minutes before 12 o'clock, brother John Chalmers, junior, ſtood up to exhort, and after ſpeaking a little, he pauſed, pulled out his watch, and ſaid, "The old year—the year 1804, is gone: it is for ever gone." He then propoſed to the ſerious part of the congregation to renew their Covenant with God, holding up his hand, and propoſing to all, who were reſolved to be faithful to God, to do the ſame. Immediately a number aroſe, and, I believe, with hearts devoutly lifted up to God, held up their hands in token of their determination, to be his. And at that inſtant, a copious ſhower of bleſſings deſcended on the congregation. An heavenly flame ran from heart to heart: Sinners were ſtruck, and ſome conſtrained to cry for mercy. It was a glorious time indeed. None but thoſe who know the love of God can form a juſt idea of it.

The Society is now in a proſperous way: The ſweeteſt concord and harmony prevail: and a conſiderable number have been added in the courſe of the year. We are informed by letter, that about the time of our happy meetings here, there was a glorious work of God in the Town of Cumberland, in the ſtate of Maryland. It ſeems that for ſome time before this, God had ſo bleſſed the word, that many were under awakenings: And at the Quarterly meeting held then, the work broke out. The power of God was preſent, both to wound and to heal. It was a time of weeping and a time of rejoicing. Before they concluded the meeting, they propoſed to receive into Society as many as wiſhed to become members thereof: And about a hundred came forward and joined: moſt of whom had experienced the pardoning love of God; and the reſt appeared to be under deep conviction: † We have been informed alſo, that at a camp meeting ſouthward, there were, as far as could be judged, about four hundred ſouls converted in four days. We hear of the ſucceſs of the Goſpel on almoſt every hand, and that there are openings for the ſpread of it in many places, and an increaſe of miniſters to ſupply them; at leaſt a great part of them. It ſeems at a Conference held in Kentucky, fifteen zealous young men came forward, and offered themſelves for the work. And as many as were wanted voluntarily propoſed to go and preach the goſpel to the people that are ſettled in the woods on the Weſtern territories, where, in all probability, their fare will be hard, and their difficulties many. I hope God will do great things for us: Bleſſed be his Name! We have reaſon to adore his Wiſdom and Goodneſs, in ſo wonderfully keeping ſuch a large body of us together, and that we ſo ſweetly draw in one yoke, and feel intereſted in our Maſter's cauſe, more than in all the paltry concerns of this world. We hope God is ſtill owning his word in Europe. It is a joy to us to hear of Zion's proſperity, on that ſide of the great Ocean. We feel united to our brethren there, in ties of the moſt endearing nature; and the thoughts of meeting them on the bliſsful ſhore of eternity, is animating to our ſouls. We deſire them to pray for us, as we hope ever to pray for them.

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† Probably many of theſe were Preſbyterians, as there has been a conſiderable work among them. The moſt active miniſters of that denomination have renounced the doctrines of Election and Reprobation! and written an Apology for ſo doing. They have formed a Synod by themſelves, and, I believe, are generally called, "*The New* Preſbyterians."

That God may continue to bleſs us all,—and ſpread the ſacred flame of divine love more and more, till the ſpacious earth is environed therewith; is the prayer of, dear Sir, your unworthy, but affectionate brother in Chriſt,

SEELY BUNN.

Miſſionary Intelligence.

WEST INDIES.

Extract of a Letter from Mr. Baxter, to the Rev. Dr. Coke.

Antigua, April 17, 1805.

Rev. & dear Sir,

I Wrote to you laſt from St. Vincent's, where I ſtayed, after brother and ſiſter Pattiſon had ſailed for Barbadoes, about ſix weeks, and travelled both to windward and leeward. Our friends behaved with great kindneſs to me, and I am glad to inform you that there is a very great proſpect of much good being done in that Iſland; but the war, and the daily fear which the people are in of an invaſion, diſſipates and depreſſes their minds. And during the alarm, they are obliged to give up their chapel for the reception of the militia. On Saturday March 30, I left St. Vincent's, and on the firſt of April called at Dominica. I bleſs God I found things much better there than I expected. The Merchants indeed had ſuffered much, many of the ſtores being burnt or plundered, ſo that thoſe that were worth thouſands on Friday morning had hardly a rag left. All the houſes, however, in the New Town, eſcaped the fire. And the upper part of the town, where our houſe and chapel ſtand, ſuffered no damage. A ſhot went thro' the houſe adjoining to the chapel, but dropped down, and did us no harm.† Siſter Dumbleton, with her broken leg, eſcaped on horſeback to the country. She has ſince then been delivered of a fine girl. Brother Dumbleton was gone to Prince Rupert's. Brother Gilgraſs, who is a pious young man, told me the people of Dominica are athirſt for vital godlineſs. I prayed with them, and gave them an exhortation at five o'clock. They then followed me down to the waterſide, and we parted.

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† God preſerved our Friends in a remarkable manner, and their loſs is but trifling to what might have been expected.

On Wedneſday the 3d, I arrived at Antigua, and was kindly received by my friends, who had been pained at the various reports they had heard concerning me; that I was killed, or wounded, or taken by the French. But great was their joy when they found I was ſafe.

Laſt Thurſday brother Morriſon called on us in his way to St. Kitt's, and ſtayed with us till Wedneſday. Siſter Johnſtone had the misfortune to be overſet in a whiſky with Siſter Jane Moor. Siſter Moor broke her arm, and Siſter Johnſtone one rib, and diſlocated a finger on her right hand. I am ſorry to add that ſhe is now very ill of a fever. Laſt Sunday, being Eaſter-day, we had large congregations. Many found it a refreſhing time at the Lord's-Supper. A fortnight ago I buried Mary Arnold, who died in the full triumph of faith. I bleſs God I now enjoy better health than when I left England. My fellow-labourers and their wives join me in love and reſpect to you and the Committee. That God may bleſs you, is the prayer of your affectionate brother,

JOHN BAXTER.

Extract of a Letter from Mr. Sturgeon, to the Rev. Dr. Coke.

St. Vincent's, April 25, 1805.

Rev. and dear Sir,

I Think the grace of God is making its way to the hearts of many in this Iſland. Our hearers increaſe every day; and I truſt and believe the religion of Chriſt increaſes in the Society. Formerly very few white people came to hear the word; but now ſo many come, that they can hardly find room to ſit or ſtand. It is no rare thing to ſee fifty or ſixty of the moſt reſpectable white inhabitants at the preaching. And they hear with much attention: O that the word of the Lord may reach, and change all their hearts!

On Eaſter-ſunday there were about 700 at the chapel by four o'clock in the morning; and at 10 o'clock we had the largeſt congregation that I ever ſaw; it is thought there were 1500 or 2000 people of different colours, when I cried, "The Lord is riſen indeed."

I have now been in the Torrid Zone ſix years, and I bleſs God my health is as good as when I firſt came hither.

Altho' I do not intend to go home for a year or two longer, if I keep my health, yet I humbly requeſt it may be ſignified in the next Minutes, that I have leave to return to Ireland.

Wiſhing you and all the brethren of the Committee every bleſſing and ſucceſs, I remain, your's, with much reſpect,

WILLIAM STURGEON.

From Mr. John Taylor, to the Rev. Dr. Coke.

St. Vincent's, April 25, 1805.

Rev. and dear Sir,

THE time of the year has returned when we generally ſend home accounts of the ſpiritual and temporal ſtate of the ſocieties, and altho' neither of theſe are as well as I could wiſh, yet we have cauſe to be thankful they are not worſe, all things conſidered. We have, in general, large congregations, which appear very attentive while they hear God's holy word;

and even while their beſetting ſins and bad habits are plainly pointed out to them. On ſome, I believe, the preaching has a good effect, cauſing them to turn to God, and to ſeek mercy at his hands. And they do not ſeek in vain: for he manifeſts his mercy to them. This work is chiefly among the negroes, and a few people of colour. For, altho' we have had double the number of white people to hear, and ſome of them have occaſionally been much affected; yet not one has joined the Society ſince I ſent home the laſt accounts. Of the ſlaves chiefly and a few free coloured people, upwards of 300 have been admitted during the laſt year, but I cannot give in all theſe in addition to the number mentioned in the laſt year's accounts; for ſince the arrival of the French fleet in theſe ſeas, martial law has been in force till of late, and the people were thereby prevented from coming to Town as uſual, and hundreds of the Society hindered from renewing their tickets. And tho' I do not conſider them as out of Society on this account; yet I think it will be beſt that they ſhould not appear on the Minutes. Thank God, we are now relieved from our fears. For awhile the French have left us, and I hope things will go as well as before. Our meetings on Good Friday and Eaſter-Sunday were crowded in a manner almoſt incredible. Particularly on the latter day, ſuch crowds attended that we were obliged to borrow ſails from a veſſel and ſpread them before the chapel for an awning: yet this would not cover half the people. At the windward part of the Iſland the places were as much crowded, according to the number of the inhabitants.

On Tueſday evening we had a Watch-night and Covenant-meeting. We began at half paſt eight, and continued till twelve. It was a ſolemn time, and I believe many did renew their covenant with the Lord. On the public Band-meeting following, almoſt all ſpake of being refreſhed and ſtrengthened. May the Lord quicken us ſtill more for his mercies' ſake.

Several of the negroes belonging to the Society, have died happy during the laſt year. One of theſe, whoſe name was *Joſeph*, had been awakened to a ſenſe of his ſin and danger at a meeting kept at his mother's houſe, and I believe was truly converted to God. As he could read, he frequently gave out the hymns, and read in the New Teſtament to the people. When he became afflicted, ſo that he could no longer perform theſe duties, they felt the want of him greatly, having none to fill his place. The nearer he approached to death, the brighter was his evidence for glory, and, as he ſaid, he "became more acquainted with Jeſus Chriſt." On the day of his death he begged that ſome perſons would ſing and pray with him: And while they were engaged in this bleſſed ſervice, his ſpirit went to join thoſe above.

Another I ſhall mention was *Robert Keane*, a Sugar-boiler. He was dreadfully afflicted for ſeveral years. His affliction aroſe, as was ſuppoſed, from a drop of boiling ſugar falling on his arm, when he was at his work. The place broke out and the ſore ſpread, ſo that his fingers fell off. The diſorder aſcended to his head, and his eyes fell out, as alſo pieces of his ſkull. His feet were likewiſe affected and came off. Yet he bore all this with remarkable patience, and, at times, rejoiced in hope of being received to that place where there is no death, neither ſorrow, nor crying. The laſt time I viſited him, I could not bear to look upon him, but only talked to and prayed with him at his chamber door. When I aſked him how he was, he ſaid he was juſt waiting the Lord's time, when he ſhould pleaſe to call for him. "Maſſa," ſaid he, "two hands gone: two eyes gone: two feet gone: no more dis carcaſe here. O Maſſa! de pain ſometimes too ſtrong for me: I am obliged to cry out, and pray to de Lord for his aſſiſtance." When he came to cloſe his life, he exhorted all about him to be ſure to live to God; and eſpecially his wife, who had continued with him all the time of his affliction; a very rare circumſtance with negroes: it being very common among them, for either men or women, when their partners are afflicted, to leave them, and get other huſbands and wives. But ſhe continued faithful; and he died happy, exhorting her to live to God.

Your's affectionately,
JOHN TAYLOR.

It appears from the fourteenth Number of the Periodical Accounts of the Baptiſt Miſſionary Society, the information of which reaches to the month of April 1804, that the Miſſionaries continued to make excurſions to different parts of the Country with a view to ſpread the knowledge of Chriſt and his goſpel. They preached, as opportunity offered, and diſtributed Tracts, and Copies of the Scriptures. Altho' no immediate benefit ſhould reſult from their labours, it is hoped that the ſeed thus ſown may hereafter ſpring up and bear fruit. It ſeems the fear of loſing caſt,* and incurring reproach, operates more powerfully to prevent the Hindoos from embracing Chriſtianity than their attachment to Idolatry: The Miſſionaries had printed two Tracts in Hindoſtannee, and had begun a New Edition of the New Teſtament in the Bengalee language. The Old Teſtament in Bengalee was alſo going forward. They were beſides engaged in a Tranſlation of the New Teſtament into Hindoſtannee and Perſian. They had alſo framed a Plan for extending their efforts beyond the Province of Bengal, by placing Miſſionaries in different centrical ſtations which ſhould be ſubordinate to the principal ſtation at Serampore: and they only wanted a ſupply of Miſſionaries to enable them to carry their Plan into effect.

The following ſhort Extracts from the Journals of the Miſſionaries will be intereſting to our Readers.

"JUNE 21. This day the worſhip of Jaggernaut commenced. Thouſands make the air ring at once in honour of a wooden god! Come, ye admiring Philoſophers of enlightened Europe, who are not aſhamed to confeſs your attachment to Paganiſm, come and join the Hindoos in drawing the carriage of Jaggernaut, or in laying yourſelves under its wheels to be cruſhed to death!†

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* *Caſt* or *Caſte*, in ſpeaking of the Eaſtern affairs, denotes a tribe, or number of families of the ſame rank or profeſſion. The diviſion of a nation into caſts chiefly obtains in the dominions of the great Mogul, kingdom of Bengal, iſland of Ceylon, and the great peninſula oppoſite thereto. In each of theſe there are, according to Father Martin, four principal caſts, viz. that of the *Bramins*, which is the firſt and moſt noble; that of the *Rajahs* or princes, who pretend to be deſcended from divers royal families; that of the *Choutres*, which comprehends all the artificers; and that of the *Parias*, the loweſt and moſt contemptible of all. Every art and trade is confined to its proper caſt, nor is allowed to be exerciſed by any but thoſe whoſe fathers profeſſed the ſame. So that a taylor's ſon can never riſe to be a painter, nor a painter's ſon fall to be a taylor; tho' there are ſome employments that are proper to all the caſts: for example, every body may be a ſoldier or a merchant. There are alſo divers caſts which are allowed to till the ground, but not all. The caſt of Parias is held infamous, inſomuch that it is a diſgrace to have any dealings or converſation with them: and there are ſome trades in the caſt of Choutres, which debaſe their profeſſors almoſt to the ſame rank. Thus ſhoemakers, and all artificers in leather, as alſo fiſhermen, and even ſhepherds are reputed no better than *Parias*.

"† Mr. Gibbon, who in his Hiſtory

"Jan. Lord's-day. Intending to call out Kriſtno ſhortly, we deſired him this evening to preach to our ſervants, &c. He accordingly delivered, what brother Carey calls, the beſt Bengalee ſermon he ever heard. Fluent, perſpicuous, and affectionate in a very high degree. How different does the news of ſalvation ſound in the mouth of a native, whoſe hope and joy it is, from what it does when delivered in our foreign and uncouth accents! and what a favour, as well as ground of encouragement, that He, who, when he aſcended on high, received gifts for men, ſhould thus vouchſafe them to his infant church in Bengal." (p. 512, 513.)

"Jan. 9, 1804. Left Serampore for Saugur iſland, for the purpoſe of publiſhing the word of life to the multitudes of people who yearly reſort thither at this ſeaſon to bathe; this being eſteemed by the Hindoos, very great holineſs. Between Serampore and Calcutta, at no great diſtance from us, we ſaw a multitude of people at the river ſide, ſetting fire to a funeral pile, in which one woman, if no more, was burnt alive. This murderous ſcene filled me with horror and trembling! My feelings on this occaſion I cannot deſcribe! I ſaw the large bamboos with which they held the poor creature down, till her life was gone. In the laſt year it has been aſcertained, that in a ſmall part of the country around us, four hundred and thirty-eight women have periſhed in the flames kindled by theſe murderous brahmans!

"Jan. 10. Left Calcutta about two o'clock this morning, and reached *Oolabaria* by that tide. Here we breakfaſted; & afterwards went into the bazar,‡ where there was an immenſe multitude of people. Felix preached; ſome heard attentively; ſome ſaid they did not underſtand. They were very eager for our papers; ſome aſked for books, i. e. Teſtaments: we left two here, and a copy of the Pſalms; but might have diſtributed ſcores had we not reſerved our ſtore for the place of our deſtination. Here were many boats loaded with people, byraggees, devotees, &c. on their way to Gonga Saugur. On one of the boats, I ſaw a man holding his arm up above his head, in which poſition it has probably been for years, and is rendered incapable of being moved; the fingers were clenched, and the nails appeared to grow into his hand." (p. 514.)

"Jan. 12 We are accompanied by many boats full of people, ſome of whom are the moſt diſguſting ſights that can well be imagined. Their hair and beards have been ſuffered to grow, probably for years, and never once dreſſed; their bodies covered with the moſt odious marks; and ſcarcely clothed. Some of theſe moſt wretched, if not moſt wicked of men, have come a journey of three, four, or five months to bathe in Gonga Sagor."

"Jan. 13. *Gonga Sagor.* Arrived here this morning. Aſtoniſhed beyond meaſure at the ſight! Boats cruſhed together, row upon row, for a vaſt extent in length, numberleſs in appearance; and the people ſwarming every where! Multitudes! multitudes! Removed from the boats, they had pitched on a large ſand bank, and in the jungle. The oars of the boats were ſet up to ſupport the tents, ſhops, &c. Words fail to give a true deſcription of this ſcene. Here an immenſely populous city has been raiſed in a very few days, full of ſtreets, lanes, bazars, &c. &c. many ſorts of trade going on, with all the hurry and buſtle of the moſt flouriſhing city. We ſoon left the boats and went among the people. Here we ſaw the works of idolatry and blind ſuperſtition. Crowds upon crowds of infatuated men, women, and children, high and low, young and old, rich and poor, bathing in the water, and worſhipping Gonga (the Ganges) by bowing, making saleins, and ſpreading their offerings on the ſhore, conſiſting of rice, flowers, cowries, &c. for the goddeſs to take when the tides arrive. The mud and water of this place are eſteemed very holy, and are taken hundreds of miles upon the ſhoulders of men. They ſprinkle themſelves with the water, and daub themſelves with the mud, and this they ſay cleanſes them from all ſin; this is very great holineſs. In former years it was uſual for many to give themſelves to the ſharks and aligators; and thus were deſtroyed. But the Company have now placed Sepoys along the ſide to prevent this: A European ſerjeant and fifty ſepoys are now here for that purpoſe. As we went along, the people were ſurpriſed to ſee the Sahaibs: ſome appeared afraid, and others wondered at us greatly. Withdrawing to our boat, we were ſurrounded on all ſides, which afforded a pleaſing opportunity of ſpeaking to the people, and of diſtributing tracts. Felix and Kriſtno talked to the people, and I gave out the tracts and books, and endeavoured to ſpeak as I was able. Never had I greater ſatisfaction than in the work. The attention of the people to that which was ſpoken, their eagerneſs for the books, together with their peculiar circumſtances, having never heard of the Saviour before, gave

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of the Roman Empire has laboured to blacken the primitive chriſtians, owns himſelf 'attached to the old pagan eſtabliſhment'."

‡ A kind of exchange or place where wares are ſold.

me ſuch ſatisfaction of mind as I cannot expreſs. One occurrence encouraged me. Two reſpectable people came, whom I began to addreſs; and I was enabled to ſpeak with ſome liberty reſpecting the death of our Saviour. They heard with great attention, and ſeemed much affected: I ſaw tears ſtanding in the eyes of the oldeſt man, and falling down his cheeks. The loweſt computation of the people here is one lack, or 100,000; and perhaps two lacks is nearer the truth. Moſt of the people to whom we gave books came from parts of the country where the word of life had never been, and the news of ſalvation never was heard. It is reported that the tigers have taken ſeveral people away; and tho' the Hindoos are ſome of the moſt timid people on other occaſions, yet now they ſeem fearleſs. Multitudes are encamped in the jungle, expoſed to the ravages of ſavage tigers every moment." (p. 516—519.)

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POETRY.

NOON.

(Concluded from page 432.)

III.

Immur'd in darkneſs, bound in chains,
The yet untutor'd mind remains,
Yet unſuſpected, yet unknown,
That *Man is made for God alone!*
Glorious Truth! by Heaven reveal'd!
From the dull Eye of Reaſon ſeal'd.

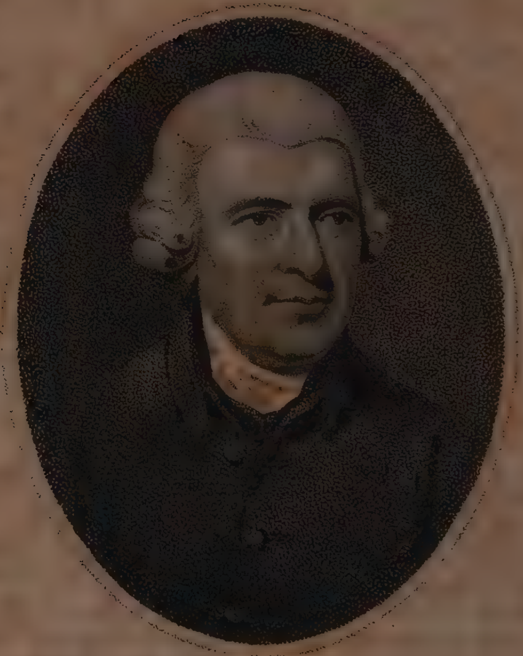
At once, on Nature's night,
Beams Revelation's light!
And lo, the gloom, while Heaven its aid ſupplies,
Before the gathering glories flies!

When thus the riſing King of Day,
The orient heaven illumes;
The ſhades of darkneſs own his ſway,
And ſeek their kindred glooms.

Not light alone heaven's brilliant beams impart,
Their genial influence vivifies the heart;
Inſtructs the penitential tear to flow,
And Faith's fair fruits in ſweet ſucceſſion grow;
Till, all ſubdu'd to Love's benign controul,
Inſtinctive Goodneſs fills the faithful ſoul.

Now, centred in her God,
She lives, ſhe triumphs, in her bleſt abode;
And *taſtes the bliſs creating Love deſign'd*,
(Hence! vaunting Knowledge, hence! in darkneſs hide!
Hence! empty Philoſophic pride!)
When Jesus *reigns the Monarch of the Mind!*
He ſpeaks! The Omnific Word!—Mad Chaos, peace!
Confuſion, hear his Voice! Wild uproar, ceaſe!
"Behold! I ſit upon my Throne,
"The former things are paſt, are gone!
"What cannot Grace Almighty do?
"I form new heavens, the earth renew!
"Let there be Light! let Life appear!
"And let a ſecond Eden bear!
"(Unknown the former fatal tree,)
"The fruits of immortality!
"And let, with trees of life beſide,
"The cryſtal living Waters glide!
"Lo, Man, with Nature at his feet!
"My imag'd Tranſcript ſhines complete;
"Retrieving, through the hallow'd croſs,
"More than the elder Adam's loſs!
"No point below the nether ſky
"Attracting, his purſuit is high.
"He loathes the dull delights of ſenſe,
"Inſipid, poor impertinence;
"Too weak the ſpell his ſoul to bind,
"Too mean to touch the illumin'd mind.
"He drinks, by Wiſdom gently led,
"At Truth's perennial fountain-head,
"And banquets on angelic food,
"And finds in Me *the Sovereign Good.*
"Not till he enters Death's dark gate,
"From fleſh detach'd, does he await,
"(Like exiles from their country driven,)
"Poſſeſſion of a future heaven.
"E'en now expands th' ethereal wing,
"Preſumes a flight where ſeraphs ſing,
"And (far beneath him ſpace and time)
"He ſits with Me in ſeat ſublime,
"His head with Truth unfading crown'd,
"And Virtues miniſt'ring around!"
Eternal Power! whoſe wond'rous grace
Could calm the tumult of my breaſt,
Whoſe truth could error's midnight chaſe,
Whoſe love could lull my ſoul to reſt,—
Can I forget the power, the love,
That drew my ſimple ſoul to thee,
And made me, rapt to glory, prove,
How vaſt my own Divinity!
Thee, when Morning's golden eye
Opens on the eaſtern ſky;
When, as now, his noon-tide ray
Darts the zenith'd Orb of Day;
When, ſubmitting to the ſhades,
Lucid Evening ſlowly fades;
Father, Friend, Redeemer, King,
Thee will I enraptur'd ſing.
Thee, while crimſon health remains,
Gaily mantling in my veins;
When diſeaſe and pain aſſail,
When my heart and body fail;
Thee, in life, my lips ſhall praiſe,
Death ſhall but improve my lays.
Whether, in the fleſh, my mind,
Life's ethereal ſpark, be ſhrin'd;
Or, reſorpt into the ſkies,
Into life divine it riſe;
My numbers, deathleſs as my ſoul,
Shall, with unending ages, roll;
While raptur'd, on the flowery brink,
At Love's eternal fount I drink,
(The radiant ſons of light among)
Freſh Inſpiration for my ſong.

T. R.



Ridley sc

Mr. Geo. Shadford,

Preacher of the Gospel.

THE METHODIST MAGAZINE,

For NOVEMBER 1805.

A ſhort Account of Mr. JOSEPH PESCOD,

PREACHER OF THE GOSPEL.

To the EDITOR of the METHODIST MAGAZINE.

SIR,

I Had neither materials nor ſufficient acquaintance with Mr. Peſcod, to give you ſuch a Narrative of his Life, as you may expect. But I hope the few circumſtances recorded of him in the following pages, together with a ſhort Account of his happy Death, will be acceptable and uſeful to ſome of his numerous Friends, and to your Readers in general.

Loughborough, July 6, 1805. JOHN SIMPSON.

IN the year 1768, Mr. Peſcod joined the Methodiſt Society. At that time, his language was, "I am fully determined to work out my ſalvation with fear and trembling. The Lord hath gently drawn me by the cords of his love, and made the means of grace the delight of my ſoul. Bleſſed be his Name, he hath dealt kindly with me. He firſt inclined me to hear his word, and then opened my eyes to ſee my ſin and miſery. The ſufferings of the bleſſed Jeſus were much in my mind, and I looked upon myſelf as having betrayed him, like Judas, into the hands of his enemies. I now became more acquainted with the corruption of my nature than I had ever been before, and ſaw that my heart was deceitful and deſperately wicked. Hence I felt the neceſſity of a change of heart, and my ſoul longed for it.

"In the year 1769, I continued ſeeking him whom I longed to love. I ſought him by night upon my bed, and not in vain. I ſcarce ever addreſſed him in prayer, either in public or private, but he greatly refreſhed my ſoul, and made tears of joy to flow down my cheeks. Towards the latter end of the year, I was greatly encouraged by a young man, one of the moſt ſerious that I have

I have known. O may I live the life of mortification and ſelf-denial, which I was a witneſs he lived! With this agreeable companion I often went into the fields at night to pray, and, bleſſed be God, he often comforted our ſouls, and made theſe opportunities refreſhing to us. Soon after, we begun to keep Watch-Nights at a friend's houſe, and the Lord crowned our endeavours with his bleſſing." One of the preachers heard of Mr. Peſcod's proceedings in this particular, and deſired his aſſiſtance in holding a Watch-Night. He does not inform us where they held it: But it was at this meeting the Lord manifeſted his pardoning love to his ſoul. "While I was at prayer," ſays he, "the bleſſed Jeſus gave me ſuch a diſcovery of his dying love, as cauſed my doubts and fears to vaniſh, and filled me with peace and joy in believing. I ſaw him as if he had been evidently crucified before my eyes, with his hands and feet nailed to the croſs, and his head crowned with thorns. His countenance ſeemed to be full of love and pity, and he appeared to weep over me, and to mingle his tears with his blood for my redemption. For me I now believed he died, and had put away my ſin by the ſacrifice of himſelf. O bleſſed Jeſus! how ſhall I praiſe thee for thy infinite love! Surely it is beyond the power of an archangel, much, much more of a ſinful worm to comprehend the greatneſs of it!

'Tongue cannot explain
The love of God-man,
Which angels deſire to look into in vain.'

"I rejoiced greatly all night; but next morning was tempted to think I had deceived myſelf, and that I was not a child of God. Bleſſed be God, however, he was at my right-hand, ſo that I was not greatly moved. He applied theſe words with power to my heart, 'Be not faithleſs, but believing.' O what ſhall I do, my Saviour to praiſe? Mr. Guilford now exhorted me to ſtand faſt in the liberty wherewith Chriſt had made me free: but alas! it was not long before I was in ſome degree overcome.

I became acquainted with one who, I believed, was ſeeking ſalvation; and being deſirous that every one ſhould be brought to the knowledge of him whom to know is life eternal, I frequently kept company with her. This I did in the ſimplicity of my heart, with a deſire to help her forward in the way to heaven. But, not being ſufficiently on my guard, I ſoon found my affection was divided between God and the creature. I have cauſe, however, to bleſs the Lord that he ſoon gave me to ſee that he requires the whole heart, and that I muſt flee vanity and youthful deſires, as things that war againſt the ſoul. After much prayer to God, he delivered me from this ſnare: but I ſuffered ſuch loſs in my own ſoul, that I went on my way for ſome time heavily. Nevertheleſs, I waited upon the Lord, and he again renewed my ſtrength. His ways became again ways of pleaſantneſs, and all his paths, paths of peace to my ſoul. O my God, do thou keep me in the hour of temptation, and let me not be taken in any of the ſnares laid for my feet; but give me wiſdom to diſcern Satan's wiles, and faith to quench his fiery darts."

In the year 1770, Mr. Wride deſired him to take the charge of a Claſs. "At firſt," ſays he, "I had ſome doubts concerning my call to that office; but afterwards the Lord convinced me that it was my duty to do all I could for the good of ſouls. I had, from the time that I was firſt awakened, a great deſire for the ſalvation of others, and often wiſhed to be inſtrumental in bringing ſinners to repentance; but I ſaw myſelf ſo very inſufficient for the work, that I often put away all ſuch thoughts. O my God, do thou prepare me for every work thou, in thy wiſdom and goodneſs, haſt prepared for me to do." From this time Mr. Peſcod was much engaged in conducting meetings for prayer, at which he ſometimes gave an exhortation, or read one of Mr. Weſley's Sermons, or a chapter, expounding it. And his labours in this way were owned of God. Sinners were converted unto him. Mr. Peſcod now begun to be perſuaded that God had called him to the Work of the Miniſtry, and he was urged to undertake it both by preachers and people; but the corruption of his own nature, and a ſenſe of his want of knowledge and zeal, made him very backward to comply with the call of God and his people. "I cannot," ſays he, "expreſs the temptations I have from my own wicked heart. All outward trials are as nothing. I can trample them under my feet: but I am ſometimes afraid that my nature will prevail againſt me. I am ſure if others knew me as well as I know myſelf, they would not have the regard for me they have: Well might Chriſt ſay, 'The things which defile a man proceed out of the heart.' O Lord, cleanſe my ſoul heart, and make it new, and write thy law within." He now ſought direction from God by faſting and prayer, and the Lord gave him much encouragement by ſundry paſſages of Scripture, and great liberty when he had to ſpeak in his Name. He ſays, at one time, "I have not ſtood up once, but I have found more or leſ of the preſence of God with me." He continued to preach, bu not without much fear, and was often tempted to give up th work. "My ſoul," ſays he on this occaſion, "is much caſ down, and I am ready to ſink in deep waters: The enemy come in like a flood, and tells me, I ſhall one day fall by my ow wicked heart, and that, after preaching to others, I myſelf ſha be a caſt-away! O God! be merciful to me and give me ever qualification that will render me uſeful to thy Church!

"Daniel's wiſdom may I know!
Stephen's faith and ſpirit too,
John's divine communion feel,
Moſes' meekneſs, Mary's zeal!"

Mr. Peſcod wrote the above partly before, and partly about the time he began to travel; but I am ſorry that he did not write any thing more, as far as I know, until the year 1790. Nor did he then begin to keep any regular journal of his experience, that all I can do is, to lay before the reader a few extracts from ſome Obſervations found in ſome of his pocket books.

"January 18, 1790, he ſays, "I ſee the privilege of Chriſtians is to poſſeſs purity of heart, but alas! at preſent I do not enjoy it, unleſs in a very imperfect manner. Lord! cleanſe my heart from all impurity!"

"23. This has been a comfortable day, and I have enjoyed communion with God."

"29. O how ſlow is my progreſs! How little wiſer or holier am I now, than I was yeſterday! O that I were more ſpiritually-minded! Lord, give me a new heart, and renew in me a right ſpirit."

"Feb. 22. I bleſs God for the little religion I enjoy, it makes me happy. May the Lord give me to enjoy more of the power of godlineſs!"

"Dec. 31. Infinite Mercy hath brought me to the concluſion of another year! O how many have been the failings of my life! How weak my reſolutions! How languid my affections! How little have I laboured for God! How little zeal have I had for his glory, and how little is the good I have done in the whole year! And yet I have not wickedly departed from my God. O for a thankful remembrance of his mercies! How great has been his goodneſs both to me and mine! I have been ſupported under trials, delivered in dangers, and have had all my wants ſupplied. My God hath alſo comforted and refreſhed my ſoul. I feel a reſolution to be the Lord's ſervant the enſuing year. Strengthen me, O Lord, to give myſelf wholly to thee, and if it pleaſe thee to ſpare me another year, let it be the moſt holy, uſeful, and happy year I have ever yet lived! Amen!"

"January 1, 1791. I am now entering upon a new year, reſolving, thro' grace, to be more devoted to God than ever. Lord, help me to put my reſolution in practice! What trials I may meet with this year I know not: but I deſire to be reſigned to the will of God. I know that what he does is well done. O that he would direct my feet to keep his ſtatutes!"

"Feb. 20. I ſpent this day chiefly in retirement: but had good ſeaſons in public both morning and evening. May the people always feel, as well as hear the word! Two perſons returned thanks to God for being aſſured of his pardoning love."

"Auguſt 29. I was beſet with an old temptation to-day. Lord, I have as much need of thy help as I had when I firſt ſet out in thy ways. O arm me with thy power, give me a clean heart, and enable me to live wholly to thee."

"Dec. 31. When I look back upon the paſt year, I ſee great cauſe for humiliation. How many things have I done with a ſlack hand, and how little improvement have I made of my talents! Lord, I am aſhamed before thee. O my God! forgive what has been amiſs this year alſo, and help me, with the old year, to put off the old man. Let me be dead indeed unto ſin, and alive unto thee, thro' Jeſus Chriſt my Lord. I have many mercies to praiſe God for: more, I think, than at the cloſe of any former year of my life. And I feel myſelf under greater obligations than ever heretofore, to love, ſerve, and labour for God. May the Lord make me more holy than I have formerly been. I ſee there is a great work yet to be wrought in my ſoul: but I bleſs God, I have reaſon to believe it has been deepened the laſt year, and I know he is able to finiſh it."

"Jan. 3. I have had a good congregation this evening, and I have found liberty in ſpeaking to them. Lord, help me to take myſelf the advice I give to others! Thou knoweſt, O God, it is the prevailing deſire of my ſoul ſo to do."

"October 11. Laſt night I had a comfortable ſeaſon, and was waked in the night with a ſtrong impreſſion on my mind to riſe and pray: which I did, and found it refreſhing to wait upon the Lord."

"22. I preached at Bucklandhollow, and was favoured with liberty in ſpeaking. Six new members were joined to the Society. May God help them to ſet out in his bleſſed ways in good earneſt."

"Dec. 31. At the concluſion of this year alſo I ſee that I have much reaſon to be aſhamed and humbled before God. Alas! how little have I lived by faith! How little have I grown in grace, in compariſon of what I might and ought to have done! Lord, have mercy upon me, and pardon my unfaithfulneſs, waſh me in the Fountain of Jeſu's blood, and let me be accepted in him! I ſee nothing in myſelf, or done by me, that will bear the divine inſpection. The language of my heart is, 'God be merciful to me a ſinner.' Yet I bleſs his Name, I feel I love him, his ways, and work. Lord, let my old nature expire, and let the new man be fully formed in me! Let me be wholly thine for ever!"

"Jan. 1. 1794. I am ſpared to ſee this New Year's-day! Surely the mercies of God are infinite! I am aſhamed of myſelf before him, when I reflect upon my actions during the laſt year! Alas! how little have I been devoted to God! How little good I have done! What ſlow progreſs have I made on my journey towards heaven! O my God! give me grace to be more watchful, more dead to fleſh and ſenſe, and more devoted to thee! Whether it be thy will that I ſhould live to the end of this year or not, let me live to thee!"

At the cloſe of it he ſays, "I have now, thro' mercy, ſeen the end of the year 1794. Goodneſs and mercy have followed me all the year. My wife and I have both enjoyed tolerable health: bleſſed be the Lord! I thank thee, O my God, for the proſperity of Zion! Many have been her converts within the laſt three months. Moſt of the places in the Circuit in which I have laboured, are greatly revived. Still ride on, thou King of ſaints, in thy goſpel chariot, till all mankind are converted unto thee! I am now entering upon the year 1795. One year more of this ſhort life is gone for ever. Lord, circumciſe my heart that I may love thee with all my heart, and mind, and ſoul, and ſtrength, and live more than ever to thy glory!"

"Jan. 1, 1796. O my God, as thou haſt lengthened out my life to the preſent time, help me to live to thee! and make me more holy and uſeful! I ſometimes think I am of no uſe in the Church of God at all. At other times I am a little encouraged in his work. Lord, give me a willingneſs to be uſed or laid aſide, as thou ſeeſt good!"

"Sunday, October 9. I preached at Malton, and kept a Love-Feaſt for the Society in the afternoon. We had a bleſſed time. Three or four of the people found peace with God, and two more were in diſtreſs. Bleſſed be God, he has not forſaken us, though our enemies labour hard to perſuade others that the Methodiſts are a fallen people."

"Dec. 4. My wife and I received the Lord's-ſupper in private, and had a refreſhing ſeaſon."

I find no further obſervations, in the way of Diary, till the beginning of the year 1804: I have no doubt, however, but he continued in the ſame humble dependent ſtate of mind as before. He now ſaid, "I enter upon this year in an afflicted ſtate of body; but, bleſſed be the Lord, I feel comfort and reſignation within. Lord help me, the few days I have to live, to live wholly to thee! O that I may live uſefully, and die triumphantly!"

"Jan. 26. The Lord is good to me. O for a heart overflowing with gratitude! I bleſs his Name I cannot murmur, I ſtill feel my mind reſigned to be uſed or laid aſide as he pleaſes."

"February 14. The Lord is good, tho' he afflicts me. I am not in racking pain: The numbneſs continues,* but my heart ſays, 'Thy will be done.' I cannot be ſo fully employed in the work of God as I could wiſh: but I can do a little. The Lord make my feeble endeavours of ſome uſe to his Church!"

"March 22. I feel my heart is in the work. I have been edified by reading the Accounts of the Work of God in America and the Weſt-Indies, as related in that valuable Publication, the Methodiſt Magazine."

"June 11. Altho' very poorly, I preached in the evening; but could get very little ſleep in the night. Lord, ſanctify every affliction! Next day I was worſe, however, I preached in the evening, and ſat up all night, as I could not bear to lie down."

A little before he left his laſt Circuit, he ſays, "The Lord keeps my mind in peace: bleſſed be his Name, I can reſt in his faithf[illegible]eſs. I believe he will make my way plain before me. How and where I ſhall be ſituated, I leave to him. As far as I know, I have acted from pure motives from my firſt ſetting out in his work till now; and I truſt I ſhall do ſo to the end. Praiſe the Lord, O my ſoul, for the peace I enjoy, and the ſatisfaction I have in my own mind in believing that I have done the thing which is right, in the ſight of the Lord!"

"Feb. 26, 1805. I feel great weakneſs in my limbs, on my left ſide, and much ſtraitneſs in my breaſt, with a difficulty in breathing. My left leg is more ſwelled than uſual. Bleſſed be the Lord, he has my heart, and when he has tried me, I truſt he will bring me out of the furnace to his glory!"

"March 23. "I bleſs the Lord, I feel my will reſigned to him, ſo that I have no anxiety about living or dying. Lord, thy will is beſt."

[*To be concluded in the next.*]

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To the EDITOR.

Dear Sir,

SINCE I came into this Circuit, I have accidentally met with the following Sermon, publiſhed by the Rev. WALTER SELLON, in the year 1758. He was a moſt zealous advocate for the Methodiſt doctrines and diſcipline, in the infancy of the Society, conſtantly defending and propagating them, both from the pulpit and from the preſs. As he was well known to, and much eſteemed by many of our people, ſome of whom are ſtill alive, and have not yet loſt their regard for his memory, I hope it will be acceptable to many of the numerous readers of your Magazine.

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* He had had a Paralytic ſtroke.

I am, dear Sir, your's moſt reſpectfully,

J. E——n.

Aſhby-de-la-Zouch, April 12, 1802.

We have another reaſon for publiſhing the following Sermon in our Miſcellany at this time. We truſt it will prove an Antidote to ſome poiſonous errors, which are induſtriouſly propagated by many in the preſent day; and a Preſervative to all our Young Preachers from *teaching*, and to the Younger Members of our Societies from *receiving* any other doctrine than that which has been uniformly taught, and firmly believed among us from the beginning.

A SERMON ON 1 PETER IV. 14.

If any Man ſpeak, let him ſpeak as the Oracles of GOD.

A PRECEPT like this of St. Peter, St. Paul alſo has given us; commanding, that if any man *propheſy*, he ſhould do it *according to the proportion*, or analogy, of faith, as it is termed, i. e. according to the general tenor of ſcripture: interpreting one paſſage ſo as not to contradict another; but that there may be a perfect harmony, and agreement throughout the whole. Perhaps there may be this difference in the deſign of the words of the two apoſtles: St. Paul's words may have more immediate reference to public preachers; St. Peter's ſeem to concern all chriſtians in general. *If any man ſpeak*, i. e. of the things of God; of the doctrine of Chriſtianity, whether he be a public preacher or a private chriſtian, *let him ſpeak as the Oracles of* GOD.

In diſcourſing upon theſe words, I ſhall conſider how the Oracles of God, the Holy Scriptures, ſpeak, that we may know how we alſo ought to ſpeak of the things of God; and that as to *matter*, *manner*, and *deſign*.

I. As to *Matter:* 1. Theſe ſacred Oracles ſpeak, that we are all by nature *fallen* ſinners; that we are evil branches of an evil root, and *in* our *fleſh*, in this corrupt, fallen nature, *there dwells no manner of thing that is good.* [a] Whatſoever we may boaſt of, as being born in a chriſtian country, we are "by nature children of wrath, even as others;" [b] "for all have ſinned and come ſhort of the glory of God;" [c] of that glorious image of God in which man was at firſt created. Thou that fancieſt thyſelf ſo very righteous and very good, this is thy condition by nature. And notwithſtanding all thy prayers, duties, and good works, ſo called, thou art ſtill, while thou art out of Chriſt, and Chriſt out of thee, as vile as the vileſt, an heir of hell and endleſs wrath. This is likewiſe expreſsly declared in the Oracles of God: for it is written, "If any man have not the Spirit of Chriſt, he is none of his; and they that are in the fleſh cannot pleaſe God."[d] Which words intimate to us, that ſome men are not in Chriſt, nor Chriſt in them, in a ſaving manner. A truth elſewhere moſt expreſsly declared in the Scriptures. Therein we are taught, that ſome, notwithſtanding the redemption that there is in Jeſus Chriſt, are *alienated from the life of God; enemies* to him *in their minds, by wicked works*; *far off* from him, as to the matter of ſalvation; yea, *without Chriſt and without God in the world.*"[e] Theſe Oracles of Truth likewiſe tell us, who are in Chriſt, or have his Spirit, and who are in the fleſh, and conſequently have not his Spirit. They tell us, "If any man be in Chriſt Jeſus, he is a new creature;" or, *there is a new creation in his ſoul.*[g] He has the *mind that was in Chriſt. The fruits of the Spirit* are found in him, which *are love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith*, or fidelity, *meekneſs, temperance;*[h] all holy and heavenly tempers and affections. If then theſe fruits be not found in a man, he is not in Chriſt, nor Chriſt in him. From theſe Oracles we learn moreover, that "thoſe that are after," or in "the fleſh, do mind," φρονȣσι ſtudy, ſet their affections upon "the things of the fleſh," which are "adultery, fornication, uncleanneſs, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like."[i] So that while thou art unholy in heart or life, and *delighteſt* in thy evil ways, thou art *out* of Chriſt; thou art *in* the fleſh; a carnal, unregenerate ſinner, and therefore an heir of hell.

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[a] Rom. vii. 18. [b] Eph. ii. 3. [c] Rom. iii. 22, 23.

2. The Oracles of God ſay that we muſt *repent*; that "God commandeth all men every where to repent."[j] And they moreover teach us, that repentance is not only a *change of judgment*,—a notion in the head different to what a man had before, but a conviction in the heart, that he is a fallen ſinner, in the miſerable condition juſt now mentioned; that all the threatenings in the law of God are juſtly his due; in ſhort, that he is loſt and undone for ever without Chriſt. St. Paul deſcribes his repentance thus; "I was alive without the law once; but when the commandment came, ſin revived and I died:"[k] and this made him groan out,—"O wretched man that I am, who ſhall deliver me from the body of this death?" Repenting David ſays, "I acknowledge my tranſgreſſions, and my ſin is ever before me:"[l] and ſo ſharp was the conviction, that he compares it to *breaking the bones*. And this anguiſh of ſpirit made him pray, that God would *waſh* him

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[d] Rom. viii. 8, 9. [e] Eph. ii. 12, 13.---iv. 18. Coloſſ. i. 21. [g] 2 Cor. v. 17. [h] Gal. v. 22. 23. [i] Rom. viii. 5. Gal. v. 19, 20, 21. [j] Acts xvii. 30. [k] Rom. vii. 6. [l] Pſa. li. 3.

thoroughly from his *wickedneſs, and cleanſe* him *from* his *ſin:* that he would "create in him a clean heart, and renew a right ſpirit within him;" and promiſes to teſtify the ſincerity of his repentance by his future obedience to God's law. So ſays God of penitent Paul, "Behold! he prayeth."[m]

3. The Oracles of God ſpeak, that "By grace we are ſaved thro' faith."[n] That we are "ſaved or juſtified freely by the grace of God, thro' the redemption that is in Jeſus Chriſt. That a man is juſtified by faith alone without the deeds of the law." And that *to him that worketh not*, who hath never done what the law of God requires,—not one truly good work in all his life,—*but believeth on him that juſtifieth*,—not the good, not the righteous,—but *the ungodly*; him that till that moment is ungodly, and cannot be otherwiſe,—*his faith is counted to him for righteouſneſs.* They ſpeak that we are *juſtified* or ſaved from the miſery of a guilty conſcience, only *by faith* in the Lord Jeſus Chriſt,[p] *who died for our ſins, and roſe again for our juſtification*; and that *freely*, without any merit, any good thing in us to deſerve it."[q] And this ſaving, juſtifying faith, is therein declared to be *faith of the operation of God.*[r] Not ſuch an aſſent, as we yield to any common report: for that is no more than a notion or opinion floating in the brain: but this is a deep, inward conviction of that ſoul-reviving truth, "The Son of God loved me, and gave himſelf for me."[*] A living, ſaving principle wrought in the heart—"for with the heart man believeth unto righteouſneſs."[s] We hear a common report, and perhaps a ſtrange one; yet if credible we believe it, becauſe there is nothing *within* us, nor *without* us to oppoſe our yielding aſſent to it. But it is not ſo with regard to the goſpel report. The matter is ſtrange and myſterious in itſelf, and to carnal reaſon incredible. "The natural man cannot receive the things of the Spirit of God; for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned."[t] An *unawakened* ſinner's own proud nature will not ſubmit to renounce all its fancied goodneſs, and truſt in Chriſt alone for ſalvation. And the world and the devil never fail to build up ſuch in their *ſelf-righteouſneſs*. The *awakened* ſinner, that ſees in the light of God,[u] his own *vileneſs* and *nothingneſs*, can hardly be brought to believe, that Chriſt will ſave ſuch a ſinner as he. And the devil will never fail to urge a man to deſpair, when he can no longer perſuade him to preſume. And with a tempted ſoul it will avail but little oftentimes to ſay, it is God's word and not man's, why do you not then believe it? For the tempter will come, as he did at firſt to Eve, with his, "Yea, hath God ſaid?" Is it God's word? Is it his report? Are you

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[m] Acts ix. 11. [n] Eph. ii. 8. [o] Rom. iii. 24, 28.---iv. 5. [p] Rom. v. 1. [q] Luke xvii. 10. [r] Coloſſ. ii. 12. [*] Gal. ii. 20. [s] Rom. x. 10. [t] 1 Cor. ii. 14. [u] Eph. v. 14.

ſure of it? And when a ſinner in ſuch a caſe is, like Peter, toſt on the waves of temptation, no power of his own; none but the hand of Chriſt can hold him up, and keep him from ſinking into the gulph of deſpair.

4. The Oracles of God conſtantly ſpeak, "that they who have believed, muſt be careful to maintain good works:[v] that true, ſaving faith, *works by love*,[w] and is fruitful in good works. That ſuch a faith as does *not* produce good works, is no more than a *dead* and a *deviliſh* faith.[x] Yea, and that not *believers* only, but *unbelievers* alſo, as John the Baptiſt taught the Phariſees and Sadducees,—the *bigots* and *deiſts* of his day,—even *theſe* muſt *bring forth fruits meet for repentance*;[y] that ſuch muſt ſhake off their ſins, and amend their ways, and their doings, and thus evidence their deſire to flee from the wrath to come, and to obtain eternal life. Our bleſſed Lord, ſpeaking on the Mount to a mixt multitude,—to his believing diſciples, and a vaſt concourſe of people beſide, who as yet believed not, earneſtly preſſes upon them, the duties of piety and charity,—of religious actions towards God, and merciful actions towards men: and tells them, "Not every one that ſaith unto me, Lord, Lord,"—that makes a bare profeſſion of faith in me, "ſhall enter into the kingdom of heaven; but he that doth the will of my Father, who is in heaven,"[z] Again, preaching to an *unbeliever*, who had been covetous and unmerciful, and that deſired to know how he ſhould obtain eternal life, he ſays, "Sell that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven; and come, take up the croſs and follow me."[aa] But Peter, preaching to Cornelius, who, on the contrary, was "a devout man, and one that feared God with all his houſe, and gave much alms to the people, and prayed to God alway,"[bb] declares, "that in every nation, he that feareth God, and worketh righteouſneſs, is accepted with him." And having no occaſion to bid him to obſerve the outward duties of religion, he being ſtrict therein before, he preaches to him *remiſſion of ſins*, thro' faith in Jeſus Chriſt: that point of doctrine being moſt proper for him and his family. So to the three thouſand that were *pricked to the heart* by his firſt ſermon, and enquired of him, and the reſt of the apoſtles, "Men and brethren, what ſhall we do?" he anſwered, "Repent, and be baptized every one of you in the Name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Spirit."[cc] Whereby he does not mean the *Bible*,—the *written Word*,—as ſome wild dreamers would have us believe, who affirm there is *no* Spirit but the word; but he means grace of every kind, ſuch as faith and love, and all the holy fruits ſpringing therefrom: For ſo we find this phraſe explained by Peter himſelf afterwards, ſpeaking of

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[v] Tit. iii. 8. [w] Gal. v. 6. [x] James ii. 14, 17, 19. [y] Matt. iii 8. [z] Matt. vii. 21. [aa] Mark x. 21. [bb] Acts x. 35. [cc] Acts ii. 37, 38.

Cornelius and his family; "God, who knoweth the heart, bare them witneſs; giving them the Holy Spirit, even as he did unto us; and put no difference between us [Jews,] and them [Gentiles;] purifying their hearts by faith."[dd] And that we may not be at a loſs what to do and what to avoid, we are directed to conſult the Oracles of God,[ee] wherein we learn, that "all ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; that the man of God may be perfect, thoroughly furniſhed unto all good works."[ff] For tho' the written word be not the Spirit of God, it was dictated by that unerring and powerful Spirit, and is attended with it, to all ſuch as come to it in ſincerity and humility, and "is a lamp unto their feet, and a light unto their paths. Well were it, therefore, for every one, if they would "take heed to this word, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar, [which is Chriſt,] ariſe in their hearts."[gg]

The Oracles of God then direct unbelievers to work, as if they were working for life: and direct believers alſo to work, becauſe they have life: Yet at the ſame time they direct, both the one and the other, to make no more account of their works, in point of merit, than if they did not work at all:—"When we have done, [ſuppoſing it poſſible,] all thoſe things which are commanded us, ſtill to ſay, we are unprofitable ſervants: we have done that which was our duty to do;"[hh] and no more: yea, to count all but loſs, for the excellency of the knowledge of Chriſt Jeſus our Lord:" "to count them but dung, that we may win Chriſt, and be found in him, not having our own righteouſneſs, which is of the law, but that which is thro' the faith of Chriſt, the righteouſneſs which is of God by faith."[ii] Moreover, as hinted before, from theſe lively Oracles, we learn, that we muſt be holy in *heart*, as well as in life: for "God hath choſen us in Chriſt, that we ſhould be holy, and without blame before him in love;"[jj] that we muſt have the true *circumciſion of the heart*,[kk] "to love the Lord our God with all our heart, and our neighbour as ourſelves;"[ll] that we muſt be "renewed in the ſpirit of our mind,"[mm] "ſincere and without offence till the Day of Chriſt, being filled with all the fruits of righteouſneſs, which are by Jeſus Chriſt, to the glory and praiſe of God,"[nn] that "the ſame mind may be in us, which was alſo in Chriſt Jeſus."[oo] Wherefore, they bid us to "follow after holineſs, without which no man ſhall ſee the Lord;"[pp] which does not mean *imputed* holineſs, as ſome would perſuade us; for as believers, the Hebrews, to whom theſe words were written, had that already; but it means holineſs *imparted* and *implanted*, according to that word of the Apoſtle, "while we with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image from glory to glory, even as by the Spirit of the Lord."[qq] I ſay "by the Spirit of the Lord;" for,

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[dd] Acts xv. 8, 9. [ee] Iſa. viii. 20. [ff] 2 Tim. iii. 16, 17. [gg] 2 Pet. i. 19. [hh] Luke xvii. 10. [ii] Phil. iii. 8, 9. [jj] Eph. i. 4. [kk] Rom. ii. 29. [ll] Deut. xxx. 6. Matt. xxii. 37, 39. [mm] Eph. iv. 23. [nn] Phil. i. 10, 11. [oo] Phil. ii. 5. Matt. xi. 25. [pp] Heb. xii. 14.

5. The Oracles of God ſpeak, that it is God by his Spirit *that works* this and *all our other* good *works in us.*[rr] It is *the Lord,* by his Spirit, that *opens* our hearts, as he did Lydia's, *to attend to the things that are ſpoken*"[ss] in his word. It is his light alone that ſhews us our darkneſs, ignorance, ſinfulneſs, miſery, and helpleſſneſs. It is "God, who commanded the light to ſhine out of darkneſs, that ſhines in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt."[tt] It is he that gives repentance, faith, love, and every divine grace and heavenly temper and diſpoſition. For Chriſt was "exalted to be a Prince and a Saviour, to give repentance unto" his people, "and forgiveneſs of ſins."[uu] "Unto us it is given, in the behalf of Chriſt, to believe on him," as well as "to ſuffer for his ſake."[vv] "The God of our Lord Jeſus Chriſt, the Father of Glory, gives us the Spirit of Wiſdom and Revelation in the knowledge of him, that we may know what is the exceeding greatneſs of his Power to us-ward, who believe according to the working," not of our own will, and at our own pleaſure, obſerve—but "of his mighty power, which he wrought in Chriſt, when he raiſed him from the dead."[ww] "Without Chriſt we can do nothing."[xx] "It is he, who is God over all, bleſſed for ever, that works in us both to will and to do of his good pleaſure."[yy] In a word, "every good and every perfect gift, is from above, and cometh down from the Father of Lights, with whom is no variableneſs, nor ſhadow of turning."[zz] Accordingly the Oracles of God ſpeak, that we muſt *wait for a power* from on high, to enable us to do the leaſt good, even to think a good thought: for *all our ſufficiency is of God.*[a] Therein we are bid and encouraged to *wait* upon the Lord. Jacob ſays, "I have waited for thy ſalvation, O Lord."[b] And David, "I waited patiently for the Lord, till he inclined his ear unto me, and heard my calling."[c] Jeremiah tells us, "The Lord is good unto them that wait for him, to the ſoul that ſeeketh him. It is good that a man ſhould both hope and quietly wait for the ſalvation of the Lord."[d] Paul waited *three days* after he was convinced of ſin, *and did neither eat nor drink,* before Ananias went to him, that *he might receive remiſſion of ſins.*[e]

The Oracles of God alſo tell us in what manner we muſt wait; *In the way of thy judgments,* or ordinances, *O Lord, have we waited for thee,* ſays the prophet Iſaiah xxvi. 8. And again, *thou meeteſt him that rejoiceth and worketh righteouſneſs,*—that willingly and earneſtly perſeveres in the way of duty---*thoſe that remember thee in thy ways*, chap. lxiv. 5. Paul waited for the remiſſion of his ſins in faſting and prayer. So did David for deliverance from his guilty fears, long before. The ſame way the prophet Joel bids the ſinners of his day wait.[f] So Peter bids the ſinners, whom his word had alarmed, to expect remiſſion of ſins in the way of duty, particularly in the ordinance of baptiſm, which was always adminiſtered with ſolemn and earneſt prayer. And indeed of all means of obtaining preſent ſalvation from the guilt and power of ſin, Prayer is the moſt efficacious. Wherefore the Oracles of God direct us to uſe prayer more than any other means, to this end; they direct the unbeliever to "repent of his wickedneſs, and pray God, if perhaps it may be forgiven him."[g] And if believers ſin; as who does not, till he be fully renewed in the image of God; ſuch, as well as others, are directed to pray, that their "ſins may be forgiven them: to confeſs their faults one to another, and pray one for another, that they may be healed,"[h]—have their wounded conſcience made whole again. So our bleſſed Lord himſelf directs and commands all the multitudes, *believers*, and *unbelievers*, that heard him preach; and in them all ſuch at this day, to pray, "forgive us our debts, or treſpaſſes, as we forgive our debtors, or them that treſpaſs againſt us."[i] And moreover, in order to encourage us to pray, and to animate our faith and expectation of a gracious anſwer to our prayers, he has directed us, one and all, even thoſe who have made themſelves children of the devil by imitation, as well as thoſe who are children of God by adoption and grace, to addreſs him under the endearing and encouraging title of a *father*; giving us thereby to underſtand, that tho' we have heretofore been rebellious children, he will acknowledge us for his children ſtill; yea, and "even as a father pitieth his own children," forgiving their paſt follies and offences, "ſo will the Lord pity them that fear him," and will yet receive them graciouſly if, with the Prodigal, they humbly return unto him, and with true repentance caſt themſelves on the multitude of his mercies. So then we, as well as the Apoſtles, muſt *not depart from Jeruſalem*,—from the means of grace, but *wait* therein *for the promiſe of the Father*,—for all the grace he hath promiſed in Chriſt Jeſus, and which we ſtand in need of. And whoever does thus wait, ſhall not loſe his labour: for "he hath not ſaid to the ſeed of Jacob," to any ſoul that wreſtles with him by prayer and ſupplication, "Seek ye me in vain."[m] Every ſuch wreſtling Jacob ſhall be a prevailing Iſrael. Wherefore, "tarry thou the Lord's leiſure, be ſtrong, and he ſhall eſtabliſh thy heart."[n] "For the Viſion is for an appointed time:"—when it ſhall ſerve beſt to advance the glory of God, and anſwer all the purpoſes of his grace; "But at the end it ſhall ſpeak, and not lie; tho' it tarry, wait for it; becauſe it will come, it will not tarry,[o] a moment longer than is for thy good, and God's glory. None, I ſay, that ever ſeek the Lord aright in his appointed ways, ſhall ſeek in vain, For,

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[qq] 2 Cor. iii. 18. [rr] Iſa. xxvi. 12. [ss] Acts xvi. 14. [tt] John xvi. 9. 2 Cor. iv. 6. [uu] Acts v. 31. [vv] Phil. i. 29. [ww] Epheſ. i. 17, 19, 20. [xx] John xv. 5. [yy] Phil. ii. 13. [zz] James i. 17. [a] 2 Cor. iii. 5. [b] Gen. xlix. 18. [c] Pſa. xl. 1. [d] Lam. iii. 25, 26. [e] Acts ix.

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[f] Joel ii. 12. [g] Acts viii. 22. [h] James v. 15. 16. [i] Matt. vi. 12. [m] Iſa. xlv. 19. [n] Pſa. xxvii. 14.

6. The Oracles of God declare, that "whoſoever calleth on the Name of the Lord, ſhall be ſaved."[p] For that "with him there is no reſpect of perſons; but in every nation," conſequently in every body of people profeſſing the name of Chriſt, "he that feareth God, and worketh righteouſneſs, is accepted with him."[q] For it is the word of Chriſt, the Saviour of ſinners, *Whoſoever,* let him be called what he will; let him belong to whatever party, or body of people he will; even tho' he ſhould be as ſingular, as particular, and as ſtiff in the obſervance of ſome indifferent matters, as the Rechabites among the Jews; if he *ſhall do the will of my Father who is in heaven, the ſame is my brother, and ſiſter, and mother.*"[r] He hath ſhewed us, that his Spirit is not confined to any place or nation, ſect or party whatſoever. If *any man,* ſays he, *ſhall ſay unto you, Lo here is Chriſt or there,* confined to this or that ſociety,—*believe it not: Behold he is in the deſart,*—in a popiſh hermitage,—*go not forth: Behold he is in the ſecret chambers,*—in ſome private or particular ſociety of men, and confined there,—*believe it not.* Go not after, nor follow ſuch teachers, ſays he, Matt. xxiv. 23, 26. Adviſing us moreover, that all ſuch are *falſe prophets,* and as ſuch, warning us particularly to *beware* of them. On the contrary, he has declared, *that where two or three are gathered together in his Name;* whether to pray unto him, to praiſe him, to hear his word, or to join in any other of his ordinances, if they come with a ſincere heart; *there he is in the midſt of them,* xviii. 20. So ſpeak the Oracles of God as to matter. Not that they ſpeak nothing more: for they ſpeak of many other things, which demand our moſt ſerious attention, but which time will not permit me to enumerate. For your particular information concerning thoſe matters therefore, I muſt adviſe and exhort you to a conſtant and diligent ſtudy of the Holy Scriptures themſelves.

[*To be concluded in the next.*]

[o] Hab. ii. 3. [p] Acts ii. 21. [q] Acts x. 34, 35. [r] Matt. xli. 50.

The TRUTH of GOD DEFENDED.

A ſhort ESSAY on the CREDULITY of INFIDELS.

PARADOXICAL as it may appear, it is nevertheleſs a fact capable of the cleareſt proof, that *extreme credulity* is a leading feature of *Infidelity.* Infidels, indeed, do not ſeem to be aware of this: Hence, with an air of ſuperior ſagacity, or a ſneer of ſupreme contempt, they either ſeverely cenſure, or affect to pity their fellow-men for believing the Goſpel. They ſay, *Chriſtians* believe without *ſufficient* evidence: but we retort the charge with ten-fold force, and affirm that Infidels believe *contrary* to *noon-day evidence.* In ſupport of their charge, they declaim indecently on the Incarnation of the Son of God;—deride the Prophets as *fortune-tellers*;—abuſe Jeſus Chriſt as an *impoſtor*;—call his miracles mere *juggling tricks*;—brand the Apoſtles with the odious epithets of *knaves* and *fools*,—and pity or inſult the weakneſs of thoſe who believe them. In the mean time, they compliment themſelves on their extraordinary powers and attainments, and boaſt of having riſen ſuperior to the prejudices of education, and the prevalence of opinion and profeſſion.

We, on the other hand, deny that there is any thing in the Incarnation of the Saviour more incomprehenſible than there is in the Creation of the firſt man, the firſt ſheep, or the firſt graſshopper, and challenge our opponents to prove the contrary. We regard the Prophets as good men inſpired by God: As *good*, becauſe all their writings tend to the promotion of piety and morality; and as *inſpired by God* becauſe they foretold, hundreds of years before-hand, divers events which have actually come to paſs at the time, in the place, and with all the circumſtances predicted. We reaſon thus: A knowledge of the future unneceſſitated actions of moral agents, is not the prerogative of any creature, but of God alone; therefore, when ſuch actions are predicted, and take place accordingly, it is a demonſtration that the perſon who predicted them, was moved by the Spirit of God, to whom alone futurity is naked and open.

The enemies of Chriſtianity contend that its Founder was an *impoſtor*. How do they ſubſtantiate this charge? Where are their demonſtrations, their proofs, or even their preſumptions? We challenge all the Deiſts in the univerſe to produce one evidence of impoſture againſt the bleſſed Jeſus. Did he impoſe upon the *Shepherds* at the moment of his birth by producing in the air the appearance of a "multitude of the heavenly hoſt?" Did he impoſe upon the eaſtern *Sages* by diſcovering to them a new and itinerant ſtar, by which they were directed to the ſtable at *Bethlehem?* Did he impoſe upon the multitude on the banks of Jordan, by cauſing a Voice to be heard from heaven, ſaying, "This is my beloved Son?" When he fed the multitudes, cleanſed the lepers, gave ſight to the blind, hearing to the deaf, ſpeech to the dumb, and feet to the lame? When he healed the ſick, and raiſed the dead with a word, was this all impoſition? Were theſe the works of an impoſtor? Beſides, impoſtors are all influenced by ſome worldly motive. But to what worldly motive can the conduct of the inſulted Jeſus be attributed? To the love of riches? Theſe he deſpiſed. To the deſire of pleaſure? He exemplified in his own ſpotleſs life continual ſelf-denial and mortification. To a regard for honour? Never could any more eaſily have aſcended the very pinnacle of fame. The Jews expected a deliverer, and his miracles not only raiſed their admiration, but excited a general perſuaſion that he was the perſon appointed to effect their deliverance from the Roman yoke. Hence they attempted by force to make him their king. But he refuſed the honour intended him, and continued to expoſe himſelf to reproach and ſhame. "He made himſelf of no reputation."

Infidelity requires of all its votaries, faith in the following Articles. The Prophets were *madmen*, yet they foretold with the greateſt preciſion events which, after the lapſe of many ages, exactly came to paſs. Jeſus Chriſt was an *impoſtor*, yet he was a good man, nor was there ever one evidence of impoſture proved againſt him:—The Apoſtles were *fools*, yet, on many occaſions they ſilenced, by dint of argument, their wiſeſt opponents:—They were artful *knaves*, yet they had nothing in proſpect but perſecution in all its terrific forms. "Bonds, impriſonment, and death, continually awaited them."—The Jews, who beheld the miracles of Jeſus and his Apoſtles, were all deceived, altho' theſe miracles were the immediate objects of their ſenſes. For inſtance:—The blind man was deceived when he received his ſight; the paralytic when he was cured of the palſy; the lepers when they were cleanſed; Lazarus when he was raiſed from the dead; and all the witneſſes of theſe things were completely impoſed upon, for it was nothing but mere illuſion from beginning to end. Sagacious men! Sapient philoſophers! Advocates of reaſon, who attribute faith in the doctrines of Chriſt to mental imbecility, what a great degree of this muſt *you* poſſeſs! Where will *you* find faith like this? Faith, not only unſupported by evidence, but in direct oppoſition to the beſt authenticated teſtimonies. Wherever you find it, ſuch faith, I am perſuaded, you will not find in all Iſrael.

Yet theſe men affect to pity the weakneſs of Chriſtians! Here they moſt certainly have forgotten themſelves; for if they had not, or were in poſſeſſion of one ſpark of modeſty, they would, on this ſubject, be for ever ſilent. When I hear a modern infidel pour contempt on the mental weakneſs of Chriſtians, I think of a Locke who anatomized the human mind, and deſcribed its various powers and operations; of a Boyle, who explored the ſecret ſprings of nature, and developed the cauſes of many of its phenomena; of a Newton, who traverſed the aerial and ſtarry regions, meaſured the magnitude of the Sun, Moon, and Stars. aſcertained their various diſtances, and traced their revolutions: I think of theſe, and many others, and imagine I hear an *Owl* complaining of the harſh and unmelodious notes of the *Nightingale*, a *Pigmy* lamenting the weakneſs of a *Giant*, or a *Glow-worm* pitying the dim luſtre of the great luminary of heaven.

Some men of talents, however, have pleaded the cauſe of infidelity. To what principle can we rationally attribute their conduct? To their contempt of the pious frauds and lying wonders of Popery? Of the gloomy dogmas of Calvin, the wickedneſs of Prieſts, or the corruptions of Hierarchies? It cannot be denied, but theſe things have greatly contributed to the production and ſpread of infidel principles among thoſe ſuperficial thinkers, who, in their inveſtigation of truth, never penetrate beneath the ſurface. But ſhall we trace the infidelity of Philoſophers to any of theſe ſources? *Philoſophers*, whoſe buſineſs it is to lay aſide all vulgar prejudices, to diveſt truth and falſehood of all their appendages, and conſider them ſimply as they are? This would be to ſtrip them of their boaſted wiſdom, and place them on an inglorious level with the vulgar herd. To what then ſhall their infidelity be attributed? Partly to *inattention* to the *Evidences* of Chriſtianity. They do not impartially and diligently conſider the ſubject. Dr. *Johnſon* informs us, that *Hume* confeſſed to a Clergyman, that he had never attentively examined the New Teſtament. May we not ſuppoſe this to have been the caſe with many others? Is it not probable, that an attentive peruſal of the Scriptures, and a careful conſideration of the evidence of their truth and divine inſpiration, would have had the ſame happy effect upon them, which it had upon Lord *Littleton* and *Gilbert Weſt*, Eſq.? Theſe men "had both imbibed the principles of infidelity, and had agreed together to write in favour of it. To do this more effectually, they judged it neceſſary, firſt to acquaint themſelves well with the contents of the *Bible*. By the peruſal of that book, however, they were both convinced of their error, and both took up their pens in favour of the religion of Jeſus: the former wrote, *On the Converſion of St. Paul*; the latter, *On the Reſurrection of Chriſt*." The *chief* cauſe of *infidelity*, however, is the *love of ſin*; and to this cauſe the bleſſed Redeemer aſcribed it, when he ſaid, "Men love darkneſs rather than light, becauſe their deeds are evil." Divine Revelation forbids ſin, on pain of future puniſhment; but men love ſin, and therefore reject Divine Revelation.

(To be concluded in the next.)

THE WORD OF GOD ILLUSTRATED.

ON THE NAMES OF PERSONS AND PLACES.

[*Continued from page* 453.]

THAT we may be able to unravel ſome difficulties in Scripture Hiſtory, it is neceſſary that we ſhould obſerve ſome particulars reſpecting the *names* of *perſons* and *places*. We find that the name of one perſon or place is frequently given to another, either when the one is a *type* of the other, or on account of ſome reſemblance between them. Thus Chriſt is frequently called David, and Zerubbabel,[a] theſe perſons being types of him: And *Hell*, in many languages, hath its name from the valley of the children of Hinnom, becauſe that valley was a proper emblem of it, on account of the wickedneſs, puniſhment, and dreadful cries, which were wont to be in that place. In like manner the place of the great ſlaughter mentioned, *Rev*. xvi. 14, is called by the name of the place where the famous battle was fought, in which Joſiah was ſlain.[b] Thus the Tabernacle, which the Iſraelites carried in the Wilderneſs, is called the Tabernacle of *Moloch*, and *Remphan*, *Acts* vii. 43; becauſe they perverted the uſe to which, by its primitive inſtitution, it was deſigned, aſcribing to it what the Heathen aſcribed to thoſe idols, the images of which they were wont to carry about in pageants.

Secondly, The name of the head of a Tribe, or Nation, is ſometimes given to his poſterity. So *Shem*, *Japhet*, *Canaan*, frequently mean the poſterity of theſe ſons of Noah, and not the men themſelves.[c] In the ſame way we are generally to underſtand *Iſrael*, *Edom*, or Eſau. And there are many other ſimilar inſtances in the Scripture.

Thirdly, Names often remain, when the reaſon of them, or that from whence they were taken, ceaſeth. So Aaron's rod retained its name when changed into a Serpent.[d] Matthew is called a Publican after he became an Apoſtle, becauſe he was ſuch formerly, *Matt*. x. 3. Simon is termed the *leper*, becauſe he had been a leper. In like manner, it is ſaid, *Matt*. xi. 5, the *blind* ſee, and the *deaf* hear, that is thoſe who had been blind and deaf. So it is ſaid, *Publicans* and *Harlots* enter into the kingdom of heaven, that is thoſe who had been ſuch, not thoſe that continue ſuch.[e]

Fourthly, The ſame perſons or places have ſometimes ſeveral names. So Eſau's wife is called *Baſhemath*, *Gen*. xxvi. 34, and *Adah*, *Gen*. xxxvi. 2; and *Gideon* is named *Jerubbaal*, *Judges* vi. 32, and Jerubeſheth, 2 *Sam*. xi. 21. But there is too great a number of ſuch inſtances in Scripture to be here reckoned up. The diligent reader, however, will obſerve them to enable him to reconcile one place with another. Theſe various names are ſometimes given to perſons becauſe of ſome eminent action done by them: On this account Jacob was called *Iſrael*; Gideon was named *Jerubbaal*; and Simon, *Peter*. Sometimes perſons had names from the places where they lived. At other times there was ſome ſecret myſtery in the names which were given them. Add to this that the tranſlating of names from one language to another, has made a great change in them, as any one may ſee by comparing the genealogies of the New Teſtament with thoſe of the Old. And as

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[a] Ezek. xxxiv. 23, 24; Hag. ii. 23 [b] 2 Kings xxiii. 29. [c] Gen. ix. 27. [d] Exod. vii. 12 [e] Heb. xi. 31. 1 Cor vi. 9.

perſons, ſo *places* likewiſe have often different names. Thus the ame place is termed *Enmiſhpat* and *Kadeſh*, *Gen.* xiv. 7. Another place is named *Hermon*, *Sirion*, and *Shenir*, *Deut.* iii. 9. The place called Magdala, *Matt.* xv. 39, is termed Dalmanutha, *Mark* viii. 10. And what St. Matthew calls the country of the *Gergaſenes*, St. Mark terms that of the *Gadarenes*.

Fifthly, There are many places and perſons of the ſame name. There was one *Bethlehem*, in the tribe of *Zebulon*, *Joſh.* xix. 15; another in the tribe of Judah, *Matth.* ii. 6; two Canas, ſeveral Cæſareas, divers Miſpehs, &c. So as to perſons, there were many *Abias*; divers *Nathans*; ſundry *Zechariahs*; *Simons*, or *Simeons*, for the name is the ſame; many *Maries*; many *Herods*. So there are ſome names which were common to divers kings of the ſame nation, ſucceeding each other. Thus *Pharaoh* was the name of many Kings of Egypt; *Abimelech* of the Philiſtines; *Agag*, of the Amalekites; *Benhadad*, of the Syrians.

[*To be continued.*]

PHYSICO, or NATURAL THEOLOGY.

[*Continued from page* 455.]

THE ſea, with reſpect to temperature, may be divided into two regions: The firſt begins at the ſurface of the water, and deſcends as far as the influence of the ſun's rays; the ſecond reaches from thence to the bottom of the ſea. In ſummer the lower region is conſiderably colder than the upper: but it is probable, that during the winter the very reverſe takes place; at leaſt the Compte de Marſigli found it ſo repeatedly in the Mediterranean. This naturally reſults from the ſituation of the water near the bottom of the ſea. Uninfluenced by the changes in the atmoſphere, it retains always nearly the ſame degree of temperature: and this is conſiderably above congelation; for the lower region of the ſea, at leaſt in the temperate parts of the world, was never known to freeze.

The ſea has three kinds of motion: 1. The firſt is that undulation which is occaſioned by the wind. This motion is entirely confined to the ſurface; for the bottom, even during violent ſtorms, remains perfectly calm. Mr. Boyle has remarked, from the teſtimony of ſeveral *divers*, that the ſea is affected by the winds only to the depth of ſix feet. It would follow from this, that the height of the waves above the ſurface, does not exceed ſix feet; and that this holds in the Mediterranean at leaſt, we are informed by the Compte de Marſigli, though he alſo ſometimes obſerved them, during a very violent tempeſt, riſe two feet higher. It is affirmed by Pliny, and ſeveral other ancient Writers, that oil calms the waves of the ſea; and that *divers* were accuſtomed to carry ſome of it, for that purpoſe, in their mouths. This account was always conſidered by the moderns, as a fable, and treated with ſuch contempt, that they did not even deign to put it to the teſt of experiment, till Dr. Franklin accidentally diſcovered its truth.—Happening, in 1757, to be in the middle of a large fleet, he obſerved that the water round one or two veſſels was quite calm and ſmooth, while every where elſe it was very much agitated by the winds. He applied to the Captain for the explanation of this phenomenon, who replied, that the cooks, he ſuppoſed, had thrown their greaſy water out at the ſcupper holes, and by that means had oiled the ſides of the veſſels in queſtion. This anſwer did not ſatisfy the Doctor at firſt; but recollecting what Pliny had ſaid on the ſubject; he reſolved at leaſt to try the experiment. He did ſo accordingly in 1762, and found that oil actually calmed the waves of the ſea. He repeated the experiment upon Lake Clapham; the oil ſpread itſelf with great rapidity upon the ſurface, but did not produce the deſired effect, becauſe having been thrown in on the ſide oppoſite to the wind, it was immediately driven to the edge of the water. But upon throwing in a like quantity upon the other ſide of the lake, it calmed in an inſtant ſeveral yards of the ſurface; and gradually ſpreading, rendered all that part of the lake, to the extent of at leaſt half an acre, [illegible] ſmooth as glaſs.—The curious effect produced by this liquid ma[illegible] accounted for by the repulſion which exiſts between oil and water, and between oil and air, which prevents all immediate contact, all rubbing of the one upon the other.

2. The ſecond kind of motion is, that continual tendency which the whole water in the ſea has towards the Weſt. It is greater near the Equator, than about the Poles; and indeed cannot be ſaid to take place at all in the northern hemiſphere beyond the tropic. It begins on the weſt ſide of America, where it is moderate, hence that part of the ocean has been called *Pacific*. As the waters advance weſtward their motion is accelerated, ſo that, having traverſed the globe, they ſtrike with great violence on the eaſtern ſhore of America. Being ſtopped by that Continent, they turn northward, and run with impetuoſity into the Gulph of Mexico; from thence they proceed along the coaſt of North America, till they come to the ſouth ſide of the great bank at Newfoundland, when they turn off, and run down through the weſtern iſles. This current is called the *Gulf Stream*. It was firſt accurately deſcribed by Dr. Franklin, who remarked alſo, that the water in it having been originally heated in the torrid Zone, cools ſo gradually in its paſſage northward, that even the latitude might be found in any part of the ſtream, by means of a thermometer. This motion of the ſea weſtward has never been ex-

plained; it ſeems to have ſome connexion with the trade winds, and the diurnal revolution of the earth on its axis.

3. The third and moſt remarkable motion of the ſea is the *Tide*, which is a regular ſwell of the Ocean once every twelve hours, owing, as Newton has demonſtrated, to the attraction of the moon. In the middle of the ſea the tide ſeldom riſes higher than one or two feet, but on the coaſt it frequently reaches the height of 45 feet, and in ſome places even more. The tide generally riſes higher in the evening than in the morning: on the coaſt of Britain, this holds in the winter, but in the ſummer the morning tides are higheſt. In ſome ſeas, it is ſaid, there are no tides. This cannot be owing to their being ſurrounded with land, becauſe there is a tide in the lakes of North America.

[*To be continued.*]

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THE PROVIDENCE OF GOD ASSERTED.

TO THE EDITOR OF THE METHODIST MAGAZINE.

Reverend and dear Sir, *London, July* 2, 1805.

PERMIT me to ſend you the incloſed Anecdote, on the authenticity of which you may ſafely depend. It was firſt related by a pious clergyman in Alſace, who is a moſt reſpectable Miniſter of a large pariſh, conſiſting of five different villages.—When he firſt came to the pariſh, he found the inhabitants in the moſt wretched ſituation. They were generally known as exceeding idle and profligate characters, among whom there was conſtant ſtriſe and contention, but the Lord ſo bleſſed his faithful labours, that, after a ſhort ſpace, an entire reformation, even of outward manners, took place, and the ſame pariſh is now celebrated for the induſtry, honeſty, ſobriety, and benevolence of its inhabitants, and many are there, who have been called to a real knowledge of Chriſt, and adorn the doctrine of God their Saviour in all things.

I ſubcribe myſelf with unfeigned Chriſtian regard and affection,

Your friend,

CH. F. A. STEINKOPFF.

TRANSLATED FROM THE PERIODICAL PUBLICATION OF THE BASIL SOCIETY.

TOWARDS the cloſe of the year 1799, as I am informed by a moſt reſpectable intimate friend, whoſe name need only be mentioned to confirm the veracity of the following tale in the mind of every reader; but who chooſes to remain concealed:—An old man, near ſixty years of age, diminutive and deformed in his perſon, came hither in his way to W. and requeſted of me to take him in, and furniſh him with employment, as the winter preſented him with no other proſpect, than to be ſtarved with cold or hunger; and not being full ſixty years old, he could not be received into the Hoſpital. Providence enabled me to provide for him, by furniſhing him with work in his own profeſſion. I gave him ſome maps to paint for my pupils: From this perſon, who remained with me for thirteen months, until death removed him, I learnt the following very remarkable circumſtance:

He was a native of Alſace, but on a journey he made to K., he married: He inhabited a ſmall houſe without the gates of the town, and his employment barely ſubſiſted him, though he conſtantly worked for rich and reſpectable people in the city:—he was a Painter and Gilder. Every evening he was accuſtomed to bring bread home with him for his family, from the produce of his work; it happened, however, once, that he did not receive his money. Although God has expreſsly commanded, that the Sun ſhall not go down before the labourer receives his hire, yet the degenerate Chriſtian pays but little attention to the commands of his Maker. Very many, and clergymen amongſt the number, are not acquainted with all his written commands, more eſpecially thoſe in the Old Teſtament, notwithſtanding Jeſus Chriſt has abſolutely declared that all thoſe of a moral nature ſhall be ſtrictly obſerved, and that not a jot or tittle thereof ſhall fail, *Matt.* v. 15.

Now could the poor Gilder no longer get paid by his employers; for ſome time, however, he was enabled to carry home bread with him as uſual, to his hungry family, but at length, every reſource was exhauſted. Throughout the day, during his work, he addreſſed inward prayers to God, that he would graciouſly diſpoſe the hearts of his employers in his favour, ſo that they might not allow him to go home pennyleſs, but the day paſſed, the time of labour was finiſhed, and the poor huſband and father had nothing;—nothing at all to take home with him! Melancholy and ſad he entered the ſuburbs, where he lived, with a heavy heart, and downcaſt eyes; when, one going towards the city met him, ſaluted him as he paſſed, and ſlipping a piece of ſilver into his hand, glided by him. B. (ſo was the poor man called), ſtood ſtock ſtill, aſtoniſhed, and ſhouting aloud, with eyes uplifted; tears ran down his cheeks, and he bitterly reproached himſelf for his vile unbelief in that God, who feedeth the ravens, and numbers the very hairs of our head.

Paſſing onwards, his way lay thro' a path between two hedges, where he heard a faint voice in a mournful complaining ſtrain, and he looked round him to know from whence it proceeded; he ſaw a young man, who had the appearance of a traveller, lying in the graſs, pale, weak, and emaciated.—"What is the matter, my friend?" aſked the poor Painter;—"Sir, I am a travelling mechanic, and am going towards home; I have yet far to go; as my money ran ſhort, I was obliged to act with the utmoſt frugality, and expended daily only what my moſt urgent neceſſities demanded. Notwithſtanding this, my money is all gone; the whole of this day have I purſued my journey without taſting food, but my ſtrength is entirely exhauſted, and I can go no further!" What was poor B. to do?—he had nothing but the ſmall piece of ſilver;—ſhould he give him that?—but what would remain for his hungry, expecting children? perplexed, confounded, and almoſt mechanically, without knowing what he ſaid, he demanded of the young man if he had no ſmall money about him, even of the moſt trifling value, to give him in exchange for his little piece of ſilver? "O my dear Sir, would God I had, I ſhould not be here any longer!" The heart of poor B. felt a terrible conflict; at laſt, ſhrugging up his ſhoulders, with great ſorrow and heavineſs of mind, he purſued his way. But he went not far, the piece of money burned like fire in his pocket; he haſtily turned back, gave it to the poor traveller, and with great agitation turned away quickly, weeping, ſobbing, and almoſt reeling like a drunken man. He had not proceeded far, before he met a man with ſeveral longiſh loaves of bread, which he carried under his arm, coming directly towards him. As they approached each other, the man ſaluted him in a very friendly manner, and paſſing him, ſlipped one of his loaves under his arm, and putting a dollar into his hand, haſtened away. The poor Painter threw himſelf on the graſs, and wept aloud.—Who can read, without the deepeſt emotion, this wonderful relation of the gracious Providence of God towards the neceſſities of his children. The worthy Painter acted with ſuch pure humanity, and the hand of God ſo viſibly interpoſed, that while we are compelled to beſtow our warmeſt approbation on his conduct, we are alſo led to offer our humble adoration to the Throne of grace. Such tales as theſe are like apples of gold in diſhes of ſilver, and at all times, altho' in our days more eſpecially, are a word in due ſeaſon. If the poor Chriſtian be led hereby to further confidence in that God, who hears and anſwers prayer; and if the weak believer be taught hereby to bluſh for his unbelief, this memorable inſtance of God's paternal care will not have been recorded in vain.

THE GRACE OF GOD MANIFESTED,

In a ſhort ACCOUNT of the CONVERSION, EXPERIENCE, and happy DEATH of THOMAS HANDLEY, and ſeveral others.

THOMAS HANDLEY was a worthy Member of the Methodiſt Society in Coalbrook-dale, where he finiſhed his courſe, a few years ago, when I was in Shrewſbury circuit.

In the early period of his life, he lived according to the courſe of this world, following the multitude to do evil, particularly in revelling, and what are called *paſtimes*, where he was accuſtomed to divert himſelf and his thoughtleſs companions, by playing on the fiddle.

His mother, praying that God would give him repentance, was comforted concerning him, by the application of a paſſage of Scripture to her mind, viz. "Is it well with the child? and ſhe anſwered, It is well." 2 *Kings*, iv. 26. She, no doubt, conſidered this circumſtance as a token of her ſon's converſion; and it is pleaſing to remark, that this intereſting event ſhortly after took place.

It is worthy of notice, that little things frequently produce highly important conſequences.

The Subject of this memoir caught a cold, which laid the foundation of a diſeaſe that ultimately rendered the amputation of one of his legs neceſſary: however, in this tedious affliction, he was ſtirred up to ſeek the Lord in earneſt, and he did not ſeek in vain; he was made the ſubject of that new creation which characterizes all Chriſtian believers; the evidences of which, conſiſt, not only in inward feelings, but alſo in a uniform obedience to all the commands of God our Saviour.

Being importuned to viſit thoſe places of vain amuſement, which he had formerly attended, he always refuſed. At one time he had the offer of a guinea to go, but he nobly withſtood the temptation; neither intereſt nor friendſhip could prevail upon him to take a ſtep which was totally incompatible with the morality of the goſpel of Chriſt.

Compaſſion for his fellow-men, who were ſtill enemies to God by wicked works, frequently led him into the neighbouring villages to warn the thoughtleſs inhabitants to flee from the wrath to come. His unaffected regard for backſliders, deſerves our particular notice and imitation. He frequently viſited them, and affectionately intreated them to return to the Shepherd and Biſhop of their ſouls. Had we more imitators of Thomas Handley in this inſtance, many backſliders might be reſtored to the enjoyment of their firſt love.

He was careful to let his light ſhine before men, and to ſhew his faith by his works; hence, "he had a good report of all, and of the truth itſelf." Such was his ſteady and upright conduct, that even the profane, as well as the pious, held him in high eſtimation.

It is rather ſingular, that one day as he was returning from Madeley, it was deeply impreſſed on his mind, that he ſhould go there no more. This preſentiment was ſoon after realized in his death!

In his laſt ſickneſs he was very happy, and much ſupported in his mind. Sometimes he was heard to ſay, "precious promiſes are brought to my mind." He exhorted his brother to ſeek the Lord, to take his key, with which he had been accuſtomed to enter the chapel, and fill his place there. To his friends who came to ſee him, he would ſometimes ſay, "Be diligent in ſeeking the ſalvation of your ſouls. What ſhould I do, if I had my religion to ſeek, now my affliction is ſo great?" He died, as he had lived, in the faith and hope of the Goſpel of our Lord Jeſus Chriſt.

Samuel Taylor.

SUSANNA LEWIS was an ornament to the Methodiſt Society in Caermarthen, where ſhe fell aſleep in the Lord a few years ago.

Before her converſion ſhe had a form of Godlineſs. It pleaſed the Almighty, however, to enlighten her mind to ſee the ſpirituality of the divine law, and her own inſufficiency to ſatisfy its juſt and extenſive demands. That excellent young man, the late Mr. Joſhua Keighley, was the honoured inſtrument in effecting this amazing change in her views.

Notwithſtanding all her morality, when awakened by the Word and Spirit of God, her ſpiritual diſtreſs was very great. "The arrows of the Almighty ſtuck faſt in her conſcience, and his hand preſſed her ſore." The trouble and anguiſh of her ſpirit were ſo great, that ſome of her neighbours thought much religion had made her mad: She united herſelf to the Methodiſt Society, and "intreated the divine favour with her whole heart." The Lord ſpoke peace to her troubled breaſt, and cauſed the light of his countenance to ſhine upon her.

Being created anew in Chriſt Jeſus, her morality was now the genuine fruit of the Spirit. Her grand object was to glorify God.

"Her ſtrength—his grace, her rule—his word,
"Her end—the glory of the Lord."

If general ſuffrage were the invariable mark of a Chriſtian, her claim to this exalted character would be indiſputable, even on this ground; but ſhe had a more ſure evidence, for, "believing on the Son of God, ſhe had the witneſs in herſelf."

For

During the ſpace of about eight years ſhe was a zealous, ſteady follower of the bleſſed Jeſus; taking good heed to herſelf that the cauſe of God was not reproached on her account.

Her exit was ſudden, but glorious, for "underneath, and round about her were the everlaſting arms of Omnipotence."

Samuel Taylor.

ROBERT HILL died happy in the Lord, a few years ago, at Wolverhampton.

About the year 1771, he and his wife removed from Nottinghamſhire to Dudley, where they heard the goſpel preached by the Methodiſts, and they did not hear in vain, for it was made the power of God to their ſalvation.

Soon after this event, they went to reſide with one of our local preachers; and though two families dwelling together in the ſame houſe, are ſeldom a bleſſing to each other, yet theſe were mutually ſubſervient to each other's faith and joy.

Robert Hill was a man of genuine piety; and being zealous for the Lord of Hoſts, was frequently induced to reprove, or exhort the wicked, as he judged the moſt proper; and it is pleaſing to obſerve, that he did not labour in vain. There is ſtill living at Dudley, a worthy member of our ſociety, who was converted to God by the inſtrumentality of his pious ſolicitude and zealous exertions.

After his removal to Wolverhampton, his fervent piety experienced no abatement. He ſtill preſſed on toward the mark for the prize of his high calling of God in Chriſt Jeſus. Notwithſtanding the many temptations to which he was expoſed, he was—

"Firm as an iron pillar ſtrong,
"And ſtedfaſt as a wall of braſs."

Though the Lord does not willingly afflict or grieve the children of men, yet he does it for their profit, that they may be partakers of his holineſs: with this view our heavenly Father chaſtened his child. At one time, in particular, he was brought ſo low, that he thought himſelf very near his Father's houſe. His cup run over, while he rejoiced in hope of the glory of God!—"Death," ſaid a friend who viſited him, "ſeemed to be ſwallowed up in victory." But the Lord having tried him, brought him forth like purified gold, and he devoted his lengthened days to his honour and glory. In a ſubſequent affliction, which happened a little before his death, he was very happy, ſtill feeling that his God was with him, ſuſtaining him in the trying hour.

About a month before he died, he ſaid, He thought his time was very long. In the morning of the day on which he died, he was as well as uſual; but about ten o'clock in the forenoon, he was taken very ill, and in about three hours was diſmiſſed from the body! This good man had not had a painful doubt concerning the ſafety of his ſtate for a long time before his death.

SAMUEL TAYLOR.

AN ACCOUNT OF GEORGE ARMIT.

GEORGE ARMIT was born Nov. 26, 1780, in the townſhip of Heaton, in the pariſh of Leek, and county of Stafford. From his childhood, he was of a mild and ſteady diſpoſition of mind. He never indulged himſelf in the amuſements of the world as the generality of young perſons do. He paid ſtrict attention to the commands of his parents, and would not do any thing that grieved them. He has repeatedly ſaid, that, when very young, he felt good deſires, and was much drawn to reading and prayer; but that, having no one in the family to guide him, he gradually loſt thoſe good impreſſions.

At fourteen years of age, he was put apprentice to a ſhoemaker in the neighbourhood; in which ſituation he conducted himſelf in ſuch a way, as to gain the reſpect and eſteem of all that knew him. His maſter being a ſerious man, who attended the means of grace, requeſted George to go along with him; but as his parents had forbid his coming near the Methodiſts, or any Methodiſt Meeting; and as, in all things, he had wiſhed to obey them, he was greatly perplexed what to do. However, the Spirit ſtill ſtrove with, and ſtirred him up to pray, and read the Bible; the conſequence of which was, he became more and more ſerious. His mind was ſoon ſtill farther opened to ſee his real ſtate of ſoul, which he diſcovered to be ſinful and miſerable; ſo that he found it was high time for him to give all poſſible diligence to make his peace with God.

He now determined to attend the means of grace at all opportunities, and eſpecially the preaching of the word, be the conſequence what it might. About this time it was that he heard Mr. Ridall preach, who was then ſtationed in the Leek Circuit. By hearing him, he was more deeply convinced, than ever, of his loſt ſtate by nature, and of the danger he was in of everlaſting miſery. He fully diſcovered his need of converſion, and clearly ſaw that delays in this buſineſs were dangerous. Accordingly, he joined the ſociety immediately, and began to meet in claſs, which means he found to be of very great benefit.

Soon after this, one evening, as he was returning home from the meeting, being much diſtreſſed in mind, and pouring out his ſoul in ſtrong cries and tears by the ſide of a hedge, the Lord inſtantaneouſly ſpoke peace to his ſoul, and communicated to him the comforts of his Holy Spirit. This bleſſed change took place in him when he was between fourteen and fifteen years of age. He was now happy indeed, and rejoiced greatly in his bleſſed Redeemer. He was, however, aſſaulted at times with powerful temptations, and it was ſuggeſted to his mind, that he had deceived himſelf, and that the work was not real, becauſe he did not always feel thoſe joys and ecſtacies which he was favoured with on his firſt eſpouſals to Chriſt; but by a conſtant uſe of the means of grace, public and private, he was enabled to overcome the adverſary. It might truly be ſaid of him, that he learned of Chriſt to be meek and lowly of heart, and thus found reſt to his ſoul. He generally walked in liberty, and went on his way rejoicing and praiſing God, finding great pleaſure in all the means of grace, and in the people of God, whom he eſteemed as the excellent of the earth.

Some time after this, the Lord gave him ſome diſcoveries of thoſe corruptions of his nature, which yet remained not taken away, when he clearly ſaw, that there was yet "in him the remains of an evil heart of unbelief, ready to depart from the living God." Accordingly, he conſulted the Scriptures to ſee if there was any hope of a deliverance from this, and ſoon diſcovered, that "whatſoever we aſk in prayer, believing, we ſhall receive." And that "to him that believeth, all things are poſſible." This encouraged him to pray more and more, that the Lord would deliver him from this corruption of his fallen nature. After wreſtling for ſome time for this bleſſing, he ventured to caſt himſelf on the Lord more fully than before, and did receive that meaſure of ſanctification, which fully ſatisfied his mind, that his prayers were heard. He was now more happy than ever; ſtedfaſtly truſting in the Lord, and rejoicing in the comforts of the Holy Ghoſt.

About this time he finiſhed his apprenticeſhip, and began buſineſs for himſelf. He determined to be diligent in his calling, faithful to his promiſes, and true to his engagements. Accordingly, he put his affairs into ſuch a train, that he could eaſily know what he gained by his buſineſs: and, as he wiſhed to have a bleſſing upon all his gains, he devoted a part of them to charitable purpoſes: Accordingly, in his Journal, there is an account of what he gave to certain purpoſes, and his reaſons for ſo doing.

Soon after this his health began to decline very much; ſo that he was brought to great weakneſs of body, and at times to great pain; but he looked to the Lord, and found grace ſufficient for the day.

It was about the ſame time, that he thought himſelf called to ſpeak in public; but he was ſo much afraid of running before he was ſent, that he could not engage in ſo weighty an affair, without conſulting ſome of his moſt judicious friends, who adviſed him, by all means, to make a trial. He, therefore, began to ſpeak a little in public, as he was able, and the people received him very kindly, and believed him called to the work.

From the beginning of his ſeriouſneſs, he applied himſelf much to reading and ſtudy, and examined every thing to the bottom. In his Diary, there is an account of the doctrines he believed and taught, with references to thoſe texts of Scripture, on which he grounded his opinions. He ſeems to have been particularly attentive to the doctrine of *Chriſt's Divinity*, and has given a great number of texts in proof of that point. He likewiſe ſtudied the ſubject of *Faith* much, and has put down a great many texts, as illuſtrations of that point alſo. Soon after his becoming religious, he adopted the uſeful method of taking an account of the ſubjects on which he heard diſcourſes, and has noticed ſeveral particulars on each ſubject, which he thought worthy of obſervation.

He had acquired a moſt excellent Library of Books, particularly ſuch as are calculated to be uſeful to miniſters. In peruſing theſe he ſpent moſt of his leiſure hours, and appeared to all who converſed with him, to be a perſon of ſound judgment, as well as of deep experience in the things of God.

He was a man of an excellent ſpirit, calm and diſpaſſionate, and one that poſſeſſed great command of himſelf. He purſued one excellent rule, which was, To tell every one in private what he thought amiſs in his conduct; and this in ſo tender and loving a manner, that no one could eaſily take offence at it. He alſo appeared to poſſeſs much of a public ſpirit, and therefore was greatly intereſted in the cauſe of God; but as his bodily ſtrength was but ſmall, his public labours were, of neceſſity, much reſtricted. Failings no doubt he had; for who has not? But as I never ſaw any in him, nor heard any of his friends, or enemies, ſpeak of any, I am not able to ſay what they were.

Some time before he was wholly confined by affliction, he told me, that he felt himſelf ſo feeble in body, that he could not poſſibly fulfil his plan. I ſaid, as he had not ſtrength to attend the different places, it could not be required of him; and therefore requeſted he would not give himſelf any farther trouble about them, for that I would get them ſupplied as well as I could. Soon after this he became much worſe, and was confined to the houſe; but his mind was full of peace and tranquility. He did not live many months after his confinement; but, as all who went to ſee him will witneſs, was generally reſigned and cheerful. He was much concerned for his aged parents, as they were not yet in the good way: his ſoul was often engaged in an agony of prayer, in their behalf. The laſt time I was at Heaton, I called to ſee him, and found him in a ſweet recollected frame of mind, apparently waiting for his great change.

Before I returned thither, at the month's end, he had left the world, and that, as I found on enquiry, full of faith and of the Holy Ghoſt. The day he died, he had been much engaged in prayer for his parents, until he was quite ſpent; after which he quietly fell aſleep, as on the boſom of his Redeemer, aged 23 years. Happy would it be for all young profeſſors, were they equally uniform and ſteady!

Leek, July 12, 1804. J. BEAUMONT.

MISCELLANEOUS.

On the UTILITY and IMPORTANCE of HISTORIC INFORMATION.

[*Concluded from page* 374.]

WHATEVER increaſes our ſkill and ſtimulates our induſtry in the lawful profeſſions of life, demands attention. If the mechanic or labourer acquire no information to increaſe his ſkill, by the purſuit of Hiſtoric Information, yet his mind will be impreſſed with the good effects of method, induſtry, and perſeverance. Theſe habits are of moment to the Huſbandman, as well as the Stateſman. If princes ought to be early prompted to the purſuit of real greatneſs, is it not of equal importance that the ſubordinate ranks be habituated to order, œconomy, and labour? If example inſtructs, Hiſtory muſt promote theſe The effects of diligence and diſcretion meet us in every page; they are repreſented in every ſhade.—From the records of Moſes to thoſe preſented to us at the preſent hour, we cannot ſurvey the characters who have inſtructed Senates, and commanded Armies, but we muſt receive leſſons on the neceſſity of forecaſt, reſolution, diſpatch, and perſeverance. Shall we ſay theſe are foreign to the bulk of mankind? Shall we conclude that mechanics and labourers do not need ſuch monitors?—Nor can we ſurvey the changes which hiſtory perpetually places before us, without lively emotions of benevolence. "God hath made of one blood, all the nations of the earth," though diverſified in colour, manners, and climate. We partake of one common nature, are ſubject to ſimilar wants, and muſt ſoon ſubmit to the ſame awful ſentence,—"There is an houſe appointed for *all living*; there the priſoners reſt together, and the ſervant is free from his maſter;" there, "high and low will meet together," and no diſtinction be made, but by an unerring and impartial Judge.

Is it poſſible thus to contemplate our fellow-creatures, and "the eye not to affect the heart?" Can we ſurvey the human race, in all its ſtages, and not feel ardent deſires to promote their happineſs? We are taught to conſider our enemies as objects of compaſſion, and to uſe the moſt ſelf-denying means for their welfare:—Can we then peruſe the hiſtory of man, and not be ſtimulated to benevolent purpoſes?

But the ſtudy of Hiſtory may promote a ſtill greater end. It may ſerve the Intereſts of Religion. 1ſt. It confirms the doctrines and evidences of Revelation. Let us compare the writings of the heathen with the books of Revelation, and we ſhall find that the truths they often held in unrighteouſneſs, appear to us in meridian luſtre. And if we ſelect the purer tenets of paganiſm from that maſs of ſuperſtition and folly, in which they lie immerſed, as we ſeparate the doctrines of Chriſtianity from the legends and rituals of the Church of Rome, we ſhall allow, that the wiſer heathen had ſome juſt conceptions of the Divine Nature, the Immortality of the ſoul, and the doctrine of Rewards and Puniſhments in a future ſtate. They acknowledged alſo an inherent impotency for the purſuit of moral good;—they ſaw that much depravity prevailed in the earth, and concluded that men had ſuffered ſome degradation from their original ſtate;—they confeſſed that Divine aid was neceſſary to ſtrengthen them in virtuous purpoſes;—and that ſome expedient was requiſite to avert the puniſhment their ſins deſerved from the Supreme Judge.

If we admit that theſe were the ſentiments of the beſt of the heathen, and examine how far they agree with, and are confirmed and elucidated by Sacred Writ, we ſhall find reaſon to conclude, that the Holy Scriptures are indeed "a ſure word of prophecy, to which we ſhall do well to take heed," and to acknowledge that "the lines have fallen to us in pleaſant places, and that we have a goodly heritage."

The heathen were much perplexed to account for the prevalence of evil; its exiſtence they could not deny, but its origin and remedy they knew not.

Revelation removes the evil. It is admitted that difficulties ariſe on this ſubject; but do they not chiefly proceed from our incapacity fully to reconcile the free agency of the creature with the perfections of his Creator? Is it unaccountable, that we, who "have our foundation in the duſt," ſhould be nonpluſſed in our reaſonings upon the immenſities of the uncreated Being? In this, as in many other ſubjects, we have demonſtration of facts, although we may not be competent to anſwer every queſtion they involve. If we allow "that we cannot find out the Almighty to perfection," and that "we know but in part" as to many of his Works; we ſhall ſurmount moſt of the difficulties which preſent themſelves in this ſubject:—we ſhall find the Scripture teaches us, that it was conſiſtent with the perfections of the Deity to create holy intelligent beings, capable of abuſing their liberty, and diſobeying his laws. They made the awful trial, and penal evil followed. The hiſtory of our firſt parents, recorded by Moſes, and illuſtrated by the ſubſequent parts of revelation, proves this. It ſhews that "ſin entered the world, and death by ſin."

It is not the deſign of theſe remarks to enter upon the ſubject as it has been handled by controverſial Writers; yet we may venture to aſſert, that no ſyſtem has been ſuggeſted, reſpecting the ſource of moral evil, that will bear the ſlighteſt compariſon with that in the fifth chapter of the Romans, "By one man's diſobedience, many were made ſinners; by the offence of one, judgment came upon all men to condemnation."

However conſonant to fact this repreſentation is, it would have only increaſed our perplexity, had not the ſame unerring guides pointed out that remedy the heathens did not diſcover. At the ſame time that we learn, that "all have ſinned, and come ſhort of the glory of God,"—that we ſtand in need of "a new birth, a divine nature, &c. &c." we are informed alſo of "the Second Adam, the Lord from heaven," "the only begotten of the Father, full of grace and truth, made fleſh to deſtroy the works of the devil." And what the Philoſophy of Greece and Rome could not do, the goſpel has done; it has diſcovered how "God can be Juſt, and yet the Juſtifier of him that believeth in Jeſus," although formerly ungodly. The wiſeſt heathens could never determine how ſinful creatures might ſecure their Creator's favour; but the goſpel proclaims "Glory to God in the higheſt, and on earth peace, and good-will to men." Hence, however "the preaching of the croſs may be accounted fooliſhneſs" by ſome, by others it will be confeſſed to be a glorious diſplay of the wiſdom and power of God.

I have dwelt more fully on theſe points, than my preſent ſubject may ſeem to ſanction, becauſe they are of ſo great moment to a Chriſtian, in the uſe of hiſtory. If they be not kept in view, as we read it, we ſhall loſe much of our profit. Is not the inference from theſe remarks obvious? When the wiſeſt men in all countries, and at every period, have concurred in the ſame principles, we have a ſtrong preſumption in their ſupport; but the wiſeſt of the heathen in every country, and at every period, concurred in the doctrines alluded to;—hence we have much cauſe to conclude they are founded in truth. We leave modern infidels to chuſe the light of Heatheniſm, or Chriſtianity.

Hiſtory not only diſcovers that the leading principles of revelation were, in a degree, admitted by the Gentiles, but it is a continual comment upon theſe doctrines. Examine every age and every country, and notwithſtanding the moſt noted inſtances of truth, wiſdom, courage, and goodneſs, we cannot avoid the concluſion, that human nature "is far gone from original rectitude."

While we diſcern the ſuperintending care and paternal regard of the Father of Spirits, we cannot but ſee "his wrath revealed from heaven againſt all unrighteouſneſs and ungodlineſs of men."

To conclude. On the one hand ſet before yourſelf all that revelation ſays upon the divine government, the degeneracy of man, and the evil of ſin, and on the other, the records of univerſal hiſtory; and ſay if they do not illuſtrate and ſupport each other?

The advocates for Revelation have ſometimes injured their cauſe, by indigeſted applications of prophecy, and too confident aſſertions reſpecting future events; yet prophetic evidence ſtands unſullied. Hiſtory, in this view, bears ample teſtimony to ſacred Writ. Were the writings of Newton unknown, or in part confuted, children would know how to apply the following paſſages: DEUTRO. xviii. 18——ISA. liii. chap.——DANIEL ix. 24, 26——MAT. xxiv. 2, &c. &c. Nor can ſcepticiſm itſelf doubt on this ground; its only refuge is, in conjecturing that theſe writings were compoſed ſubſequently to the events; an hypotheſis contradicted by preſent facts.

We have a further teſtimony to the truth of the Scriptures from profane writers, as they confirm the facts recorded there. The Jewiſh hiſtory connects with it that of Aſſyria, of Babylon, Perſia, Greece, and Rome. Theſe form the chief parts of Ancient Hiſtory, and we ſhall find our faith in revelation confirmed by the correſponding accounts of all nations. In one inſtance holy Writ ſtands unrivalled. It carries us with conſiſtency to the origin of things. In vain have its enemies ſought evidence to compare with it. Thoſe who have rejected it as their guide, have ſunk into abſurdities unworthy of a name.

If theſe reflections be well founded, hiſtory confirms the ſacred Volume in every inſtance. It admits thoſe doctrines diſcovered in revelation with pureſt luſtre: It diſplays their truth on a ſcale ample as the human race: It pronounces decidedly on the accompliſhment of prophecy, and ſtrongly pleads for the aid of the ſacred volume.

Our next enquiry is,—What tendency the knowledge of hiſtory has to promote religious diſpoſitions? Doubtleſs much will depend on the character of the reader. Whilſt the inconſiderate and profane profit nothing by the moſt intereſting ſcenes, a devout mind will alternately feel the exerciſe of every holy and ſocial affection. The hour is ſwiftly approaching, when all the events which have paſſed on earth, will be as "the baſeleſs fabric of a viſion," except ſo far as they have produced moral good or evil.—Hence all our ſtudies and purſuits ought to prepare us for that ſtate where inſtability and defilement are unknown.

That this end may be anſwered in the peruſal of theſe pages, let us briefly conſider the effect of hiſtoric reading on pious minds.

Can holy ſouls peruſe the ſtory of Cæſar, Alexander, or Cyrus, and not ſecretly exclaim,—"Has the Creator formed us with ſuch capacities for no higher purpoſes than theſe? To form and execute plans, by which they might ſubject the greateſt part of their ſpecies to their authority?" Again, "Can the mighty principle which produces ſuch effects, become extinct at death? Shall an Alexander be then on a level with an inſect? Impoſſible."

But hiſtory not only ſuggeſts the ſoul's immortality. It alſo ſhews the vanity of all created good. It leaves us under the fulleſt conviction that our happineſs does not conſiſt in the poſſeſſion of honour, riches, power, or ſenſual gratifications. We learn that men of the greateſt minds, whoſe affections are inordinately placed on earthly objects, are moſt capable of ſuffering. They feel moſt of that "vanity and vexation of the ſpirit," which is inſeparable from "hurtful deſires."

The Belſhazzars of all ages convince us, that The mind is its own tormentor or comforter, and makes a hell of hell, or a heaven of heaven. We ſee alſo, that neither poverty, reproach, perſecution, nor death, diſturb the ſerenity of thoſe who poſſeſs

"The ſoul's calm ſunſhine, and the heart-felt joy."

Here we learn the uncertainty of human bliſs. Whilſt we ſucceſſively obſerve the proudeſt monarchs hurled from their thrones, and the meaneſt of the people exalted, we cannot but exclaim,

"The ſpider's moſt attenuated thread
"Is cord, is cable to man's tender tie
"On earthly bliſs: it breaks at every breeze."

Nor in this ſtudy can we forget the Providence of God.—Whether we trace the riſe, progreſs, perfection, or decline of nations, or of the lives of individuals, we muſt be delighted with the diſplays of the divine wiſdom and goodneſs. Our gratitude and wonder muſt often be excited by obſerving the riſe of kingdoms from their ſavage ſtate, to the comforts of civilization, and the privileges of the goſpel. We ſhall ſee in what a diſtinguiſhed manner the promiſe and providence of God have kept pace with each other, and our faith will hereby be confirmed. We ſhall rejoice that our God has eſtabliſhed his throne upon the water-floods; that his dominion is an everlaſting dominion, and that of his kingdom there will be no end.

Hiſtoric reading promotes the ſocial affections. Theſe are excited by a knowledge of diſtreſs, and hope of contributing to its relief. It is unneceſſary to repeat how hiſtory exhibits the diſorders of ſociety. What we meet with in common life is there reared into a ſtupendous ſtructure.

The good man, confident of his final triumph, whilſt ſurveying the recurrence of evil, concludes that it is one great end of his

being,

being, to oppoſe its progreſs. He conſiders this world as the field of conteſt, where ſin and holineſs, with their numerous votaries, are at irreconcilable variance. Conſcious of the goodneſs of his cauſe, he determines only to quit his armour with his life.

Self-knowledge and ſelf-government, are alſo taught by this ſtudy. Whether we compare our attainments with thoſe of others, or place ourſelves as individuals amidſt the large family of the Creator, the moſt humiliating views preſent themſelves. However great their information or influence, there are few who have not ſuperiours. Let thoſe who ſtand higheſt, place themſelves as individuals amidſt the ſurrounding human race, collected together in one body, and ſurely their inſignificance muſt confound their pride.

If whatever increaſes our conviction of the ſoul's immortality, the evil of ſin, the holineſs and goodneſs of God, our good-will to men, and government of ourſelves, may be ſaid to promote holy diſpoſitions; we learn from theſe remarks how hiſtoric reading may be ſubſervient to this great end.

ANECDOTES.

Tranſlated from a German Periodical Publication.

A JEWESS of diſtinction in Courland, was perfectly convinced in her mind, that Jeſus was the true Meſſiah; but ſhe dared not publicly to confeſs him as ſuch. When, however, in the extremity of ſickneſs, ſhe found her end approaching, ſhe called her nurſe to her bed ſide, and deſired her to bring a diſh of clean water. The nurſe was a Chriſtian. When ſhe had brought the water, the Jeweſs addreſſed her: "You know that among you Chriſtians, it is allowed for the midwives, and alſo for other perſons, in caſes of neceſſity, to adminiſter the ſacrament of baptiſm. Do you now adminiſter it to me; for I believe in Jeſus Chriſt, and yet can no more have an opportunity to be publicly baptized in the church by a Clergyman." She then held her head over the diſh, whilſt the nurſe ſprinkled her thrice with water, pronouncing the words commonly uſed in performing the ceremony of baptiſm. This being done, the Jeweſs ſent for her relations, took leave of them, and ſaid: "Now I die in the faith of Jeſus of Nazareth, the true Meſſiah, cheerful, confident, and happy!"

PETER the Great, Emperor of Ruſſia, obſerved, with much regret, the extreme ignorance of the common people in his times, and found alſo that the Greek Monks had too large revenues, too little uſeful occupation, and many empty apartments in their cloiſters. This induced him to iſſue a decree for examining how many young children could be annually provided with free board and inſtruction in each of the cloiſters. When the eſtimate had been made, he ordered that the Monks ſhould inſtruct the young children, and the Prelates the grown-up perſons. Thus he took from the Clergy ſome part of their revenues, which he very wiſely applied to the inſtruction of the ignorant commonalty.

AT the ſiege of Dorpt, the Ruſſian army made a priſoner of a Proteſtant Miniſter, who was well acquainted with the Ruſſian Language. When Peter the Great was informed of this circumſtance, he ſent for the Miniſter, converſed with him in a very condeſcending manner, and engaged him to tranſlate the Bible into the common Ruſſian Language: as a remuneration for which he ſettled a conſiderable ſalary upon him and his ſon. This tranſlation he got printed in Holland, and cauſed ſome thouſands of copies to be diſtributed among the Ruſſians, and to be given gratis to ſuch as were not able to purchaſe them.

An Anecdote, illuſtrative of the great Chriſtian Duty of forgiving Injuries.

THE practice of this Chriſtian virtue is often recommended in the ſacred Scriptures, both by example and precept. The example of Jeſus Chriſt is frequently exhibited therein, for the imitation of Chriſtians. And St. Paul exhorts the church at Epheſus, to be followers of God, Eph. v. 1. The connection in which theſe words are found, ſufficiently determines their application. The Apoſtle having ſaid, in the laſt verſe of the preceding chapter, "Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Chriſt's ſake, hath forgiven you;" adds, in the verſe above referred to, "Be ye followers," imitators, "of God as his dear children," i. e. in forgiving injuries, or offences.

THE following Anecdote will farther elucidate this important duty. "A perſon in high life once went to Sir Eardley Wilmot, Knt., late Lord Chief Juſtice of the Court of Common Pleas, under the impreſſion of great wrath and indignation at a real injury, which he had received from a perſon high in the political world, and which he was meditating how to reſent in the moſt effectual manner. After relating the particulars, he aſked Sir Eardley, if he did not think it would be *manly* to reſent it!—"Yes," ſaid this Ornament to the Bench, "It will be manly to reſent it; but it will be *Godlike* to forgive it." The Gentleman declared, that this had ſuch an inſtantaneous effect upon him, that he came away quite a different man, and in a totally different temper from that in which he went."

[MEMOIRS OF SIR JOHN EARDLEY WILMOT.]

Hull, Nov. 30, 1804. SAMUEL TAYLOR.

On

On INTEMPERANCE in DRINKING.

Every inordinate Cup is unbleſſed, and the Ingredient is a—DEVIL.
Shakeſpear.

IF, as Dr. Johnſon obſerves, Shakeſpear ſacrifices virtue to convenience, and ſeems to write without any moral purpoſe, what might we ſay of Kotzebue, and other German infidels, who adorn vice with the attributes of religion, and call *evil good, and good evil*, and with whoſe writings ſo many perſons in England have been ſo greatly captivated? It muſt be admitted, however, that amidſt much ribaldry and profaneneſs, many ſtriking expreſſions dropped from the pen of Shakeſpear, and it is ſcarcely poſſible to uſe ſtronger language againſt drunkenneſs than that which is contained in the motto of this paper.

Drunkenneſs is the beſetting ſin of thouſands of perſons, who yet are ſeldom ſeen to ſtagger in the ſtreets. There is a habit of regular, private drinking, which is very common, and which often begins early in life. The late Dr. Cullen uſed to mention, in his public lectures, a family, who were all in the habit of taking a *dram* at a certain hour before dinner. When the Doctor expreſſed his ſurprize at the practice, they acknowledged, that if they did not get the uſual dram, they felt a conſiderable *ſenſe of conſciouſneſs*. In plain Engliſh, they found themſelves low-ſpirited for want of their cordial. It is more than probable, that the whole of them turned out drunkards.

Many perſons, who will not drink Geneva or Brandy, fly to OPIUM when their ſpirits are low. But the cuſtom of taking Opium can no more be vindicated than dram-drinking, and its effects are nearly the ſame.

Mr. Cambden, in his Annals under the year 1581, ſays, that the Engliſh firſt learned in the wars, in the Netherlands, to ſwallow a large quantity of intoxicating liquor, and to deſtroy their own health by drinking that of others. The Roman armies were allowed only vinegar and water to drink, in all their expeditions, and yet they conquered the world!

A drunken man is not only levelled with the brutes, but loſes the reſpect of brutes. Doctor Trotter *, a Phyſician in the Navy, gives us two inſtances in proof of this. A man, returning home at night, when beaſtly drunk, was attacked by his own houſe-dog. The dog had obſerved ſuch a change in his maſter's voice and appearance, that he probably took him for a hog, or a thief.—A gentleman, getting drunk in his own houſe, went to take the air in his garden, where he was obſerved by ſome favourite pointers; but inſtead of fawning in their uſual manner, they ſet upon him with great fury; and, *Actæon* like, he was hunted by his own pack. The conſequences might have been fatal, had not his ſcreams brought his ſervants to his aſſiſtance *.

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* This gentleman, in his Eſſay on Drunkenneſs, ſtates, that before the concluſion of the laſt war, *two hundred* gin-ſhops were ſhut up during his reſidence at Plymouth Dock. They were deſtroying the very vitals of our naval ſervice. In the year 1800, the ſum of *one million four hundred thouſand pounds* was paid at that port in prize-money to the ſeamen; and numberleſs tricks were practiſed to deprive thoſe credulous and unthinking people of their money. An over-grown Brewer, who had monopolized many of thoſe gin-ſhops, complained that he had loſt *five thouſand pounds* by their being ſhut up.

The tragical end of ſome drunkards is not much unlike that of *Elpenor*, as given in the tenth book of the Odyſſey.

A vulgar ſoul,
Born but to banquet, and to drain the bowl.
He, hot and careleſs, on a turret's height,
With ſleep repair'd the long debauch of night:
The ſudden tumult ſtirr'd him where he lay,
And down he haſten'd, but forgot the way;
Full headlong from the roof the ſleeper fell,
And ſnapp'd the ſpinal joint, and wak'd in hell. Pope.

My whole experience, ſays Dr. Trotter, aſſures me, that wine is no friend to vigour, or activity of mind. It leaves body and ſoul in a ſtate of liſtleſs indolence. In a ſurvey of my whole acquaintance, I find that the *water-drinkers* poſſeſs the moſt equal temper, and cheerful diſpoſitions. But this does not exclude the temperate uſe of wine, when it is neceſſary.

A cuſtom has long prevailed in this country of drinking wine while at dinner. This is downright pampering. It vitiates the taſte, and deſtroys healthful appetite. The cuſtom ought to be proſcribed among all religious people immediately.

We will conclude with Dr. Trotter's relation of the effects of intemperate drinking on one of his friends.

" There is a gradation in vice, and few perſons fall into the habit of drunkenneſs all at once. Some ſtruggles of ſenſibility, ſome compunctuous viſitings muſt attend the tranſition from ſobriety to drunkenneſs. A few years ago, I met an old and once-valued friend, in a public walk; but he made no advances to ſpeak to me. I obſerved, that he was more ſlovenly in his dreſs than uſual, and his face was rather bloated. I requeſted the favour of his company to dinner, to which he agreed in an embarraſſed manner, and came. But, alas! *quantum mutatus ab illo!* At dinner his converſation was all broken ſentences; his fine literary taſte was gone; and the feaſt of reaſon, and the flow of ſoul, had no ſhare in our entertainment. He drank inceſſantly of ſherry, and filled bumpers every time. I was called out of the room, and before I returned, he had finiſhed another bottle. It is painful to add, that in a few weeks he was confined in a madhouſe!

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* Ille fugit, per quæ fuerat loca ſæpe ſecutus. *Ovid. Met. lib. 3.*

ORIGINAL LETTER of the Rev. JOHN WESLEY, to Miſs B.

My dear SISTER, *June* 12, 1773.

"TRUE ſimplicity, (Fenelon ſays) is that grace whereby the ſoul is delivered from all unprofitable reflections upon itſelf;" I add, and upon all other perſons and things. This is an unſpeakable bleſſing. And it is the mere gift of God, not naturally annexed either to greatneſs or littleneſs of underſtanding. A ſingle eye is a great help to this. Seek one thing, and you will be far leſs troubled with unprofitable reaſonings.

It has, in all ages, been allowed, that the communion of ſaints extends to thoſe in Paradiſe, as well as thoſe upon earth, as they are all one body, united under one Head; and,

"Can death's interpoſing tide,
"Spirits one in Chriſt divide?"

But it is difficult to ſay, either what kind, or what degree of union, may be between them. It is not improbable their fellowſhip with us, is far more ſenſible than ours with them. Suppoſe any of them are preſent, they are hid from our eyes, but we are not hid from their ſight. They, no doubt, clearly diſcern all our words and actions, if not all our thoughts too. For it is hard to to think, theſe walls of fleſh and blood can intercept the view of an angelic being. But we have, in general, only a faint and indiſtinct perception of their preſence, unleſs in ſome peculiar inſtances, where it may anſwer ſome gracious ends of Divine Providence. Then it may pleaſe God to permit, that they ſhould be perceptible, either by ſome of our outward ſenſes, or by an internal ſenſe, for which human language has not any name. But I ſuppoſe this is not a common bleſſing. I have known but few inſtances of it. To keep up conſtant and cloſe communion with God is the moſt likely mean to obtain this alſo.

Whatever deſigns a man has, whatever he is propoſing to do, either for himſelf or his friends, when his ſpirit goes hence, all is at an end. And it is in this ſenſe only, that "all our thoughts periſh." Otherwiſe all our thoughts and deſigns, though not carried into execution, are noted in his book, who accepts us according to our willing mind, and rewards intentions as well as actions. By aiming at him in all things, by ſtudying to pleaſe him in all your thoughts, words, and actions, you are continually ſowing to the Spirit, and of the Spirit you will reap life everlaſting.

I am, your affectionate Brother, J. WESLEY.

To the EDITOR *of the* METHODIST MAGAZINE.

Sir,

IN the number of your Miſcellany for this month, I find a pleaſing Anecdote related of an ejected Miniſter, which, as to the ſubſtance of it, is true; but I muſt beg leave to inform you and your readers, that there is a miſtake as to the perſon of whom it is told. The praying Shepherd was not Mr. HEYWOOD, but Mr. PETER INCE, who was ejected from Dunhead, in Wiltſhire. The perſon who had employed him as a Shepherd was Mr. GROVE, a pious and opulent Gentleman, who lived at Birdbuſh, in the ſame county, where, upon the diſcovery of Mr. Ince's miniſterial talents, he built a meeting for him, in which he gathered a good congregation. The particulars communicated to you are ſo much like thoſe related of Mr. Ince, that there can be no doubt of the ſtory being the ſame, though ſome circumſtances vary a little. You will find the whole, as it reſpects Mr. Ince, related on unqueſtionable authority, in my NONCONFORMIST'S MEMORIAL, 2d edit. vol. iii. page 363.

Wiſhing much ſucceſs to attend your Monthly Publication,

I am, Sir, with great reſpect,

Your obedient Servant,

S. PALMER.

Hackney, Auguſt 14, 1805.

We are much obliged to the Rev. Mr. Palmer for correcting our miſtake, or rather that of our correſpondent, or his author, the Rev. Mr. Chapman. Not having the Nonconformiſt's Memorial, nor any other authentic document reſpecting it by us, we had inadvertently truſted to the account ſent us. And here we muſt take the opportunity of requeſting all our kind correſpondents to take care that they are perfectly correct in the Anecdotes they ſend us, and always to quote their Authorities.

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OBITUARY.

Continued from page 473.

THE following Preachers have died ſince the Conference in Auguſt, 1804:

1. RICHARD SEED, an old, well known Preacher. He travelled ſeveral years with a fair character, and finiſhed his earthly courſe by an apoplectic fit; which, although a ſudden call, we are well ſatisfied, found him prepared for his heavenly inheritance.

2. JOHN ATKIN, a man of great ſimplicity and honeſty, who travelled about fourteen years. He ended his days in peace.

3. THOMAS HANSON, who departed this life Oct. 18, 1804, in the 72d year of his age, and forty-fifth of his miniſtry. He ſpent about 22 years in the Vineyard of the Lord, as an Itinerant Preacher; and when able to bear the fatigues of Itinerancy no longer, he retired to Horbury, near Wakefield, the place of his nativity; where he

ſpent the laſt 20 years of his life, copying the example of his Lord and Maſter, "who went about doing good." He was a plain, honeſt, faithful, zealous man. His death was a comment on the words of the Pſalmiſt, "Mark the perfect, and behold the upright, for the end of that man is peace."

4. **CHRISTOPHER WATKINS.**—He was a man of God, and zealous to promote his glory, and the ſalvation of immortal ſouls. In this work he was engaged from the age of 18 years, till bodily diſeaſes rendered him unable to continue longer in it. He laboured under ſome ſevere afflictions for many years, but patiently endured them all. For the ſpace of about two months before his death, he was confined to his houſe, during which time he was very happy in God, and rejoiced much in ſure and certain hope of the glory to be revealed. He often ſaid, that all his hopes of heaven depended only on the Redemption by Chriſt Jeſus, frequently repeating thoſe words:

"Thy blood and righteouſneſs,
"I make my only plea:"

A few days before his death, he ſaid to a friend, "Oh! what a precious Saviour is Jeſus! a precious Prophet, a precious Prieſt, a precious King! Yea, he is altogether precious." The day before his departure, he ſaid to a friend who came to ſee him: "Happy! Happy!" Here his voice failed him; but recovering a little, he ſaid, "I hope to be ſoon with Jeſus." After this he ſpake no more, and died a witneſs of the doctrine which he had long taught, namely:—That the blood of Jeſus Chriſt cleanſeth from all ſin.

5. **JOSEPH ALGAR.** After travelling many years, we truſt he, died in the Lord.

6. **JOSEPH PESCOD**, aged 54 years. For an account of him the reader is referred to the firſt article in this and the following number.

7. **JAMES M'MULLEN.** He was a man of ſtrong and quick underſtanding, uniting therewith genuine and ſolid piety;—inflexible in religious diſcipline, yet of an amiable and compaſſionate diſpoſition. Integrity was the leading feature of his character, from which he never ſwerved under any influence of fear or love. He was truly diſintereſted in all his worldly views, labouring with his hands, without burdening the connection, when unable to travel through debility of body. And when he believed it to be his duty to forſake his country for the word and glory of our Lord Jeſus Chriſt, he cheerfully propoſed himſelf as a Miſſionary for Gibraltar, in which place he fell a victim to the late malignant fever which raged ſo violently there, and carried off alſo in a few days his pious and amiable wife. He died with the moſt entire reſignation, and in the full triumph of faith, leaving behind him an only daughter. He travelled in our connexion for ſixteen years.

RELIGIOUS INTELLIGENCE.

OUR Readers, we doubt not, will be gratified by the report we are enabled to give of our late Annual Conference, held in Sheffield, which report we are ſorry we were precluded from laying before them ſooner.

Though it was the firſt Conference that had been held in that town, and the number of the Preachers was larger than uſual, yet the kindneſs of the ſociety and congregation in that place was ſuch, that every neceſſary and comfortable proviſion was made for their accommodation. And the Chriſtian cheerfulneſs, with which they were entertained, will not ſoon be forgotten by the Brethren that were there aſſembled.

The very large and elegant chapel, lately erected in Sheffield, was very convenient on the occaſion. And it was delightful to ſee it crowded with ſome thouſands of attentive hearers, who *evidently* regarded the Goſpel, not as the word of man, but as it is in truth, the Word of God.

On ſome occaſions, the Lord ſeemed peculiarly preſent in the public ordinances, and his ſervants were aſſiſted with great power, to teſtify the Goſpel of his Grace.

Brotherly Love prevailed in the meetings of his ſervants, and there is ground to hope, that the bond of union will be at once ſtrengthened and perpetuated among the Brethren, and that mutual love will abound more and more.

Several thouſands have been added to the ſocieties in the United Kingdom, in the courſe of the paſt year, and many new places have been opened for Divine Worſhip, and new chapels erected, in which the glorious Goſpel of God our Saviour is preached.

Knowing that there is conſtant danger of a degeneracy from the pure doctrines and diſcipline of Chriſtianity, the Brethren were very particular in their enquiries reſpecting the Views, the Chriſtian Experience, and other Qualifications of the Young Men that were to be admitted into full connection. They were examined, individually, reſpecting all the important points of Chriſtian doctrine: particularly thoſe of *Original Sin*, the *Atonement of Chriſt*, *Juſtification by Faith in him*, *Regeneration*, *Chriſt's Divinity*, *the Witneſs of the Spirit* of God with our ſpirit, that we are his children, and *Chriſtian Holineſs*.

From a conviction that Chriſtian Diſcipline, (as well as ſound doctrine), is neceſſary in order to the continuance of vital Religion among any people, united in a body, as the Methodiſts are, this ſubject alſo was taken into conſideration, and ſeveral points of diſcipline were ſtrongly recommended to be attended to, and enforced by the Superintendants. Amongſt other things of this kind it was enquired:—

Has ſufficient care been taken, with reſpect to the admiſſion of proper perſons only to the Lord's Supper, where it is adminiſtered in our Chapels?

Anſwer. We fear not always; and therefore we here repeat our former Rule on this ſubject, and require that it be ſtrictly enforced, viz. "No perſon ſhall be ſuffered on any pretence to partake of the Lord's Supper among us, unleſs he be a Member of our Society, or receive a Note of admiſſion from the Superintendant, which Note muſt be renewed Quarterly. And if any Leaders, Stewards, or Truſtees, refuſe to be regulated by this Rule, the Sacrament ſhall not be adminiſtered where this is the caſe." Minutes of the year 1796.

Singing is regarded by the body of Methodiſts as forming an agreeable and uſeful part of Public Worſhip, and, if properly performed, productive of many important and happy conſequences. The Conference, accordingly, being concerned to remedy or prevent all abuſes on this head, and deſirous to guard againſt formality on the one hand, and every thing light and theatrical on the other;

took into ſerious conſideration the ſubject of Singing: the reſult of which is expreſſed in the printed Minutes, p. 31. Queſ. 20. as follows:—

Are any regulations neceſſary with regard to Singing?

Anſwer. 1. Let no inſtruments of Muſic be introduced into the Singers Seats, except a Baſs Viol, ſhould the principal Singer require it.

2. Let no Books of Hymns be henceforth uſed in our Chapels, except the Hymn-books printed for our Book-Room.

3. Let no *Pieces*, as they are called, in which *Recitatives*, by ſingle men, *Solos*, by ſingle women. *Fuguing*, (or different words ſung by different voices at the ſame time,) are introduced, be ſung in our Chapels.

4. Let the original, ſimple, grave, and devotional ſtyle be carefully preſerved, which, inſtead of drawing the attention to the Singing and the Singers, is ſo admirably calculated to draw off the attention from both, and to raiſe the ſoul to GOD only.

5. Let no muſical *Feſtivals*, or, as they are ſometimes termed, *Selections of Sacred Muſic*, be either encouraged or permitted in any of our Chapels; in which performances, the genuine dignity of ſpiritual worſhip is groſsly abuſed, under the pretence of getting money for charitable purpoſes, which we have ſufficient proof, has been procured as amply, where nothing of the kind has been introduced, but the Charity recommended to the people in the name of GOD.

6. Let no Preacher ſuffer any thing to be done in the Chapel where he officiates, but what is according to the eſtabliſhed uſages of Methodiſm; knowing that he is accountable to GOD for whatever he does, or permits to be done, during the time he is in poſſeſſion of the Pulpit.

7. Let no Preacher, therefore, ſuffer his right to conduct every part of the worſhip of Almighty God, to be infringed on, either by ſingers or others, but let him ſacredly preſerve, and calmly maintain his authority, as he who ſacrifices this, ſacrifices not only Methodiſm, but the ſpirit and deſign of Chriſtianity.

We conclude by calling the attention of our Readers to the cloſe of an Addreſs from the Conference to the Methodiſt Societies in Great Britain:—

"Although the particular occaſion of our now addreſſing you, dear Brethren, is, as has been obſerved, of a ſecular nature, we rejoice to embrace the opportunity which is thus afforded us, of adding a few words on another and more pleaſing ſubject. We have to inform you then, and amidſt all our temporal difficulties, the work of God proſpers much, and is greatly enlarged in many parts of our Connexion. Many of the Societies, as you will obſerve by comparing theſe Minutes with thoſe of laſt year, are much encreaſed in Number: the Congregations are alſo larger, new Societies and Congregations are formed in ſundry places, and many new Chapels have lately been opened, while a great number are now building, or are to be erected the enſuing year. We have reaſon to believe alſo that there is, upon the whole, an increaſe of vital, genuine piety, in great numbers of the people under our care. We judge, among other evidences of this which might be mentioned, that the unceaſing efforts which are made to enlarge the work of God, the great increaſe of charitable Inſtitutions among us, ſuch as Sunday-Schools, for the education of poor children, and Benevolent Societies, for the relief of the ſick poor of all denominations; with the liberal manner in which all ſuch Inſtitutions are ſupported, are no contemptible proofs that we are not miſtaken in our ideas of this matter, ſince in theſe and ſuch like ways, our people ſhew their faith by their works, as directed by our Lord and his Apoſtles. We truſt alſo that ſpiritual-mindedneſs, and an humble, conſcientious, and cloſe walking with God, are on the increaſe with many. We have to regret, however, that this is by no means the caſe with all. In ſome places, an undue attachment to worldly buſineſs, cares, and gains, with, perhaps, an increaſe of riches, prevents any growth in an heavenly and devotional ſpirit, and all true progreſs in the divine life. Hence, among other evils, a carnal contention, like that at Corinth of old, for certain preachers to be ſtationed with them, in preference to others, without taking into due conſideration the impoſſibility of our meeting the wiſhes of all the Circuits in this particular. Theſe are evils, dear Brethren, which we have to deplore, and which we muſt entreat you all to guard againſt in future, as you wiſh to ſee the Work of God revive and ſpread ſtill more among you. And ſurely the alarming times, and the dangers which continue to threaten our country, call loudly upon us to amend whatever is amiſs, to repent, do our firſt works, watch, pray, and turn to God with full purpoſe of heart. In theſe reſpects, Brethren, we truſt you will be like-minded with us; or rather that your zeal and diligence will provoke us to ſtill greater ardour in the proſecution of the glorious cauſe in which we are all engaged. The good Lord grant we may not be diſappointed in theſe our expectations!"

AMERICA.

Extract of an Addreſs from the Baltimore Conference of the Methodiſt Epiſcopal Church, to the Brethren in the Quarterly Meetings within the Diſtricts and Circuits of their Charge.—April, 1805.

Dearly Beloved in the Lord,

GRACE, Mercy, and Peace, attend you, with our Salutations to all Saints.—Poſſibly in your local ſituations, you are unable to take perfect knowledge of what God hath done for us, as a *Society*. In the ſpace of 35 years laſt paſt, we have not only planted, but witneſſed a glorious increaſe. The Goſpel has made an amazing progreſs in the Seventeen United States, and in the ſundry Settlements belonging thereto; as alſo in the Two Canadian Provinces, which may be ſeen by the Annual Minutes. What hath God wrought! We, with pleaſure, reflect on the many thouſands already happily gone to glory, and on more than one hundred thouſand now in fellowſhip with us! Add to this, the children and ſervants of our Brethren, muſt ſtill greatly augment our charge. Theſe we muſt endeavour to chriſtianize and render ſpiritual and holy; ſo that we may calculate on half a million of ſouls, to whom we ſtand in the relation of Paſtors. Again: when we add to theſe, all thoſe who regularly attend our Miniſtry, although not united in Society with us, we may ſay that not leſs than a million, probably one-ſixth part of the inhabitants of theſe United States are under our care. Should we take the extent of country over which we have ſpread ourſelves, from St. Mary's, in Georgia, to Montreal, in Lower Canada, we might find it to be 17 or 1800 miles, and from the extremities of the Diſtrict of Maine to the Natches, would be upwards of 2000. What but a travelling Miniſtry, and a very rapid one too, could have traverſed ſuch an extenſive Continent, in ſo ſhort a time? We have upwards of 400 travelling Preachers, and 2000 local, with many Exhorters. The latter is a ſource from whence we can draw ſupplies to fill up vacancies in our travelling connexion. O! Brethren, help us by all and every proper means in your power! What ought not men to do and ſuffer for ſouls, after the example of Chriſt, and in obedience to his Word! Our local Brethren can keep our Congregations together, by preaching in the abſence of the itinerant Miniſters. They can promote Claſs Meetings, and preſerve Order and Unity in the Societies. They can take heed that none enter in among the flock to pervert and draw away diſciples after them. Our local Brethren highly eſteem the plan of Itinerancy. Many of them have ſpent their happieſt and moſt uſeful days in that line. The local Miniſtry can help us greatly at Camp and Quarterly Meetings. They can promote Prayer-Meetings, and when the Work of God breaks out in any place in their neighbourhood, they can nurſe, and greatly advance the good cauſe. When the travelling Preachers are obliged to proceed forward, according to their daily appointments, the local Brethren may be always ready, when at any time diſappointments happen, to ſupply their lack of ſervice. When modeſty or ſelf-diffidence reſtrain the travelling Miniſters from ſoliciting the people to contribute towards the ſupport and propagation of the Goſpel, the local Preachers can exhort the Societies to liberality, in the ſupport of thoſe who might have been independent, if they could contentedly have remained at home. But the Word of God was like fire, ſhut up in their bones; they were weary of forbearing, and could not withhold their teſtimony from their periſhing fellow-creatures. Indeed, it is not poſſible to eſtimate the good that has been done ſince the ſitting of the General Conference, in 1804.

Upwards of one thouſand have been added to the Societies this year, within the bounds of this Conference. And who can ſay what may be done in 20 years to come. O! Brethren! was there ever ſuch a glorious time as this? Help, help, by your prayers and exhortations.

To conclude. Such fields of uſefulneſs are opened, or opening; ſo many Preachers are raiſed up to preach, and ſo many people induced to pray, and ſuch multitudes ſtill remain to be converted, that there is, at once, the greateſt call to labour diligently, and the greateſt proſpect of ſucceſs. If the travelling and local Preachers continue to be united, to preach the ſame doctrine, to approve of and enforce the ſame diſcipline, and to ſeek, by every lawful and proper mean, union among themſelves, and among all Chriſtian Miniſters and people, what will not a gracious and good God ſtill do for us?

Signed by order of the
Conference,
Francis Asbury, Preſident.
Joseph Tay, Secretary.

RELIGIOUS TRACT SOCIETY.

THE Annual Meeting of this Society was held at St. Paul's Coffee-Houſe, on Thurſday morning, May 9; and was very numerouſly attended. The Annual Report was read, together with part of the Correſpondence of the Committee with various perſons at home and abroad; which was very encouraging. It appeared that more than TWO MILLIONS of Tracts had iſſued from the Depoſitory ſince the commencement of the Society in 1799; and that there has been a very conſiderable increaſe in the ſale of Tracts during the paſt year. Several of the Members related circumſtances reſpecting the uſefulneſs of thoſe publications in their particular circles; which occaſioned much ſatisfaction and thankfulneſs. Some new plans were alſo ſuggeſted to render the inſtitution ſtill more conducive to the public welfare.

DISTRIBUTION of TRACTS to SAILORS and SOLDIERS.

THE Committee of the Religious Tract Society, have lately received ſome communications regarding the circulation of Religious Tracts among the Soldiers and Sailors of this country, which have afforded them much pleaſure, and which hold out great encouragement to the increaſe and extenſion of ſuch a commendable and benevolent practice.

Is it neceſſary, formally, to recommend this object to the attention of Chriſtian miniſters? No, ſurely. The Committee of the Religious Tract Society have, therefore, only "to ſtir up their pure minds by way of remembrance;" and to ſtate to them, That the diſtribution of the augmented number of Britiſh Soldiers, in encampments at different parts of the United Kingdom, affords a favourable opportunity to circulate Religious Tracts among them; and that Miniſters who reſide in the vicinity of the ſeveral encampments, are very ſuitable perſons to patronize and proſecute this good work.

From all the accounts which the Committee have received, they have reaſon to believe, that Military Officers will not obſtruct the circulation of Religious Tracts among the Soldiers: and it has been found, that Soldiers receive the Tracts with great readineſs and gratitude, and read them with attention and pleaſure.

The ſeveral dock-yards and naval ſtations preſent equal facilities and encouragement for diſtributing Tracts among Sailors; their benefit may, therefore, be greatly promoted in this way, by miniſters, who live in the vicinity of ſuch naval ſtations.

Our Soldiers and Seamen have much time for reading: many of them are diſpoſed to amuſe and improve themſelves by books; their mode of living in camps, and on board ſhips, is favourable for ſocial exerciſes of this kind; and it is hoped that the publications of this Society are well calculated to engage attention, and to promote Religious Improvement. On all thoſe accounts, and from the conſiderations, that our brave Seamen and Soldiers peculiarly need, and in the higheſt degree deſerve, every poſſible attention to their temporal and ſpiritual intereſts, and that in furniſhing them with religious inſtruction, we engraft Chriſtian virtues on Britiſh heroiſm, and thus eſſentially benefit our beloved country; the Committee moſt earneſtly and affectionately recommend to Miniſters, that they exert themſelves in promoting the circulation of Religious Tracts throughout the army and navy.

In order to excite to the commencement, and to encourage the proſecution of this good Work, the Committee do hereby acquaint their Chriſtian Brethren, that Tracts, to be diſtributed among our Sailors and Soldiers, will be gratuitouſly ſupplied, on application being made for them to the Committee, addreſſed to Joſeph Reyner, Eſq. Old Swan-Stairs, near London Bridge, Treaſurer.

P. S. The Committee beg leave to ſuggeſt, That the diſtribution of Bibles and Teſtaments throughout the navy and army, is a work of peculiar importance at the preſent time; and they rejoice that there is another Society which embraces this ſpecific object, viz. The Naval and Military Bible Society; and that an application, ſigned by an officer in the army or navy, will meet proper attention.

POETRY.

Seneca Thyest. Act. 2.

STET quicunque volet potens
Aulæ culmine lubrico:
Me dulcis ſaturet quies;
Obſcuro poſitus loco,
Leni perfruar otio;
Nullis nota Quiritibus
Ætas per tacitum fluat.
Sic cum tranſierint mei
Nullo cum ſtrepitu dies
Plebeius moriar ſenex.
Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur ſibi.

Translation.

LET who will her heights aſpire,
Grandeur has no charms for me;
Small the boon that I require,
Rural eaſe my portion be.

Far away from noiſy riot,
Where no pageant intervenes,
Let me live in humble quiet,
Free from Pride's tumultuous ſcenes.

Mildly as ſome rill's meander,
Let my life ſerenely ſtray,
Through the lonely valley wander,
Glide with noiſeleſs lapſe away.

When my ruſtic head declining,
Bows beneath the weight of years,
May I die without repining,
Mourn'd with few, but honeſt tears.

While the ſon of pride elated,
High in honours, known of all,
Stranger to himſelf, ill-fated,
Meets in death a ſudden fall.

T. R.

* * *

"Whom have I in Heaven but Thee? and there is none upon Earth I deſire in compariſon of Thee."

Pſalm lxxiii. ver. 24.

KINGS and PRINCES high in ſtate,
Whom the ſons of earth adore;
Vain to me your love or hate,—
Poor is all your boaſted ſtore:
Chriſt the King of Kings divine,
He, with all he hath, is mine!

Friends---Relations dear, on earth,
Seek no more my love to gain;
Ye to whom I owe my birth,
Strive to keep my heart in vain:
Chriſt the beſt of Fathers---Friends,—
All created kin tranſcends!

Faithful Partner of my Life,—
Offspring of my fleſh and blood,—
Children dear, and dearer wife,—
Glad I leave you all for God:
Chriſt my Love—my Spouſe ſhall be,
Here and through eternity!

From the earth, in faith, I riſe,
Heaven's empyreal Courts I ſee;
Saints enjoy the glorious Prize,—
Angels bow with ecſtaſy:
But among th'angelic train,
None my Eden could regain!

O! my ſoul! then higher fly,
Preſs thro' all the heav'nly throng,
Till the Lord thou can'ſt deſcry;
Then the joyful theme prolong:—
"Now, and through eternity,
Thou art all in all to me!"

Seaton I—n W---ks, R. D.
Jan. 4, 1805.

* * *

Dr. DODDRIDGE roſe at five in the Morning, Winter and Summer; and he made riſing an Act of Devotion in a ſhort Hymn. Part of the Hymn was as follows:

AWAKE, my ſoul, to meet the day;
Unfold thy drowſy eyes,
And burſt the pond'rous chain that loads
Thine active faculties.

God's Guardian Shield was round me ſpread,
In my defenceleſs ſleep:
Let him have all my waking hours,
Who doth my ſlumbers keep.

I for this hour muſt give account,
Before God's awful throne;
Let not this hour neglected paſs,
As thouſands more have done.

Pardon, O God, my former ſloth,
And arm my ſoul with grace;
As, rising now,* I ſeal my vows
To proſecute thy ways.

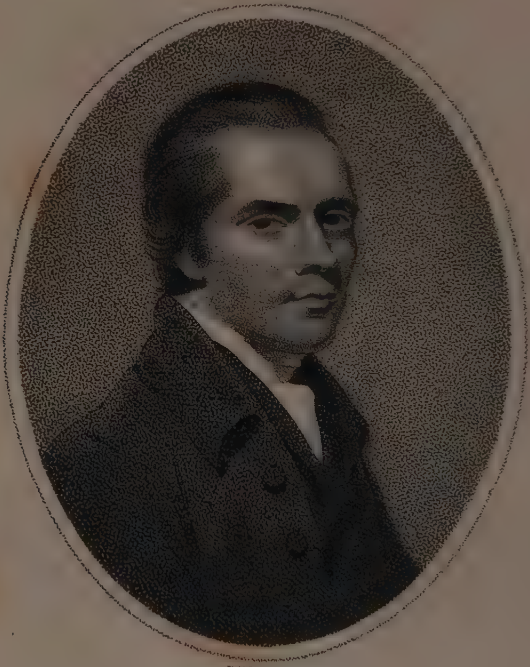
* With theſe words he ſprang out of bed.

* * *

EPIGRAM.

Literally tranſlated from the Perſian, by Sir William Jones.

ON Parent knees a naked, new-born Child,
Weeping thou ſat'ſt, whilſt all around thee ſmil'd:
So live, that, ſinking in thy laſt long ſleep,
Calm thou may'ſt ſmile, when all around thee weep.



Ridley sc

MR. WM. HEATH.

Aged 43, Preacher of the Gospel.

THE METHODIST MAGAZINE,

For DECEMBER 1805.

BIOGRAPHY.

A ſhort Account of Mr. JOSEPH PESCOD,

[*Concluded from page* 487]

I Have been the more large in making Extracts from Mr. Peſcod's Journal, becauſe I had no other materials, with which to elucidate his Character. Thoſe perſons who were intimately acquainted with him, will eaſily perceive that theſe extracts come far ſhort of doing it fully, and thoſe who did not thus know him, will form ideas of him far beneath his real worth. For ſuch was his humility that he always ſpoke of himſelf, and of all that he did, in a degrading manner. Where an opinion of our own importance is predominant, we often ruſh into things precipitately, without diſcretion: but Mr. Peſcod had ſo mean a conception of himſelf, that he would ſuffer others, of far ſmaller abilities than he was, to ſpeak much and take the lead in converſation without ſaying any thing, unleſs he were aſked to give his judgment on ſome point, and then he did it with meekneſs and wiſdom. Had he delivered his ſentiments on ſubjects more frequently and without ſolicitation, his value would have been more known.

He travelled with acceptance, as an Itinerant Preacher, more than twenty eight years; yet he would willingly ſit to hear young men who were juſt beginning to preach, and were poſſeſſed of no extraordinary abilities, both with pleaſure and profit, and often bleſſed God for raiſing them up. Pride is founded in ignorance of ourſelves. Mr. Peſcod was a man of ſelf-knowledge. He knew that he had no good thing in him ſeparate from the influence of the divine Spirit. He was deeply ſenſible of his own infirmities. He knew how prone his heart was to wander from God, and he kept it with all diligence. His mind was impreſſed with a grateful ſenſe of God's unmerited mercies, and he had indeed learned of Jeſus Chriſt to be "meek and lowly in heart."

O that I may have a ſenſe of the preſence of God reſting on my mind as he had, and follow him as he followed Chriſt!

He had no dependance on his own abilities, or on any thing in himſelf. He was ſenſible that he could neither ſpeak nor act in a way that would be pleaſing to God, without the aid of the divine Spirit.

Nor did he expect this without the diligent uſe of the appointed means. But his addreſſes to the throne of grace were fervent and importunate. He lived in the ſpirit of prayer: he delighted in it; it ran thro' the whole of his converſation, and he ſtrongly recommended it to others. The anſwers which he received to his prayers were what might have been expected. The Lord directed him in the way of truth: he ſtrengthened him by his Spirit's might in the inner man, baniſhed all tormenting fear from his mind, and enabled him to go thro' his work with pleaſure and delight.

The conſolations of the Holy Ghoſt, were neither few nor ſmall. The Lord was to him as a place of broad waters, to refreſh his weary ſoul, and he went on his way rejoicing. The Lord had given him the government of his own Spirit, and he ruled it in the fear and by the power of God. This preſerved him from lightneſs and trifling, yet he ſtood at the utmoſt diſtance from any thing that appeared like gloom or melancholy, ſo that his company and converſation were both pleaſing and profitable.

He underſtood the leading doctrines of the Goſpel well, and laboured with indefatigable diligence to propagate them. He had no ſcruple upon his mind reſpecting their truth. He felt their vaſt importance: he was ſenſible of their excellence, and, like a meſſenger of the Moſt High, he publiſhed them with humble boldneſs in the midſt of friends or foes. He looked upon the Circuit to which he was appointed as his charge, and the Society in it as his family. Their welfare he had at heart: and neither rain, nor ſnow, nor bad roads, could prevent him from taking long journies to viſit them in his regular turn.

Many in this place (Loughborough) can witneſs that he often attempted to preach when he was neceſſitated to cut ſhort his diſcourſe for want of ſtrength to go thro' it. He was a pleaſing and profitable preacher, and almoſt univerſally reſpected whereever he went.

He loved our diſcipline, and believed it to be the beſt that could be eſtabliſhed among any people, for propagating Chriſtianity in the world. But attention to doctrine and diſcipline could not ſatisfy him. He longed for the converſion of ſinners to God;—to ſee the glory of God advanced, Satan ſtripped of his ſubjects;—immortal beings brought back to their Creator;—poor captives redeemed by the power of the Holy Spirit;—the laws of God obeyed,

obeyed;—domeſtic happineſs promoted;—public tranquility enlarged and ſecured, was the joy and delight of his ſoul. This ſatisfaction he had more or leſs in every circuit in which he laboured. I do not ſcruple to affirm this from authentic documents now before me.

When at any time the work of God was in a low ſtate, it was his greateſt grief, and he was wont to pray fervently that it might be revived. As one mean in order to this end, he followed peace with all men, and made it his ſtudy to avoid every thing that was oppoſed thereto. If the people were at variance one with another, he ſtrove to heal the breach and to conciliate their affections again, in ſuch ways as he thought would beſt anſwer the deſired end. As his heart was right in the ſight of God, I need not ſay that his outward conduct was irreproachable. He laboured in the Lincoln circuit before me, and, from what I learned, I think the people in thoſe parts will never forget his uniform deportment and courteous manners.

Mr. Peſcod had a little property of his own, and from that little he remembered the ſervants of God, who had ſpent the beſt part of their time in calling ſinners to repentance, and had employed their ſtrength in the ſervice of the church. How it is that opulent men can neglect to do this, I cannot tell, except that they omit to aſk direction of God how to ſpend their property.

The Lord had bleſſed him with a ſtrong conſtitution; but it was greatly injured by damp beds and bad air. He caught cold in one which ſettled on his lungs, and terminated in a fixed aſthma. In December 1803, he had a paralytic ſtroke, which almoſt deprived him of the uſe of all his limbs on one ſide. Speaking of this affliction, he ſays, "I bleſs the Lord I received it with thankfulneſs. I have had many years of health, and it is but meet that I ſhould receive the afflictions laid on me by my Father, with ſubmiſſion and gratitude."

After a few months, he recovered ſo far that he ventured to take his circuit again; but he was ſtill very poorly; and not being much better at the time the Preachers of the Diſtrict met, they very properly concluded that he was not able to keep a circuit any longer. When he came hither I was very much ſtruck to ſee him ſo emaciated, but his ardour in the work of the Lord was not at all abated. He cheerfully engaged to take a plan with the Local Preachers, and frequently attended to it, when others judged him quite incapable of preaching by reaſon of his affliction. His labours with us were often interrupted; his aſthmatic complaint depriving him of his reſt. Add to this that he received another paralytic ſtroke, which enfeebled all his powers ſtill more, and was attended with much pain and weakneſs. The Lord, however, ſupported him in all his ſufferings, and "patience had its perfect work." He "reckoned the ſufferings of this preſent time not worthy to be compared with the glory which ſhould be revealed in him." He ſaid, "It is no matter by what the body is brought down: all will ſoon be over. The Lord does all things well: he knows what is beſt for us: I truſt he will lay no more upon me than he will enable me to bear. I have truſted in him and have not been confounded, and I believe I never ſhall."

In all his afflictions the Lord bleſſed him with uncommon fortitude: his heart never fainted, neither did his hands hang down. And he had not courage and patience only, but a great cheerfulneſs, ſo that an heavenly ſmile reſted on his countenance. I was with him a few hours the day before he died, but none of us imagined that his diſſolution was ſo near, otherwiſe we would have taken more notice of what he ſaid. Some of his obſervations, however, I recollect. "I ſhould have gone to America," ſaid he, "with my friends, had it not been for the cauſe of God." I ſaid, 'You will ſoon receive a full reward for all you have given up and done for him.' He anſwered, "I have done very little for him; but, bleſſed be his Name, I have not wickedly departed from him. If I had twenty lives I would ſpend them all in his bleſſed ſervice. I do not feel that overwhelming joy which ſome have felt, and which I have often ſpoke of in preaching; but bleſſed be God, I have *peace*. I have been thinking how much I have the advantage of an infidel. I have long endeavoured to live without giving offence either to God or man. If the Bible were not true, I ſhould be in as good a ſtate as he: but it is true, and the advantages will be infinite and eternal. I am not troubled with temptations: the enemy ſeems to be reſtrained. And I have no doubt but I ſhall be brought ſafe through." He ſeemed to have peculiar delight in theſe words of our Lord, and often repeated them, "Where I am, there ſhall alſo my ſervant be." On the day he died, Mrs. Peſcod aſked him if he had any thing to ſay to her? "Nothing," replied he, "but what I have ſaid. Live to God and truſt in him." When Mrs. Peſcod was going up ſtairs, ſhe deſired a friend not to leave him. He ſaid, "It will not be long before I leave you all. Bleſſed be God, I am going home; Jeſus is very precious to me." A Friend ſaid to him, "You will not be long here." "I am not ſorry for that," rejoined he. He ſat on a low ſeat, but deſired to go to one that was a little higher. When he roſe, he repeated theſe words, "The Lord ſaid unto Moſes, 'Get thee up on the mount, and die.' I find him lifting up my head. Thank God, the ſting of death is gone; but dying is not pleaſant work."

While a few friends were praying to the Lord to keep Mrs. Peſcod, he ſaid, "Amen!" and ſuddenly dropped the burthen of the fleſh, on the 16th of May 1805, in the 54th year of his age.

The Writer of this Account has ſent the following Lines, which, altho' not of a ſuperiour kind, we ſhall take the liberty of inſerting here.

"Soon as he left this cumbrous earthly clod,
His anxious ſoul flew ſwift to meet his God:
Angelic guards unfold the heavenly gate,
While ſounds of joy proclaim his happy fate!
Methinks I ſee him on a throne of light,
In garments cloth'd of pure and ſpotleſs white:
A glorious crown adorns his beauteous head,
And he a *king* and *prieſt* to God is made.
See where he falls at his Redeemer's feet,
While in loud anthems ſaints his praiſe repeat.
Ye ſons of men, no longer weep and mourn:
With me your eyes to yon bright manſion turn.
Peſcod's enthron'd in everlaſting day,
And wears the crown that fadeth not away.
Servant of God! well done;
Thy glorious warfare's paſt,
The battle's fought, the race is won,
And thou art crown'd at laſt!"

EZRA and NEHEMIAH.

AN EXTRAORDINARY REVIVAL OF RELIGION.

A ſhort Account of the Rejoicing of the JEWS, *on laying the Foundation of the Second Temple, and the Preaching of Ezra in the Street at Jeruſalem.*

AFTER the conqueſt of Babylon by the Perſians, God ſtirred up the ſpirit of Cyrus to proclaim liberty to the captive Jews to return to their own land. *Who is there among you of all his people? His God be with him, and let him go up to Jeruſalem**. Long before Cyrus was born, he was mentioned by name in the prophecy of Iſaiah, chap. xlv. as the Deliverer of captive Iſrael. *I have ſurnamed thee, though thou haſt not known me.* And as God ſtirred up the ſpirit of Cyrus to let the people go, ſo it is ſaid that God raiſed the ſpirit of the chief of the Fathers, and the Prieſts, and the Levites, to go up to build the houſe of the Lord in Jeruſalem †.

"God," ſays Mr. Henry, "governs the world by his influence on the ſpirits of men, and whatſoever good is done at any time, it is God that ſtirs up the ſpirit to do it." He puts thoughts into the mind, and aſſiſts the underſtanding to form a right judgment.

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* Ezra i. 3. † Ibid. i. 5.

"Almighty and everlaſting God, we are taught by thy Holy Word that the hearts of Kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy Godly Wiſdom!" *

Upwards of forty-two thouſand perſons returned from captivity, and came again to Jeruſalem and Judah; and in the ſecond year after their return, they began to rebuild the Houſe of the Lord. A moſt affecting deſcription is given us by Ezra, of the ſenſations and conduct of the people, when the foundation of this ſecond Temple was laid. The Prieſts attended with trumpets, and the Levites with cymbals, and they ſang praiſes and thankſgivings to God. But the joy of the people, in general, was ungovernable; and they all *ſhouted with a great ſhout when they praiſed the Lord.* Many of the old men, who had ſeen the firſt Houſe, were moſt deeply affected, and *wept with a loud voice, and many ſhouted aloud for joy.* So powerful, indeed, were the emotions † of gratitude in the minds of this congregation, that it was not poſſible to diſtinguiſh the ſhouts of joy from the *noiſe of weeping*, and the loud ſhouting and weeping were heard afar off. ‡

The Heathen, who knew not the God of Iſrael, and who were ſpectators of what paſſed, would undoubtedly be much aſtoniſhed at this *noiſe.* Wicked men are utter ſtrangers to the joys and ſorrows of thoſe who repent, and turn to God, and of thoſe who are engaged in promoting the work of God, and commonly account their conduct to be folly and madneſs. Thouſands of Jews, both old and young, whom God had now brought back to their own city, attended this ceremony of laying the foundation of a new Houſe, in which they might worſhip God. A mixture of deep thankfulneſs to God for his preſent mercy, and true penitence for paſt ſin, produced ſuch an effect on this great aſſembly, as has ſeldom been witneſſed, except on that memorable day, when three thouſand ſinners were *pricked in their hearts*, under the preaching of Saint Peter, and cried out, *Men and Brethren, what ſhall we do?* Acts ii.

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* Prayer for the King, in the Communion Service.

† Ezra iii. ver. 11, 12, 13.

‡ Some perſons have a great diſlike to every appearance of *emotion* or *agitation*, and would have mightily condemned all the *noiſe* which was made by the poor Jews on this occaſion. But when God pours out his Spirit on a people, and brings ſinners out of captivity, there are commonly ſome circumſtances attending his work, which are not ſuited to the faſtidious, fickly taſte of perſons, who dread nothing ſo much in religion as any thing out of the *common way.* In fact, however, every revival of religion is ſomething out of the common way, and has generally been effected by means which the lukewarm friends of religion would not have choſen. May God continue to work in his *own way*, till the nations are ſubdued to himſelf!

In the late Revivals of religion among the Methodiſts, both in England and in America, ſome perſons have even ſhouted for joy when God's pardoning mercy was manifeſted to their ſouls, and many of the old ſaints of God have wept aloud, when they ſaw ſo great an increaſe of the Redeemer's kingdom. But, after all, it is probable, that the noiſe of prayer and praiſe, which has been heard at the meetings of the Methodiſts, was not half ſo loud as that which was heard at the meeting of the Jews in Jeruſalem, when the foundation of the Temple was laid.

In building the Temple, the Jews were greatly troubled by their adverſaries, who hired Counſellors againſt them, to fruſtrate their purpoſe all the days of Cyrus; and, in the reign of Artaxerxes, the work ceaſed entirely. In the reign of Darius, however, it was again begun. *The timber was laid in the walls, and the work went faſt on, and proſpered*, and it was finiſhed in the ſixth year of the reign of Darius.

At the time when the building of the Temple was impeded, that man of God, Daniel, who was then in Perſia, gave himſelf up to mourning, faſting, and praying, for three weeks together; and an Angel * was ſent to him, to make him underſtand what ſhould befal his people in the latter days. Daniel was now near ninety years of age, and died ſoon afterwards. He was carried to Babylon in his youth, with the other captives; but God gave him favour in the ſight of the Kings of Babylon, and he was employed by them in the higheſt offices of ſtate.

[*To be concluded in the Appendix to this Volume.*]

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* In Daniel, chap. x. we have a moſt clear and extraordinary account of the miniſtration of Angels. The Angel ſent to Daniel was probably the Angel Gabriel, who, in chap. viii. v. 16. is mentioned by name, and had been ſent to him before. Artaxerxes, or, as he is called by the Greeks, Cambyſes, the King of Perſia, greatly oppoſed the people of God, and the Angel had been engaged for three weeks in counteracting his conduct; ſo that the viſit of the Angel to Daniel had been deferred to the end of three weeks, although God heard Daniel's prayer on the firſt day.— After delivering the meſſage of Heaven to Daniel, the Angel returned to Perſia, like an Ambaſſador, to take care of the affairs of God's people at that court, and he there continued to fight with the King, or Prince, of Perſia. It ſeems that, during the three weeks, Michael, another Angel, probably Michael the Archangel, mentioned in Jude 9, was employed as well as the Angel Gabriel, to oppoſe the deſigns of the King of Perſia; and it may be inferred, from the tenth chapter of Daniel, that, among the Angels, Michael is the Prince, or peculiar Protector of the Saints of God.

DIVINITY.

A SERMON on 1 PETER, IV. 14.

[*Concluded from page* 495.]

FOR want of time alſo, I ſhall be brief touching the *Manner* wherein, and the *Deſign* for which the oracles of God ſpeak. To proceed then:

II. As to the *Manner*, the Oracles of God ſpeak *ſimply* and *honeſtly*,—without any *art*, *ſhuffling*, *cutting*, or *diſguiſe*. They declare the *truth*,—the *plain* truth,—and as *nothing but* the truth, ſo *all* the truth, and to *all* men. They *ſhun not*, like the inſpired Writers of them, *to declare the whole counſel of God*, ſo far as it concerns us to know.[a] The Spirit of God in his word is not backward to exhort men, even unbelievers, to *love* and to *good works*, for fear they ſhould truſt in their works. Nor does he ſpeak of faith and leave out repentance; but his conſtant word is, *Repent, and believe the goſpel.*[b] And ſo far is he from leaving out practical holineſs, or making faith to ſupercede it, that he bids us *walk as Chriſt alſo walked*,[c] to "deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world;" and as I ſaid before, I cannot ſay too often, wills that *they, who have believed in God, ſhould be zealous of good works; careful to maintain them.*[d]

3. And as to the *Deſign*, the Oracles of God ſpeak for no other, than to promote the glory of God in the ſalvation of the ſouls of men. The ſcriptures ſpeak not for the ſake of making *diviſions* among the true members of Chriſt; much leſs for the ſake of keeping up a *party*, or promoting a *bigotted*, *party ſpirit*, or a *party zeal* for *forms*, *modes*, *ceremonies*, *cuſtoms*, or any other external things, among profeſſors of chriſtianity. "As the end of the commandment is charity, out of a pure heart, and of a good conſcience, and of faith unfeigned;"[e] ſo this is all that the Oracles of God aim at. They do not aim nor tend to make any one doom me to hell, becauſe I worſhip God in a place called a *church*, and by a *preſcribed form* of prayer: nor to make me doom another to hell, becauſe he worſhips in a place called a *meeting-houſe*, and by an *extemporal* prayer. But their ſole aim is to make us "love one another as Chriſt alſo loved us,[f] to inſpire us with that *charity* or *love*, which *beareth*, or rather, as στεγει means, *covereth all things*, *believeth all things*, *hopeth all things*, *and endureth all things*.[g] It is true, they condemn obſtinate and impenitent ſinners of every kind, all formal hypocrites and unbelievers; how ſpecious ſoever their

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[a] Acts xx. 27. [b] Mark i. 15. [c] 1 John ii. 6. Pet. ii. 21. [d] Titus ii. 12, 14. iii. 8. [e] 1 Tim. i. 5. [f] Epheſ. v. 2. [g] 1 Cor. xiii. 7.

outward behaviour be, and how good ſoever it appear in their own or the world's eſteem; but they give no one room to condemn another merely for not thinking juſt as he does, or not complying with him in non-eſſential and indifferent matters; but rather require us to bear with one another's weakneſs, wherever charity demands it, and thoſe ſacred Oracles themſelves do not forbid it.[h] So ſpeak the Oracles of God, and ſo ought every man to ſpeak, touching the things of God, whether in public teaching, or private converſation.

Now to make ſome uſe farther of what hath been ſaid,

1. Seeing it is inconteſtable that the Oracles of God, which declare his mind and judgment, which is in every caſe according to truth, ſpeak on this wiſe; then it is as inconteſtable, that many in our day do not ſpeak as the Oracles of God, nor according to truth. It is plain that they do not ſpeak as the Oracles of God, nor truly, who boaſt of the dignity of the natural man ſince the fall; and who would perſuade men that their ſtate by nature is not ſo bad as David, Paul, and other inſpired Writers repreſent it. That man muſt be wilfully and obſtinately blind, who will not acknowledge himſelf a fallen creature, when he ſees a heart within his own breaſt full of all evil tempers and vile affections, and which his own reaſon muſt tell him, could not proceed from the hands of an infinitely holy, wiſe, and good God. And it is as plain they do not ſpeak as the Oracles of God, who cry up the dignity of man, on account of the redemption that is in Jeſus Chriſt; as if every man therefore was poſſeſt of Chriſt by virtue of that redemption, as naturally as he is of ſin by virtue of Adam's fall, impiouſly and blaſphemouſly telling us, "that a man's *will* is *Chriſt in him*, and is his *God* or his *devil*; his *heaven* or his *hell*." Whereas, notwithſtanding that "by one righteouſneſs, the free gift came upon all men unto juſtification of life;" yet ſome there are ſtill, who by ſin are *ſeparated from God*,[i] and as to his ſaving grace, "are without Chriſt, and without God in the world."

Again, They do not ſpeak as the Oracles of God, who laugh at repentance, and cry with a ſneer, "What, you cannot come to Chriſt till you have repented; as if he could not ſave you without repentance." Nay, but the queſtion is not, whether he can; but whether he will ſave any without repentance or no? And it is plain he will not; ſeeing *he commands all men every where to repent*. Neither do they ſpeak as thoſe ſacred Oracles, who make repentance to be nothing more than "a change of judgment or opinion," or "the having right notions of the doctrine of Chriſt." For many a drunkard, adulterer, and open, notorious ſinner of other kinds, has a right notion and opinion of the truths of chriſtianity. But will you dare to aſſert that ſuch as theſe have repented?

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[h] Rom. xiv.—xv. 1. [i] Iſa. lix. 2.

Yet, again, they ſpeak contrary to the Oracles of God, who ſay, "We are juſtified by our works;" as do they alſo, who ſay, "We are juſtified by faith and works together;" or that "we are juſtified by ſuch a faith, as does not produce holineſs of heart and life,"—by a mere opinion or notion of faith in the head, without the root of the matter in the heart. But they ſpeak agreeably to them, as has been ſeen before, who ſay with the Church of England, that "we are juſtified, or accounted righteous before God, "*only* for the merit of our Lord and Saviour Jeſus Chriſt by faith, "and *not* for our own works or deſervings; and yet that good "works do ſpring out neceſſarily of a true and lively faith: inſo"much that by them a lively faith may be as evidently known, as "a tree diſcerned by the fruit."

Again, further they ſpeak contrary to the Oracles of God, who decry good works,—who ſet them entirely aſide, as a matter they have no concern with, crying, "Don't preach of good works "to me; I have nothing to do with the law: God knew man "could never keep his law, and therefore never deſigned he ſhould. "What would you have me go to church then as you do, and "mock God to his face, ſaying, Lord have mercy upon us, and incline our hearts to keep this law?" impiouſly pronouncing theſe ſolemn, ſcriptural petitions, with grimace, and in a ludicrous, jeering tone. Do not theſe cavillers know, or will they not conſider, who hath ſaid, "If ye love me, keep my commandments?"[b] That if God never deſigned we ſhould keep his law, he deſigned we ſhould break it; and that then, all manner of wickedneſs becomes, not only no ſin, but our duty;—that then the law cannot convince of ſin, yea, that then there is no law at all: for every law is made to be kept, and is in its very nature binding to obedience, or it is no law. Do they not know, or will they not conſider, that the unerring Spirit of God taught David to pray in the words uſed by our church, and appointed them to be left upon record, as proper for us to uſe at all times? And how directly oppoſite to the ſacred Oracles do they ſpeak, who deny theſe glorious truths and excellent bleſſings promiſed to every believer, that God will "circumciſe his heart, to love the Lord with all his heart;" and that he will "take away the heart of ſtone, and give an heart of fleſh, and write his laws in the inward parts." Conſequently they ſpeak differently from thoſe Oracles of truth, who being unholy in heart and life, proud, boaſters, heady, bigotted, deſpiſers of all good men, that are not of their ſect or party, do yet pretend to have faith in Chriſt, and without any warrant from God's word, preſumptuouſly boaſt, "Let me die when I will, I am ſure of going to heaven?" Whereas if the Word of God be true, and theſe pretended *ſelf-made* believers die in this ſtate, they are as ſure to go to hell as the devil himſelf.

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[b] John xiv. 15. [c] Deut. xxx. 6. Ezek. xxxvi. 26. Jer xxxi. 33.

And do not they ſpeak contrary to the Oracles of God, who blaſphemouſly aſſert, "there is no ſpirit but the written word?" Yea, verily. For in them we read, "God is a Spirit:"[d] If then there is no ſpirit but the word, there is no other God. Wherefore theſe blaſphemers inſtead of a *popiſh wooden* or *breaden god*, have made them one of *paper* and *ink*, which is even more deſpicable than the popiſh one.

Again, It is plain, they ſpeak not as the Oracles of God, who attribute any power to themſelves to do any, the leaſt good without the help of the divine Spirit. The ſpeech of ſuch men is as inconſiſtent with the word of God, as the prayers of thoſe men are inconſiſtent with their principles, who beſeech God "to cleanſe "the thoughts of their hearts by the inſpiration of his Holy Spirit; "and that he would not take his Holy Spirit from them;" when at the ſame time, they deny there is any ſuch thing now as inſpiration or receiving the Holy Spirit.

Yet further, they alſo ſpeak inconſiſtently with the Oracles of God, who ſay "we muſt not pray for repentance or pardon of ſin, "much leſs addreſs God under the character of a Father, unleſs we "are true believers in Chriſt;" nor wait for a power to believe or do any other good; becauſe it is written, "Now is the accepted "time, now is the day of ſalvation." True! the goſpel time and day, is the accepted time and day of ſalvation, and ſo will be till doomſday; but this does not prove that every ſoul that hears the goſpel, may believe it in that particular day or hour, wherein they hear it; or that we muſt not wait in the ways of God, till we receive the promiſes of the Father. And ſo long as there is a Bible, and Chriſt's ſermon on the Mount is written therein, we muſt maintain it right to ſue to God for repentance and forgiveneſs of ſins; yea, and addreſs him as our Father; ſeeing he is the *Father of ſpirits*; yea, *of the ſpirits of all fleſh*; and *we have all one Father, one God hath created us*; yea, *the Lord is our Father that hath bought us* alſo.[e] Thus is God the Father of us all without diſtinction; and we are his children, though we are *rebellious* children.[f] And we muſt maintain it, that thoſe ſpeak not as the Oracles of God, who tell all without diſtinction, "that their ſins are forgiven, and "that therefore they ſhould not mock God, by praying for that "which he hath done for them already, and that now they have "nothing to do but to praiſe him." The apoſtle Peter and James, and all other holy men of old, did not think it mockery to pray for pardon of ſins; nay, and God himſelf, when he by the mouth of Ezekiel, had promiſed to ſave his people from their ſins and ſinful nature,[g] ſays, "I will yet for this be enquired of" אדרש, I will be required, ſued to, "by the houſe of Iſrael to do it for them.[h] And if wiſer men in their own eyes, than God himſelf and all his prophets and apoſtles, had not told us it was mockery of God, we could never have once ſuppoſed it. We can only allow, till the Scriptures are altered, that the ſins of all are *virtually* forgiven; but not *actually*, till a man by faith apprehends and applies that pardon to his own ſoul, which is purchaſed for him by Chriſt, and offered to him in the goſpel. Small comfort is it therefore to impenitent and unbelieving ſinners, that all their ſins are *thus* forgiven; ſeeing that notwithſtanding this, "the wicked ſhall be turned into hell, and all the people that forget God," ſeeing only, "he that believeth ſhall be ſaved, and he that believeth not ſhall be damned. [i]

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[d] John iv. 24 [e] Heb. xii. 9. Num. xvi. 22. Mat. ii. 10. Deut, xxxii. 6. [f] Iſai. i. 2. [g] Ezek. xxxvi. 25, &c. [h] ver. 37.

Neither do they ſpeak as the Oracles of God, who *artfully conceal* any part of God's truth, or *jeſuitically wreſt*, *pervert*, and *twiſt* it to make it ſpeak as they would have it, ſuiting their doctrine to their own *fancy*, the *prevailing* taſte of the times, or the *corrupt nature* of men.

Nor do they ſpeak as thoſe ſacred Oracles, who endeavour by all the trickiſh, fraudulent, and crafty ſpeeches and ſophiſms, they can poſſibly invent, to root *bigottry* in their diſciples and followers, to keep up a *narrow*, *unchriſtian party* ſpirit among them; condemning all as hypocrites and reprobates, that do not think in all points juſt as they do. All who ſpeak the things here mentioned, in ſuch a manner and for ſuch ends, it is plain and evident from the expreſs words of ſcripture before quoted, and from the general tenor of it, do not ſpeak as thoſe Oracles of God. But if his word be true, they are found *liars* unto God, they do greatly *err*, not *knowing*,—or greatly *ſin*, not *regarding* the ſcriptures,—and many perhaps "not knowing the power of God;" to to ſay the leaſt and the beſt that can be ſaid of ſuch, "they go on deceiving and being deceived."[k] May the Lord open their eyes, and turn their hearts, that they may no longer "follow cunningly deviſed fables;—nor walk in craftineſs, handling the Word of God deceitfully;—but by manifeſtation of the Truth, commend themſelves to every man's conſcience in the ſight of God."

2. Seeing we know how the Oracles of God ſpeak, let us beware, that we ſpeak no otherwiſe; leſt we come under the condemnation of thoſe, that "corrupt the Word of God;" that having no more than a *feigned* faith, a faith of their *own* operation and not of God's,—*turn aſide unto vain jangling*; *deſiring to be teachers of the Law*; I ſhould have ſaid, to uſe their cant, "pure goſpel," *underſtanding neither what they ſay, or whereof they affirm*, [l] Let us "ſpeak the things that become ſound doctrine: [m] The whole counſel of God, as occaſion offers:—All that God in his Oracles ſpeaks; in the ſame manner, and to the ſame end.

Pſ. v. 17. Mark xvi. 16. [k] 2 Tim. iii. 13. [l] 1 Tim. i. 6, 7. [m] Tit. ii. 1.

8. Above all, let it be our earneſt endeavour, to *believe* and *do*, what is ſpoken and commanded in the Oracles of God; remembering the Word of our Lord, "If ye know theſe things, happy are ye, if ye do them." [n] And be not diſcouraged, that you have no help in yourſelf to do any good thing; for God hath *laid help* for you, "upon one that is mighty," [o] even Jeſus Chriſt. "He is able [and will] ſave to the uttermoſt, all that come unto God by him," [p] His "Spirit will help your infirmities." [q] He is gone forth into the world. "Wherever two or three are met in the name of Chriſt, he," by his Spirit, "is in the midſt of them," and his "power is preſent to heal, all that have need" and deſire "to be healed," of their ſpiritual weakneſſes and infirmities. Wait in his ways, like the impotent man, at the pool of Betheſda, "for the moving of the waters;" [r] and the Lord according to his promiſe, will *meet thoſe, that remember him in his ways*, and bleſs them in his own time, and after his own manner. Thus it is written, "Therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment. Bleſſed are all they that wait for him." [ſ] Obſerve, here is waiting on both ſides. God waits upon man; amazing condeſcenſion! till man wait upon God: and then he has mercy upon him.

Wait upon God, therefore, now, while he waits upon thee. Suffer his Spirit by the miniſtry and mean of his Word, to convince thee, that thou art a *fallen* ſinner; by nature a *child of perdition*. Be convinced that hell is thy portion, if thou dieſt impenitent and in unbelief. Let the *commandment come home* to thy heart. Thou haſt broken the law of God in thought, word, and deed. Thou waſt born a child of wrath, and haſt made thyſelf many a hundred fold more ſo by actual ſins; by drunkenneſs perhaps, by covetouſneſs, pride, anger, envy, and evil ſpeaking; by adultery and uncleanneſs; by lying and ſwearing; ſabbath-breaking and profaneneſs; and a thouſand other crimes. Wherefore the law of God condemns thee. Feel the ſentence and death in thyſelf. And loſt and undone as thou art, know, I ſay, that thou canſt not help thyſelf. Thou canſt not atone for one ſin: not ſo much as for one evil thought; even though thou waſt to faſt and pray, and weep till doomſday. Nay, ſhouldeſt thou "give all thy goods to feed the poor, and thy body to be burned" for religion, all this would not appeaſe the wrath of thy offended God, nor waſh out one ſinful ſtain from thy polluted, guilty ſoul.

Nothing but the blood of Chriſt, the immaculate *Lamb of God*, can take away the ſin of the world. Nothing but his all-atoning merit can make amends for our demerit. He hath fulfilled the law which thou hadſt broken, in thy ſtead, and hath perfectly ſatisfied for thy offences. "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveneſs of ſins;[t] and by him all that believe are juſtified from all things, from which they could not be juſtified by the law of Moſes."[u] "Know that God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto" his miniſters "the Word of reconciliation."[x] Now then every true miniſter of the goſpel is an "ambaſſador for Chriſt, as though God did beſeech you by them." And if I may be thought worthy to be ranked in that venerable order of men; I, who am leſs than the leaſt of all, "pray you in Chriſt's ſtead, be ye reconciled to God." Since God is reconciled to you by the death of his Son, be ye reconciled to God. Lay down your arms of rebellion. Forſake your ſins. Turn to the Lord with a true penitent heart, and "bring forth fruits meet for repentance." Believe in him who hath loved you, and given himſelf for you. Know that God "hath made him to be ſin," i. e. according to the Hebrew idiom, a ſin offering "for us, who knew no ſin, that we might be made the righteouſneſs of God in him."[y] The worſt and vileſt ſinner that will but turn to God, will be accepted of him through Chriſt. For Chriſt hath ſatisfied God's juſtice; and he aſks no more now for your juſtification, than that you believe in him. Faith takes the pardon, which Chriſt hath purchaſed for you. A general act of grace is paſt for all mankind. It only remains for you to believe, and by faith to apprehend your part in the purchaſed benefit. "Believe" only "in the Lord Jeſus Chriſt" therefore, "and thou ſhalt be ſaved,"—ſaved from the *guilt*, from the *power*, and if you perſevere in faith unto the end, ſaved alſo from the *future puniſhment* of ſin.

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[n] John xiii. 17. [o] Pſ. lxxxix. 19. [p] Heb. vii. 25. [q] Rom. viii. 26. [r] John v. [ſ] Iſa. xxx. 18.

Doſt *thou* believe? "Go thy way and ſin no more" wilfully. Let thy faith work by love. Evidence thy love by thy ready, willing, univerſal obedience, in all poſſible things to the will of God. "Shew thy faith by thy works." And pray with the apoſtles, "Lord, increaſe my faith." Enable me to believe more heartily, more firmly, that I may love thee more and ſerve thee better!

Yea, and "ſeeing that we are ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature, we cannot yet always ſtand upright," pray for "ſtrength and protection to ſupport you in all dangers, and carry you thro' all temptations." Yea, ſeeing we are not yet free from inbred corruption, but, as it were, "tied and bound with the chains of our ſins," pray that, the pitifulneſs of God's great mercy may looſe you." Seeing that we are often guilty of ſlips and failings in our duty, "Come boldly to the throne of grace, that you may obtain mercy, and find grace to help in time of need."[z] According to this command of the apoſtle, pray in the words of our church, "Lord have mercy upon us! and incline our hearts to keep thy laws."

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[t] Acts xiii. 38. [u] ver. 39. [x] 2 Cor. v. 19. [y] ver. 21. [z] Heb. iv 16.

Love God and all mankind for his ſake. Condemn none, but whom God's word condemns, i. e. *hypocrites*, *unbelievers*, and *impenitent ſinners*. Neither fix theſe characters upon any profeſſor, till you have ſufficient grounds for it. Condemn none for ſuch, merely for not thinking or ſpeaking juſt as you would have them, whether they ought to do it or no. Say as Chriſt does, "whoever ſhall do the will of my Father who is in heaven, the ſame is my mother, and ſiſter, and brother. [aa] Abhor *bigottry*, *party ſpirit*, juſt as you would the devil. For ſo much of this ſpirit, as is found in any man, ſo much of the devil is in him. And till it be caſt out of him, let him talk of *faith* and *aſſurance of heaven*, as much as he will, he will never come there. [bb] Nothing can come there but *perfect love*. But *perfect love* and *bigottry*, are as irreconcilable as heaven and hell. Get therefore that love which never fails; that ſo *dwelling in love, ye may dwell in* heaven.—dwell in *God* here, and to all eternity.—Amen.

[aa] Matt. xii. 46. [bb] 1 John iii. 14. 15. iv. 8, 20.

The TRUTH of GOD DEFENDED.

A ſhort ESSAY on the CREDULITY of INFIDELS.

[*Concluded from page* 498.]

I Shall conclude my remarks with an extract from *Leland's View of the principal Deiſtical Writers*. In the Poſtſcript to that Work he conſiders a *remarkable Incident relating to Lord Herbert*.

This Nobleman was one of the moſt eminent of the Deiſtical Writers in the ſeventeenth century. He was "one of the firſt that formed Deiſm into a Syſtem, and aſſerted the ſufficiency, univerſality, and abſolute perfection of Natural Religion, with a view to diſcard all extraordinary revelation as uſeleſs." To promote the cauſe of Deiſm, he publiſhed ſeveral works with an appearance of piety ſeldom found in Deiſtical Writings. *De Veritate* was his favourite Work. Reſpecting the propriety of publiſhing this, however, it ſeems he was long in doubt. He ſubmitted it to the reviſion of ſome learned men, who approved of it. Still he remained in ſuſpenſe. He wiſhed to publiſh, but was afraid of oppoſition. The following are his Lordſhip's own words:

"Being thus doubtful, in my chamber, one fair day in the ſummer, my caſement being open towards the ſouth, the ſun ſhining clear, and no wind ſtirring, I took my book, *De Veritate*, in my hands, and kneeling on my knees, devoutly ſaid theſe words: *O thou eternal God, Author of this light which now ſhines* *upon me, and Giver of all inward illuminations; I do beſeech thee, of thine infinite goodneſs, to pardon a greater requeſt than a ſinner ought to make: I am not ſatisfied enough, whether I ſhall publiſh this book: if it be for thy glory, I beſeech thee, give me ſome ſign from heaven; if not, I ſhall ſuppreſs it.* I had no ſooner ſpoken theſe words, but a loud, yet gentle noiſe, came forth from the heavens, (for it was like nothing on earth) which did ſo cheer and comfort me, that I took my petition as granted, and that I had the ſign I demanded; whereupon alſo I reſolved to print my book. This, how ſtrange ſoever it may ſeem, I proteſt before the eternal God, is true: neither am I any way ſuperſtitiouſly deceved herein; ſince I did not only clearly hear the noiſe, but in the ſereneſt ſky that ever I ſaw, being without all cloud, did, to my thinking, ſee the place from whence it came."

Mr. L. remarks on the above, as follows:—"I have no doubt of his Lordſhip's ſincerity in this account. The ſerious air with which he relates it, and the ſolemn proteſtation he makes as in the preſence of the eternal God, will not ſuffer us to queſtion the truth of what he relates, *viz.* That he both made that addreſs to God which he mentions, and that in conſequence of this, he was perſuaded that he heard the noiſe he takes notice of, and which he took to come from heaven, and regarded it as a mark of God's approbation of the requeſt he had made. And accordingly this great man was determined by it to publiſh his book. He ſeems to have conſidered it as a kind of *imprimatur* given to it from heaven, and as ſignifying the divine approbation of the book itſelf, and of what was contained in it.

"I cannot help thinking, that if any Writer, zealous for Chriſtianity, had given ſuch an account of himſelf, as praying for, and expecting a ſign from heaven to determine his doubt, whether he ſhould publiſh a book he had compoſed in favour of the Chriſtian cauſe; and, upon hearing a noiſe, which he took to be from heaven, had looked upon it as a mark of the divine approbation, and as a call to publiſh that book; it would have paſſed for a high fit of enthuſiaſm, and would, no doubt, have ſubjected the author to much ridicule among the gentlemen that oppoſe revealed religion. What judgment they will paſs upon it in Lord *Herbert's* caſe, I do not know. But, conſidering the great partiality they have often ſhewn in their own favour, and againſt Chriſtianity, it is not improbable, that ſome of them may be willing to have it believed, that this is as much to be dependupon, as the ſigns and atteſtations ſaid to be given from heaven to the firſt preachers of the goſpel-revelation.

"There are ſome things obſervable in Lord *Herbert's* ſolemn addreſs to God, which, I think, are highly commendable. He diſcovers in it a great veneration for the Deity, and a deep ſenſe of his dependence upon him as the *Author* of *light*, and the *Giver of all inward illuminations*. But yet, I think, it may be juſtly doubted, whether an addreſs of ſuch a particular kind, as that made by his Lordſhip, was proper or regular. It does not ſeem to me that we are authoriſed to apply for, or to expect an extraordinary ſign from heaven, for determining doubts concerning the expediency of publiſhing a book. Methinks, if a man hath uſed his beſt endeavours to find out truth, and, which certainly ought not to be neglected, hath humbly applied to God to aſſiſt and direct him in his enquiries; if he hath the teſtimony of his own conſcience to the uprightneſs of his intentions, and that he is not actuated by pride and vain-glory, by an affectation of ſingularity, or any worldly ſiniſter ends and views; and if he is ſatisfied, that what he hath advanced is both true, and of great importance to mankind, and is only afraid of the oppoſition it may meet with; I think, in ſuch a caſe, eſpecially if he hath alſo the advice of good and judicious friends concerning it, he hath ſufficient grounds to proceed upon, and needs not a particular ſign from heaven to determine him. I believe it will be acknowledged, that ſudden impreſſions, or ſuppoſed ſigns from heaven, like that upon which Lord *Herbert* ſeems to have laid ſo great a ſtreſs, are very equivocal, and not much to be depended upon for information in truth, or direction in duty. They may lay perſons open to miſtake and deluſion. It cannot be denied, that, in ſuch caſes, men are in danger of being impoſed upon by the warmth of their own imagination, eſpecially if they be wrought up to a ſtrong deſire and expectation of an extraordinary ſign from heaven, in favour of a deſign which they heartily wiſh ſhould ſucceed.

“ I think it is evident, from his own account of it, that this was Lord *Herbert's* caſe. His mind was full of his book. He ſeems not to have been diffident of the truth and goodneſs of the book itſelf, but only to have been in doubt about the expediency of its publication; and he took a very extraordinary way to obtain direction concerning it. Nothing leſs would ſatisfy him, than a ſign from heaven; and it is plain that he was big with expectation. His mind was warmed with the hope of a ſign that ſhould be a mark of the divine approbation. It is not to be wondered at, that a mind thus prepared ſhould be diſpoſed to interpret any incident that ſhould happen, ſuppoſe “the voice of Thunder heard remote,” to uſe Milton's phraſe, coming at that inſtant, in favour of its own prepoſſeſſions, and as countenancing the purpoſe he had entertained in his own breaſt.

“ It is, I muſt confeſs, a great ſatisfaction to me to reflect, that the evidence of the Chriſtian revelation doth not depend upon ſuch equivocal ſigns as this. The atteſtations given to the firſt preachers, and publiſhers of the goſpel were of ſuch a kind, that they cannot reaſonably, or with the leaſt appearance of probability, be aſcribed to any thing but a divine interpoſition; and therefore muſt be regarded as marks of the divine approbation of Chriſtianity.

"Upon this occaſion I cannot help drawing ſome kind of parallel between this incident that happened to this noble Lord, and that extraordinary appearance from heaven which St. *Paul* gives an account of, and which, with what followed upon it, had ſuch an effect upon him, as to conquer his obſtinate prejudices, and to engage him to profeſs and preach that faith in Chriſt, which he himſelf had zealouſly perſecuted before. I believe the warmeſt advocates for Chriſtianity would be ready to own, that if that great apoſtle had had no better account to give of the reaſons and motives of his converſion, than ſuch a ſign from heaven as Lord *Herbert* mentions, this would have been a very ſlender foundation, either for himſelf or others to go upon, in receiving the Chriſtian doctrine as of divine original. But the ſlighteſt compariſon of the caſes may let us ſee that there is a wide and amazing difference between them. Lord *Herbert's* mind was prepoſſeſſed with the expectation of a ſign from heaven. He ſought it, he applied to God for it, he had a hope that ſomething of this kind would happen. And when the thing came, which he took for a ſign, it was in favour of what he, no doubt, ſtrongly wiſhed and deſired before. And yet, prepoſſeſſed as his imagination was, he heard no voice of words, no articulate language, ſignifying the divine will. But St. *Paul* was the fartheſt in the world from deſiring or expecting a ſign from heaven in favour of the religion of Jeſus. On the contrary, his mind was at that very inſtant wholly poſſeſſed with the ſtrongeſt prejudices againſt it. He himſelf tells us, that he *verily thought with himſelf, that he ought to do many things contrary to the Name of Jeſus of* Nazareth. In this circumſtance of things, if we ſhould ſuppoſe him ſeized with a ſudden pang of enthuſiaſm, though this is by no means likely to have happened to him as he was travelling along the road at noon day with ſeveral others in his company: but if we ſhould ſuppoſe that ſomething of this kind happened to him, and that he ſaw an extraordinary light from heaven which he took to be a ſign that heaven approved the work in which he was then engaged; or if he had thought he alſo heard a voice from above ſpeaking to him, and animating him to go on and courageouſly to execute the commiſſion he had received from the high prieſt, and promiſing him ſucceſs in it; there might poſſibly be ſome pretence for aſcribing it to the working of an over-heated imagination, filled with the deſign he was upon, which engaged all his thoughts and reſolutions. But it is plain, that, in the temper he was then in, he could not poſſibly have the leaſt expectation of Jeſus of Nazareth's appearing to him with a celeſtial ſplendour and glory, calling to him with a majeſtic voice from heaven, and in words which he diſtinctly heard, reproving him for his enmity to him, and perſecuting rage againſt his diſciples, appointing him his miniſter and apoſtle, and commiſſioning him to preach the goſpel to the *Gentiles*, and to invite them to a participation of the benefits and privileges of his kingdom; which were things the moſt remote from his apprehenſion that could poſſibly be conceived.

" There might poſſibly be ſome ſuſpicions with regard to the relation of a fact ſo circumſtanced as was that of Lord *Herbert:* it might be thought poſſible, that an author might feign an approbation from heaven in favour of ſome peculiar notions he had entertained, and of a book of which he was very fond, and upon which he ſeems to have valued himſelf. But no ſuch ſuſpicion can be entertained in St. *Paul's* caſe, that he ſhould have feigned a heavenly appearance in favour of a religion, which he was well known to have hated, perſecuted, and deſpiſed, and which was abſolutely contrary to the prejudices to which he had been ſo obſtinately addicted, and to all his worldly expectations, connections, and intereſts. To which it may be added, that he gave the higheſt poſſible proof of his own ſincere belief of that fact as he has related it, by his inviolable adherence to that religion, to which he was by this extraordinary means converted; though he expoſed himſelf by it to the bittereſt perſecutions, and to the greateſt ſufferings that any one man ever endured; and which he bore with an invincible conſtancy, and even with a divine exultation and joy, ſupported by the teſtimony of a good conſcience, and the hope of a glorious reward in the heavenly world.

ABEDNEGO."

THE WORD OF GOD ILLUSTRATED.

ON RECONCILING SCRIPTURE DIFFERENCES.

[*Continued from page* 500.]

FOR the reconciling of ſuch differences as ſometimes appear in the letter of ſcripture, it is neceſſary that we ſhould obſerve the known qualities of a proper oppoſition. There is no oppoſition between two propoſitions, unleſs the *ſame thing* be ſpoken of in both; and unleſs it be ſpoken of in the *ſame reſpect*, and as to the *ſame time*. Firſt, I ſay, the *ſame thing* muſt be ſpoken of in both. Thus, although our Lord, ſpeaking of John the Baptiſt, [a] ſays, " This is Elias who was to come," and John himſelf, when aſked by the Prieſts and Levites, [b] " Art thou Elias ?" anſwered, " I am not;" yet there is no oppoſition between

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[a] Matt. xi. 14. [b] John i. 21.

tween theſe two paſſages, becauſe the ſame perſon is not ſpoken of in them both. John ſpeaks of *Elias* the Prophet, whom the Jews expected to come; Chriſt of that *Elias*, who was promiſed, Mal. iv. 3, who was not to be the very Prophet Elias, but one like him, one coming in his power and ſpirit, according to the prediction of the Angel, Luke i. 17, "He ſhall go before him (the Meſſias) in the power and ſpirit of Elias." Thus again when our Lord ſays, John viii. 5, "If a man keep my ſaying, he ſhall never taſte of death," he either ſpeaks of *eternal death*, or means, that death to a child of God, is ſo ſwallowed up in victory, that it hardly deſerves that name. But Heb. ix. 27, "It is appointed for all men once to die," ſpeaks of that temporal ſeparation of ſoul and body, and diſſolution of nature which awaits all fleſh. Thus alſo when our Lord ſays, Mark xvi. 16, "He that believeth ſhall be ſaved," he intends a *true* lively and effectual faith. But when St. James enquires, "What doth it profit, though a man ſay he hath faith, and have not works? can faith ſave him?" he ſpeaks of a mere hiſtorical, notional, or feigned faith. Rom. viii. 8, "They that are in the fleſh cannot pleaſe God," is to be underſtood of the *corrupt, unregenerate ſtate of nature:* but in St. Paul's words, 2 Cor. x. 3, "Though we walk in the fleſh," the word *fleſh*, means the body ſimply conſidered. Many like inſtances might be given, words in all languages being of ſuch various ſignifications, and having ſeveral acceptations; partly becauſe things being ſo innumerable, and words being ſo few, there cannot be a different term found for every thing; and partly becauſe men, taking liberty to adorn their ſpeech with the flowers of *Rhetoric*, words are ſometimes uſed in a *proper*, ſometimes in an *improper* or *figurative ſenſe:* ſo that before we conclude there is a contradiction, where there is a difference in words, we muſt examine whether the ſame thing be intended in the ſeveral places by the ſame word; and whether they may not be taken properly in one place, improperly in another. And in ſuch inquiry we ſhould obſerve well the *Analogy of Faith*, the *Nature of things* under conſideration, and the *Circumſtances of the Place.*

Secondly, things are to be conſidered in the *ſame reſpect*, otherwiſe there is no contradiction. The *Father* is *greater* than Chriſt, in reſpect of his *Human Nature*, and Mediatory Office, John xiv. 28, but *equal* with him in reſpect of his *Divine Nature*, and Eſſence, John x. 30, Phil. ii. 6. So we cannot ſtand before God in the righteouſneſs of our *perſons*, as David ſignifies when he ſays, Pſalm cxliii. 2. "In thy ſight ſhall no fleſh living be juſtified:" but we may appeal to him for the righteouſneſs of our *cauſe*, in matters of difference betwixt ourſelves and others, according to Pſalm xviii. 20. We are to love, honour, and obey our parents, and other relations abſolutely; but, in compariſon of Chriſt and his cauſe, to *hate* them, Luke xiv. 26. Many men are *good*, *wiſe*, and *holy comparatively*, in reſpect of others, but God only is ſo *eſſentially*, and *perfectly*, Matt. xix. 17, Rom. xvi. 27, Rev. xv. 4. Here we may likewiſe obſerve that things ſpoken *indefinitely* of a number of men, are not always to be underſtood *univerſally* of all that number, but only of ſome amongſt them: So the *Apoſtle* ſaith of the *Corinthians*, that he "thanked God on their behalf, for the grace of God which was given them, that they were enriched in all utterance, in all knowledge, and came behind in no gift," 1 Cor. i. 4, 5, 7; yet ſome among them had not the knowledge of God, 1 Cor. xv. 34. And there were many corruptions and abuſes among them. So in things ſpoken of *Chriſt*, we muſt diſtinguiſh betwixt his *Divine Nature* and *Human*, betwixt his *Eſſence* and his *Perſon*; as alſo in things that are ſpoken of the Father and of the Holy Spirit. In things that are ſpoken of men, we muſt diſtinguiſh betwixt the *body* and the *ſoul*, betwixt the *old* man, and the *new*, or betwixt *fleſh* and *ſpirit*, betwixt *nature* and *grace*. Many other diſtinctions are neceſſarily to be uſed in reading the Scriptures, as, by the nature of the things ſpoken of, will plainly appear; and which right reaſon will eaſily ſuggeſt to us.

There is one thing more neceſſary to a right oppoſition, and that is, that the *ſame time* be meant. Thus Gen. xvii. 10, ſpeaks of the time of the *Law*, Gal. v. 2, of the time of the *Goſpel*. Matt. x. 5, ſpeaks of the time *before* the Reſurrection of Chriſt, when the Apoſtles were not to preach to the Gentiles; Mark xvi. 15, of the time *after* his Reſurrection, when they were to go into all parts of the world and preach to every creature.

The WORKS of GOD DISPLAYED.

THE TIDE.

[*Continued from page* 502.]

TIDE is a word which expreſſes that Riſing and Falling of the Waters which are obſerved in the maritime coaſts.

There is a certain depth of the Waters of the Ocean, which would obtain if they were all at reſt: but obſervation ſhews that they are continually varying from this level, and that ſome of theſe variations are regular and periodical.

1. It is obſerved, that on the ſhores of the Ocean, and in bays, creeks, and harbours, which communicate freely with it, the waters riſe up above this mean height twice a day, and as often ſink below it, forming what is called a FLOOD and an EBB, a HIGH and a LOW water. The whole interval between high and

low water is called a TIDE; the water is ſaid to FLOW and to EBB; the Riſing is called the FLOOD TIDE, and the Falling is called the EBB TIDE.

2. It is obſerved that this Riſe and Fall of the water is variable in quantity. At Plymouth, for inſtance, it is ſometimes twenty one feet between the greateſt and leaſt depth of the water in one day, and ſometimes only twelve feet.

Theſe different heights of tide are obſerved to ſucceed each other in a regular ſeries, diminiſhing from the greateſt to the leaſt, and then increaſing from the leaſt to the greateſt. The greateſt is called a SPRING TIDE, and the leaſt is called a NEAP TIDE.

3. This ſeries is completed in about fifteen days. More careful obſervation ſhews that two ſerieſes are completed in the exact time of a lunation. For the Spring tide in any place is obſerved to happen preciſely at a certain interval of time, (generally between two and three days) after new and full moon, and the Neap tide at a certain interval after half moon; or, more accurately ſpeaking, it is obſerved that the Spring tide always happens when the moon has got a certain number of degrees eaſtward of the line of conjunction and oppoſition, and the Neap tide happens when ſhe is a certain number of degrees from her firſt or laſt quadrature. Thus the whole ſeries of tides appear to be regulated by the moon.

4. It is obſerved that high water happens at new and full moon, when the moon has a certain determined poſition, with reſpect to the meridian of the place of obſervation, preceding or following the moon's ſouthing a certain interval of time; which is conſtant with reſpect to that place, but very different in different places.

5. The time of high water in any place appears to be regulated by the moon; for the interval between the time of high water and the moon's ſouthing never changes above three quarters of an hour, whereas the interval between the time of high water and noon, changes ſix hours in the courſe of a fortnight.

6. The interval between two ſucceeding high waters is variable. It is leaſt of all about new and full moon, and greateſt when the moon is in her quadratures. As two high waters happen every day, we may call the double of their interval a TIDE DAY, as we call the diurnal revolution of the moon a *lunar day*. The Tide day is ſhorteſt about the new and full moon, being then about twenty four hours and thirty ſeven minutes; about the time of the moon's quadratures, it is twenty five hours and twenty ſeven minutes. The values are taken from a mean of many obſervations made at Barbadoes by Dr. Maſkelyne.

7. The tides, in ſimilar circumſtances, are greateſt when the moon is at her ſmalleſt diſtance from the earth, or in her *perigee*,

and gradually diminiſhing, are ſmalleſt when ſhe is in her apogee, or at her greateſt diſtance.

8. The ſame remark is made with reſpect to the Sun's diſtance, and the greateſt tides are obſerved during the winter months of Europe.

9. The tides in any part of the Ocean increaſe as the moon, by changing her declination, approaches the zenith of that place.

10. The tides which happen while the moon is above the horizon, are greater than the tides of the ſame day, when the moon is below the horizon.

Such are the regular phenomena of the tides. They are important to all commercial nations, and have therefore been much attended to. It is of the tides, in all probability, that the Scriptures ſpeak, when God is ſaid to ſet bounds to the Sea, and to ſay, "Hitherto ſhall thou go, and no further."—The firſt profane author who ſpeaks of them is Homer, if indeed he is to be underſtood of them in the twelfth book of the Odyſſey, when he ſpeaks of Charybdis which riſes and retires three times a day. Herodotus and Diodorus Siculus ſpeak more diſtinctly of the tides in the Red ſea. Pytheas of Marſeilles is the firſt who ſays any thing of their cauſe. He had been in Britain, where he muſt have obſerved the tide of the Ocean. Plutarch ſays expreſsly that he aſcribed them to the moon. It is ſomewhat wonderful that Ariſtotle ſays ſo little about them, conſidering that the army of his pupil Alexander were ſtartled at their firſt appearance to them near the Perſian Gulph. There are only three paſſages concerning them in all his writings, and thoſe are very trivial. Cæſar, however, ſpeaks more largely of them in the fourth book of his Gallic War, and Pliny explains the phenomena at ſome length, and ſays that both the ſun and moon are the cauſe, dragging the water along with them. Seneca ſpeaks of them with correctneſs, and gives a very accurate deſcription of their motions.

It is impoſſible that ſuch phenomena ſhould not exerciſe human curioſity as to their cauſe. But of this the ancients knew little. Kepler, who ſpeaks more like a philoſopher, obſerves that all bodies attract each other, and that the waters of the Ocean would all go to the moon were they not retained by the attraction of the earth; and then goes on to explain their elevation under the moon and on the oppoſite ſide; becauſe the earth is leſs attracted by the moon than the nearer waters; but more than the waters which are more remote.

The honour, however, of a complete explanation of the Tides, was reſerved for Sir Iſaac Newton. He laid hold on this claſs of phenomena as the moſt inconteſtable proof of univerſal gravitation, and has given a moſt beautiful view of the whole ſubject; contenting himſelf, however, with merely exhibiting the chief conſequences of the general principle, and applying it to the phenomena with ſingular addreſs.

But to drop this, and come to what to us is more important. Juſtly may we reflect with an elegant and pious Writer,† "How great is the power that protrudes to the ſhores ſuch an inconceivable weight of waters without any concurrence from the winds, often in direct oppoſition to them! which bids the mighty element revolve with the moſt exact punctuality! Did it advance with a lawleſs and unlimited ſwell, it might deluge whole continents. Was it irregular and uncertain in its approaches, navigation would be at a ſtand. But being conſtant in its period, and never exceeding its appointed bounds, it does no prejudice to the country, and ſerves all the ends of traffic.

"Is the ſailor returned from his voyage? The Flux is ready to convey his veſſel to the very doors of the owner, without any hazard of ſtriking on the rocks, or of being faſtened in the ſands. Has the merchant freighted his ſhip? The Reflux bears it away with the utmoſt expedition and ſafety. Behold, O man, how highly favoured thou art by thy Maker! *He hath put all things in ſubjection under thy feet.* The very ſurges of the Sea are ſubſervient to thee. Even theſe, wild and impetuous as they are, are ready to receive thy load, and, like an indefatigable beaſt of burden, carry it to the place which thou chooſeſt!"

[*To be concluded in the Appendix.*]

† The Author of Theron and Aſpaſio.

The PROVIDENCE of GOD ASSERTED.

The Impious Vaunter Arreſted.

To the EDITOR.

DEAR SIR,

YOUR inſerting in your inſtructive Miſcellany the following Anecdotes on the Providence of God manifeſted in defence of his Servants, and to the reproach and puniſhment of their enemies, will much oblige your conſtant reader.

Colcheſter, April 29, 1805. J. PINDER.

"The late Rev. John Johnſon, miniſter of a congregation in Mancheſter, made frequent excurſions in the neighbourhood of Wigan, to preach the glad tidings of ſalvation to periſhing ſinners. In ſome of theſe commendable efforts, the wrath of man, and the interpoſing providence of God, were remarkably exemplified. At Chorley his life was endangered. The firſt time he preached there in the public ſtreet, a man threw a bone at him, with great violence, weighing upwards of two pounds, which very narrowly miſſed his head. Having announced his intention of preaching there again, the ſame perſon prepared for more violent diſturbance. In the former part of the day he paraded the ſtreets, mocking the preacher, and promiſing the rabble fine ſport in the evening. At the appointed time Mr. Johnſon appeared, and entered upon the ſervice. Juſt as the riot was commencing, a number of colliers came up. It was ſuppoſed they would join in the tumult; but having heard a few ſentences, they, contrary to all expectation, apprehended this turbulent fellow,—dragged him into a ſtable,—confined him there, and then returned and heard the remainder of the ſermon in a peaceable manner. The unhappy man was ſo irritated by his diſappointment, that he contemplated more effectual meaſures. Some days afterward, coming out of the country, he overtook a perſon driving an empty cart. He got into it, and began to boaſt what he would do to the preacher, if he ſhould come again. After talking, with indignation and profaneneſs, on this ſubject, he laid himſelf down in the cart, and apparently fell aſleep. Having driven into the town, the carter called and ſhook him, to awake him; but *behold* the perſecutor was dead!"

In ſuch caſes how *awfully* are the words of inſpiration fulfilled, "I lift up my hands to the heavens, and ſay, I live for ever. If I whet my glittering ſword, and mine hand take hold on judgment, I will render vengeance to my *enemies*. For vengeance belongeth unto me, I *will* recompence, ſaith the Lord: and again, The Lord ſhall judge his people. It is a fearful thing to fall into the hands of the *living God!*" Perſecutor! doſt thou not *tremble?* "Repent therefore, of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee." Deut. xxxii. 40, 41. Heb. x. 30, 31. Acts viii. 22.

The Triumph of TRUTH.

JEHOVAH hath ſaid, "Becauſe of ſwearing the land mourneth, —and *their force is not right*:" But of all the various kinds of ſwearing, which are forbidden in the Scriptures, that which premeditately attempts to defeat the juſt intentions of a wiſe legiſlature, and turns the magiſtrate's ſword againſt the cauſe of innocence, muſt be the moſt heinous; therefore, in many caſes, when bad men, in courts of judicature, have called upon the Holy and Omniſcient God, to bear witneſs to a lie, He has often fruſtrated the wicked policy of ſuch daring beings, and in an unexpected manner, hath appeared in behalf of truth and afflicted goodneſs. The following is a remarkable inſtance of this. It has already appeared in a valuable Periodical Publication. But if the inſertion of it in your valuable Work alſo, ſhould awaken any perjured perſon to a juſt ſenſe of his ſin and repentance; or deter any one from an evil ſo fraught with miſchief and danger, it will be cauſe of joy to the Friends of Truth, and, in ſome degree, anſwer the main deſign of your Miſcellany.

The ſame Rev. John Johnſon, concerning whom I have ſent you the preceding Anecdote, met with great oppoſition at Betherton, while endeavouring to call ſinners to repentance. One evening the tumult was ſo great, that he was obliged to ſtop, and diſmiſs the congregation. In returning to his lodgings, being pelted with ſtones, he caught hold of a man by the collar of his coat, and demanded the names of the perſons who threw them; but he could not obtain information. The next morning he applied to the Rector of the pariſh, a Juſtice of the Peace, for a warrant to apprehend the perſon who had diſturbed the congregation; but the magiſtrate, irritated againſt thoſe whom he termed *ſchiſmatics*, refuſed to grant one. Application was then made to another Juſtice, the Rector of a neighbouring pariſh, who ordered the warrant deſired. After much difficulty it was ſerved on the man, and he was bound to appear at the quarter-ſeſſions at Wigan. In the mean time a warrant was executed againſt Mr. Johnſon; in which he was charged with having aſſaulted the man before mentioned. This warrant was iſſued by the very magiſtrate who refuſed to grant one for apprehending the diſturber of public worſhip. Early on the day of the trial, the man againſt whom the proſecution was directed, and his aſſociate, came tumultuouſly into the town, with ribbands in their hats, anticipating their triumph.

When the Jurymen were called, one of them not anſwering to his name, an indifferent perſon was called out of the court in his ſtead. Mr. Johnſon's licence, and the licence of the houſe were produced. The counſel diſputed the ſignature of the latter; and aſked for evidence that it was the hand-writing of the deputy-regiſter. To produce this immediately, appeared impracticable: enquiry, however, being made, a gentleman came forward, and declared the ſignature to be genuine. The witneſſes on the part of Mr. Johnſon were then examined: Two were alſo called on behalf of the defendant. The former, preſſing through the crowd, ſaid, "Make way, I will ſwear through them all!"—and accordingly he ſwore that the perſon accuſed did not make any diſturbance. The ſecond witneſs came forward with apparently the ſame impious intention; but the oath being adminiſtered, a ſolemn awe ſeized his mind, and he was heard to ſay, "I will not forſwear myſelf for any body." Impelled by this ſentiment, he acknowledged, to the *confuſion* of his companions, that the man *had* behaved in a riotous manner. The Jury, with all this evidence before them, heſitated. Some alleged moſt ſhameful motives of party-ſpirit, perſonal obligations, and private intereſt, as arguments for not giving in their verdict againſt the defendant; and others were ready to yeild to their repreſentations. He *only* who was called out of the court to ſupply the place of the abſent juryman, proteſted againſt them; declaring, that he would ſooner ſtarve to death, than, contrary to his conſcience, bring in the criminal not guilty. They earneſtly urged his compliance, but, indignant at their ſolicitations, the honeſt man roſe up, ſaying, "Gentlemen, if theſe are the reaſons on which you intend to proceed, I muſt diſcharge my duty, by mentioning them to the court:"—and was turning about for this purpoſe, when they caught him by the coat, and requeſted him to forbear, *promiſing that they would accede to his views!!* The foreman of the Jury then came forward, and ſaid, "Gentlemen, we are *very ſorry*, but we are *obliged* to bring in the man guilty!"—He was accordingly ſentenced to impriſonment, till he ſhould pay the fine, which the Law directs.—His party being defeated in this cauſe, had not courage to bring on the other; though the man who had obtained a warrant againſt Mr. Johnſon, had actually brought a torn waiſtcoat to exhibit in court againſt him.

The Experience and happy Death of Miſs CHARLOTTE PINDER.

"For us they ſicken, and for us they die."

To the EDITOR of the METHODIST MAGAZINE.

Sir,

THE benefit I have frequently found by reading accounts of the experience of thoſe that have died in the faith, is to me a ſufficient inducement to offer to the church, through the medium of your uſeful Miſcellany, the following Memoir. The ſhort narrative of her converſion was written by herſelf, a few weeks before her death, and made public by the deſire of her friends, who thought it might be uſeful, eſpecially in the circle of her young acquaintance. In order that genuine ſimplicity might be retained, I have tranſcribed it nearly verbatim from the papers that were given me. Only I have taken the liberty to omit what might be conſidered as ſuperfluous: the additional remarks are from my own acquaintance with her, and the information of her friends.

Your's, with eſteem,

WILLIAM NAYLOR.

MISS CHARLOTTE PINDER, the ſubject of the following narrative, was born at Kirton, in the county of Lincoln. Her father was a reſpectable tradeſman in that place. Soon after his marriage, the Methodiſt Preachers had an invitation to that town, and he was one that gladly embraced the goſpel, and hoſpitably entertained the meſſengers of it. But when buſineſs increaſed, and Providence ſmiled upon him, he ſuffered the world to engroſs his affections, and of conſequence declined in the divine life.—Yet it was obſerved, although in a backſliding ſtate, he never attempted to juſtify his conduct, nor to caſt reflections on the people with whom he had been connected, as too many do. Before he departed hence, it was evident that the Spirit of God ſtrove powerfully with him, and there were ſtrong reaſons to believe, that he died in peace. His partner alſo proved the goſpel to be the power of God to the ſalvation of her ſoul, and became the ſubject of divine grace. From the information I have received concerning her, I am inclined to think, few ſocieties can boaſt of a greater ornament to religion than ſhe was. She had a good report of all that were qualified to form proper views of the Chriſtian character. In her was viſible a becoming diligence in all temporal concerns, and fervency of ſpirit in all the duties of religion. So that it was remarked, that when engaged in buſineſs, her whole attention ſeemed to be engroſſed by it; and when employed in acts of devotion, ſhe appeared to be abſent from the world, not ſuffering any ſecondary thing to intrude on the appointed hour of worſhip. From her firſt entrance on the path of holineſs, ſhe maintained a conduct conſiſtent with her profeſſion. She was ſtedfaſt and uniform to the end of her life, and finiſhed her courſe, as might be expected, with an aſſurance of eternal bleſſedneſs.

Such an evidence of the truth of Chriſtianity could not fail to impreſs the minds of thoſe who were under her care. To this, under God, we muſt aſcribe the early ſpirit of piety imbibed by her daughter, who thus begins the relation of her experience in divine things: "It cannot be ſuppoſed, that I take my pen in hand to give an account of the Lord's dealings with my ſoul, for my own profit. But if my experience can, in any meaſure, be uſeful to my fellow mortals, I freely ſpeak of it for the ſake of what the Redeemer has done for me. For when I recollect the tender mercies of God, who has been my Guardian from my early days to the preſent moment, I conſider it to be my duty to bear my teſtimony to the truth of Godlineſs, although this teſtimony may not be conſidered as worthy of the notice of thoſe who read for curioſity rather than profit. Yet I truſt my friends will receive with candour, what I now write. Reſpecting my converſion, I was very young when I firſt began to ſeek the knowledge and love of God. At 12 years of age I was made ſenſible I was a ſinner, both by nature and practice, and that if I did not experience a change of heart, I muſt inevitably be loſt for ever. About this time there were ſome lively prayer-meetings at Kirton. At one of them my dear mother had left me; and being ſomewhat concerned for me, returned, and to her great joy, found me, in my artleſs way, calling on the Lord for mercy. And to the glory of God be it recorded, when I called upon him, he deigned to anſwer. He favoured me with a token of his love, and with a degree of that peace that paſſeth the underſtanding of thoſe who do not experience it. From that time I could rejoice in knowing I was accepted of God, through the Son of his love, and continued, for ſome years, ſtedfaſt in his ways, diligently attending the means of grace. But afterwards I ſlackened my pace, and grew remiſs in duty. The principal cauſe of this declenſion was, my giving way to the company of thoſe who were enemies unto vital godlineſs. But I bleſs the Lord, though I ceaſed to make much profeſſion of religion, I was not deſtitute of reſtraining grace, which preſerved me from a variety of youthful follies. For I could not join with the thoughtleſs, in many of their unprofitable diverſions, being naturally of a ſedate turn of mind."

Her amiable diſpoſition and thoughtfulneſs, gained her the eſteem of all who were acquainted with her. As her parents died when ſhe was very young, the care of the family, in a great meaſure, devolved upon her. In diſcharging the duties of life, ſhe conducted herſelf with becoming propriety, and evidenced a wiſdom and ſerioufneſs ſuperiour to her years. "In my 18th year," ſhe proceeds, "the Lord was pleaſed to awaken me again, and gave me to ſee the danger I was expoſed to. For though I was drawn aſide by the faſcinating allurements of ſenſible objects, and very many were ready to reaſon me out of favour with religion, and the profeſſors of it; yet the Spirit of the Lord did not ceaſe to ſtrive with me. Through mercy, I was not given up to the hardneſs of my own heart, to be loſt in diſſipation. And I bleſs the Lord to this day, and ſhall, I truſt, have cauſe to praiſe him to all eternity, that I was reſtored again to that favour of his, which I had forfeited by unwatchfulneſs. I, who forſook the Fountain of real happineſs to ſeek ſatisfaction in the ſhallow ſtream of earthly bliſs, was, through divine clemency, permitted to return, and my heavenly Father graciouſly received me. It was with much fear and trembling I ventured to join the ſociety, leſt I ſhould again prove unſtable." Frequently has ſhe been heard to ſpeak of this declenſion, with true compunction of mind, and yet with gratitude to God, who did not utterly forſake her. She did not endeavour to palliate her ſin, or to reflect on profeſſors as being the cauſes of it. She knew where the blame lay, and ſincerely mourned before God on the account of it. She proceeds: "When I conſider the danger there is of profeſſing, and not poſſeſſing religion, I pray, 'Lord, make me ſincere, and when in the world, may my converſation be as becometh thy goſpel. Thou knoweſt my heart: I may be guilty of ſelf-deception; I may impoſe on others; but thou, the Omniſcient Being, canſt not deceive, nor be deceived.' How neceſſary it is to examine whether we be in the faith! May I ever be jealous over myſelf, that I may not be found wanting."

"In the month of November, 1803, I was taken exceedingly ill, and it was powerfully impreſſed upon my mind, that I ſhould not recover. I told my friends, I might appear to regain my health, yet it would be but for a ſhort time. The Lord had been working a glorious work in my ſoul, for the half year paſt, and I was perſuaded I had not long to ſtay in this world: therefore I found my mind more than ever freed from it." It muſt be obſerved here, that all proper and needful advice was procured for her, and flattering hopes for ſome time were entertained, that her health would be reſtored and eſtabliſhed; yet, in the latter end of March, 1804, ſhe experienced a relapſe. The foundation of a conſumption being laid, the power of medicine would not remove it. But this did not in the leaſt intimidate her. She could look forward, and not be afraid. About this time ſhe wrote to a friend as follows: "I have found myſelf ſo indiſpoſed, that I have been to Doctor P. He ſays, I may be better in time, but gives me no great encouragement. I am inclined to think the Lord is going to take me to himſelf, and, ere long, I ſhall behold his unveiled glory, and be for ever with the God I love. How I could dwell on ſuch a pleaſing ſubject! But my weakneſs will not ſuffer me. Let me have an intereſt in your prayers, and if the Lord be going to remove me hence, he has wiſe ends in view." She adds: "I feel a longing deſire to be diſſolved, and to be with Chriſt.

I long to behold him array'd,
With glory and light from above;
The King in his beauty diſplay'd;
His beauty of holieſt Love!

"I am weak in body, and believe I ſhall not be long here: I bleſs God I have a meaſure of confidence in him, and a blooming hope of a never-fading crown. I am loſt in wonder, love, and praiſe, when I meditate on the promiſes. They are ſweet to my taſte. When, by faith's keen eye I view the land of reſt, my language is,

'I would not change my bleſt eſtate,
For all the world calls good and great!'

"Thou Good Supreme! with love inſpire my heart, with wiſdom guide my pen! Oh! that my young friends, eſpecially thoſe who once run well, but whom Satan hath hindered, would recollect, that time is ſhort, and all things below uncertain. Once I was as blooming, and likely for life as you, but how the ſcene is changed! Soon I ſhall bid a cheerful adieu to you all! Leave you, never more to return. This frame will return to the duſt, but thou, my ſoul, wilt flouriſh with immortal youth! While I write, Love ſpreads her mantle over me, and I ſeem ready to take my flight. Thanks be to God, through grace, I have power to give up all. There is nothing now to court my ſtay, or to keep me from my God. Soon the partition wall will fall, the veil will be taken away: then I ſhall meet with thoſe that are gone before, who have paſſed through much tribulation, and are now inheriting the promiſes. Oh! that I had the wings of a dove! then would I fly away, and be at reſt!

‘ Could I but climb where Moſes ſtood,
And view the landſcape o'er;
Not Jordan's ſtreams, nor death's cold flood,
Should fright me from the ſhore.

‘ There I would bathe my weary ſoul
In ſeas of endleſs reſt;
And not a wave of trouble roll
Acroſs my peaceful breaſt.’

It is worthy of notice, that, notwithſtanding ſhe had many reſpectable friends and relations that were dear unto her, and a pleaſing proſpect of temporal bleſſings before her; yet ſhe was ſo powerfully aſſiſted by grace, that ſhe could freely part with all, if it were the will of God. This excited the aſtoniſhment of ſome: they could not account for it. Indeed nothing ſhort of the divine Spirit could have enabled her to make this ſacrifice. Her chief treaſure was in heaven, and her heart was there alſo. What concerned her moſt was, the ſpiritual and eternal welfare of thoſe who were near unto her, as is evident from her own words: “ When I take a view of thoſe of my own age, who are loſt in gaiety and diſſipation, I feel concerned for them: I ſee their danger, and fear for their everlaſting ſtate. But how can it be otherwiſe with them, while they remain ſtrangers unto God, and endeavour to deſtroy the good impreſſions made on their minds. Strange infatuation! to riſk eternal pleaſures for thoſe that are momentary, and always leave a ſting behind! I have converſed with many of them on the ſubject of tranſient worldly purſuits. In their ſerious moments, they confeſs they never found that ſatiſfaction they have promiſed themſelves, but have always met with a diſappointment. Indeed, how could it be otherwiſe, ſeeing that there is no happineſs out of God. The ſoul that is formed for ſublime and ſpiritual joys, can never be ſatisfied with thoſe that are earthly and ſenſual. I ſpeak from experience: I have tried the world in all that are called innocent delights; and, with the Chriſtian, I have proved the joys of religion: I have found the vanity of the former, and the ſolid ſatisfaction of the latter; and now the ſting of death is drawn; love to God has baniſhed all fear; and his rod and ſtaff will comfort me, when I am called to make my exit out of the world.” She concludes: “ Sunday, July 1, we had our Love-feaſt. With much difficulty I attended it, and a feaſt it was indeed to my ſoul. My joy was ſo great, I thought

I thought it would have been the laſt Sabbath I ſhould have ſpent on earth."

Her indiſpoſition would not ſuffer her to proceed further in her relation. At that Love-feaſt, ſhe declared her confidence in God, with all the ſtrength ſhe had, and ſpoke with the fulleſt aſſurance of her hope of glory, and frequently afterwards made mention of that opportunity with great animation, as being a peculiar ſeaſon of refreſhing from the preſence of the Lord. July the 8th, ſhe attended public worſhip again at the chapel, to pay her vows and honour her God: an employment in which ſhe had taken great delight. But it was the laſt time. For as ſhe had a fainting fit on her return home, it was not thought prudent for her to go again. But, though confined from the houſe of God, ſhe had continual acceſs to a throne of grace, and ſpent many happy moments in communion with the Father of ſpirits, partaking of that joy a ſtranger intermeddles not with. And, for weeks before her death, ſhe lived as in the very ſuburbs of heaven. As I had frequent opportunities of viſiting her, I repeatedly took occaſion to converſe with her concerning the reaſon of her hope, and was pleaſed to find it was well grounded and ſcriptural. She had a bright evidence of her acceptance with God, and a ſtrong confidence in the Redeemer, enjoying the abiding witneſs of the Spirit. Indeed, from the firſt of her finding a ſenſe of pardon, ſhe never expreſſed the leaſt doubt of her juſtification. Her anſwers to thoſe who enquired of her, generally were to this purpoſe: "I have no cloud, nor doubt, upon my mind: I know I am the Lord's, and that he will ſupport me."

Some who called upon her, and were ſtrangers to the life of religion, could not conceive how theſe things were: how death ſhould be ſo welcome, and ſo completely diſarmed of its terrors: how ſhe could look forward with ſuch fortitude and compoſure of mind. But to her it was no myſtery; for ſhe knew in whom ſhe had believed. Once, when I was remarking how neceſſary it was in time to make proviſion for eternity, and how awful it was to be at enmity with God, when under the rod of affliction, ſhe replied, "Awful indeed! What would I have done, if I had had the favour of God to ſeek now! When the body is oppreſſed with affliction and pain, there is enough to bear without the wrath of Omnipotence. But I have reaſon to be thankful it is not ſo with me. I have a God to go to, and his grace is ſufficient for me." At another viſit which I paid her, ſhe made mention of one who had manifeſted a concern on account of being unwell, becauſe a favourable opportunity offered for her to be taken to a place of amuſement. Miſs Pinder ſaid, ſhe was ſorry her friend did not think otherwiſe, adding, "If I had been in health, I ſhould not have gone thither. To me it would have been no pleaſure. Such vanities will ſoon be over, and if not refrained from, will bring thoſe who purſue them, to ruin."

In the latter end of Auguſt ſhe was confined to her room. It was then very evident, that life ebbed apace, and that her diſſolution was drawing near. To her, nothing could afford greater pleaſure than that her end was approaching. To a friend, who called upon her, and ſaid, "You are going but a little before us," ſhe replied, "But a little; and we ſhall ſoon meet again in our Father's kingdom; and I ſhall be ready to welcome you into glory." When her ſtrength would permit her, ſhe exhorted all that called upon her, to ſeek the Lord in good earneſt, and not to live in neglect of ſalvation, endeavouring to make them ſenſible of their ſin and danger. Her Leader calling upon her, ſhe ſpake to him, with enlargement of heart, on the goodneſs of God. She was even in an ecſtaſy of joy, crying, "How happy I am! I have uninterrupted peace! Oh! that I could now take flight! I make no doubt but angels are ready to convey me home." He joined with her in prayer, and found the preſence of God to be indeed with them.

Auguſt 30, I had the opportunity of ſeeing her again. I found her rejoicing in the God of her ſalvation, and altogether reſigned to his will, whether for life or death. She was convinced her life might be ſerviceable to her friends; but ſhe ſaid, if it were the will of God, ſhe would prefer death. The day after, ſhe took her bed, and gradually waſted away. She never murmured, nor thought her affliction ſevere, nor even complained of pain. The greateſt inconvenience ſhe found was, a difficulty in breathing. The laſt fortnight of her life, ſhe drank deep into the ſpirit of inward holineſs, evidently ripening daily for the kingdom of God. Her pious friends found great ſatisfaction in hearing her ſpeak of the joy ſhe experienced, and of her confident hope of glory. September 13 was the laſt time I ſaw her. I took occaſion to enquire very cloſely concerning the ſtate of her ſoul, having reaſon to believe it would be the laſt opportunity I ſhould have with her. She ſaid, "Chriſt is precious! I have no fear! I am happy, very happy!" I aſked, 'Do you not feel anxious to be gone, ſeeing your affliction has been ſo tedious?' She anſwered, "At times I feel as if my patience were nearly exhauſted; but God renews it. The will of the Lord be done. If he ſee proper for me to continue, I am reſigned; he will take me in his own good time." In the evening her Leader called to take his leave of her. She looked earneſtly at him, ſaying, "I have not power to converſe with you; but I am happy, happy!" It was then viſible ſhe had changed for death: early in the morning, being fully perſuaded ſhe was dying, ſhe had her friends called into the room, and gave them her dying charge. Her voice was ſtrong, and ſhe was more able to ſpeak than uſual, repeating, as they were leaving her, "Remember what I have ſaid." One preſent obſerves: "The ſcene was truly affecting, yet pleaſing." She then deſired to ſit up, ſaying, "John could not die in bed;" alluding to a brother that died a few years ago, in a very triumphant manner. She continued to ſpeak of her happineſs till eight o'clock, and then took her final leave of all, and quietly fell aſleep in the Lord, in the 21ſt year of her age. Thus, in the bloom of life,

"She fell a victim to death's lawleſs power;
But ſmil'd to ſee him point the fatal dart:
Welcom'd, with joy, the long-expected hour,
That bid her ſpirit from its body part."

Mr. Rogerſon preached her funeral ſermon from Pſalm cx. 15, "Precious in the ſight of the Lord is the death of his ſaints." Thus lived and died Charlotte Pinder, an ornament to her ſex: a pattern of uprightneſs and diligence in all her ſecular engagements: as a Friend, ſincere, faithful, and compaſſionate: as a Chriſtian, an example of genuine religion. May the church of Chriſt long be adorn'd with ſuch illuſtrious members!

Gainſborough, Nov. 2, 1804.

MISCELLANEOUS.

Good Impreſſions not always Durable, illuſtrated by an Anecdote of a FRENCH PREACHER.

IT is cauſe of regret to every good man, that good, and even deep impreſſions on the mind, are not invariably permanent: An impartial attention to a few citations from the Volume of Inſpiration, will not ſuffer a doubt on this ſubject to remain in the breaſt of the reader. While the Iſraelites ſaw that great work which the Lord did upon the Egyptians, at the Red Sea, they feared, and believed the Lord and his ſervant Moſes, Exod. xiv. 31, and chap. 15, where we have their triumphant Song recorded, which they ſung to the Lord on this intereſting occaſion: but in the ſhort period of about ſix weeks after this miraculous and gracious interpoſition of God, we find them murmuring againſt Moſes and Aaron, and even impiouſly wiſhing they had died by the hand of the Lord in Egypt, chap. xvi. 2, 3. Coming to Mount Sinai, their hopes and fears were alternately moved. On being witneſſes of the awful circumſtances with which the promulgation of the Law was attended. They now promiſed to do all that the Lord ſhould command them. Their good reſolutions however, were but ſhort lived, as the following circumſtance plainly evinces. Moſes being with the Lord in the Mount; they ſolicited Aaron to make them a calf. The Lord, obſerving their idolatrous conduct, charged Moſes to go down, ſaying, "The people whom thou broughteſt out of the Land of Egypt, have corrupted themſelves, and have turned aſide *quickly* out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereto, and ſaid, Theſe be thy gods, O Iſrael, which have brought thee up out of the land of Egypt!" Exod. xxxii. 7, 8. The ſubſequent part of their hiſtory, evidences an equal degree of inſtability. Their repentance at Mizpeh is too remarkable an event to eſcape our obſervation. The venerable Samuel had aſſured them, if they would return to the Lord with all their heart; and put away the ſtrange gods and Aſhtaroth from among them; and prepare their hearts unto the Lord, and ſerve him only; that he would deliver them out of the hands of the Philiſtines. The requiſition was no ſooner made than complied with. They put away Baalim and Aſhtaroth, and ſerved the Lord only, 1 Sam. vii. 3, 4. But the ſacred hiſtorian informs us, they ſoon revolted and rejected the Lord.

If we advert to their Hiſtory in the time of the Prophet Hoſea, we ſhall have no reaſon to conclude, that they were more ſtable in the love and practice of religion, than their Fathers were. "Your goodneſs is as the morning cloud and as the early dew," ſaid this Prophet, "it goeth away," Hoſea. vi. 4.

It is obſerved by our Saviour, that the ſtony-ground hearers "heard the Word and received it with joy;" yet not having root in themſelves, they endured only for a while; for when perſecution aroſe on account of the Word, by and by they were offended, Matt. xiii. 20, 21. Felix trembled while Paul reaſoned on Righteouſneſs, Temperance, and a Judgment to come; but diſmiſſed his inſtructor, before the good impreſſions were confirmed; with a promiſe of ſending for him again, at a more convenient ſeaſon. St. James compares ſuch hearers of the Goſpel to a man, "beholding his natural face in a glaſs; who goeth his way, and ſtraightway forgetteth what manner of man he was," chap. i. 24, 25. The following circumſtance will farther illuſtrate this point.

While a celebrated French Preacher was deſcribing the laſt Judgment, as "bringing to light the hidden things of darkneſs," and repreſenting the dreadful ſcenes of ſhame and horror which will accompany ſuch diſcoveries; and alſo the wonderful diſplay of Mercy, when the Redeemer ſhall pronounce a bleſſing on all humble, mourning ſouls, altho' here they might labour under many fears that they ſhould be caſt away, the hearers were moved by a contraſt of different paſſions, to many tears. The commotion was ſo great among his audience; that the Preacher judged it proper to relieve them, by making a full ſtop for a conſiderable time. Reſuming his diſcourſe, he added, "I have ſomething to ſay which is more affecting than any thing you have heard: It is this, that ſome of you who now appear to be ſo greatly affected with the account of a Judgment to come; will go hence, and in a few hours forget all; and when the wicked one, hath ſtolen away that which is ſown in your hearts, you will not only continue to live in your old ſins; but ſome of you will become more wicked than you were before!"

Whether the prediction of the Preacher was literally verified or not, we cannot determine; but it ought to ſuggeſt to the reader, the propriety of examining whether it be not deſcriptive of his own character.

Sheffield, May 17, 1804. Samuel Taylor.

The Play-house the School of Vice.

WHEN Sir Matthew Hale, the Lord Chief Juſtice in the Court of King's Bench, was a ſtudent at Oxford, we are informed that he was induced to attend the exhibitions of the ſtage, contrary to his better judgment. It was not long, however, before he diſcovered that, in proportion as theſe entertainments gained upon his affections, his habits of ſeriouſneſs relaxed, and his plans of ſtudy were diſconcerted. He ſaw that his temporal proſpects were in imminent danger of being intercepted, and above all, his religious principles of being looſened and eradicated. He therefore made a vow, "That he would never ſee a Play more;" and it redounds to his honour, that the vow which he made at Oxford, he never violated through the courſe of his life.

The example of Sir Matthew Hale, cannot be too earneſtly recommended to the imitation of the youth of both ſexes, who wiſh to preſerve the principles of chaſtity and ſobriety. It is the imperious duty of every parent, who wiſhes to promote the preſent peace and future happineſs of his children, to warn them againſt the baleful conſequences of attending the Play-houſe. If it be concluded that harmleſs ſatisfaction may be found in the charms of muſic and poetry, in ſpecimens of refined ſentiment, and in the elocution, yet, it is certain that, the gratification ariſing from theſe ſources may be too dearly bought. When all the circumſtances which are inſeparably connected with modern Play-houſes, are gravely conſidered, it is not poſſible that any man, who pretends to religion, can recommend the ſober young man, or unſpotted virgin, to attend ſuch places. In the preſent times, profaneneſs and immorality of various kinds are interwoven in the very conſtitution of a Dramatic exhibition, and are vitally eſſential to its ſucceſs and popularity.

Names do not alter the nature of good and evil. The boundaries of virtue and vice, of religion and profaneneſs, are marked by a clear line of diſtinction. We do not ſcruple to declare our pointed reprobation of the pretended morality of modern Plays. Did we wiſh to root up from the mind, every religious and moral principle, to tempt our daughters to barter away the brighteſt jewel of their ſex; to inflame the paſſions of our ſons, and abandon them to their lawleſs empire; did we wiſh our children to be more familiar with crime, to harden and enure them to ſcenes of blaſphemy, cruelty, revenge, and proſtitution, we would invite them to attend the moſt popular Plays, which are now performed on the ſtage; we would ſend them for inſtruction to the *German School*, where vice is decked out in the garb of virtue; where a caſual act of generoſity is applauded, whilſt obvious and commanded duties are to be trampled on, and a fit of charity, is made the ſponge to wipe out every ſin, and the ſubſtitute of every virtue: We would invite them to the Plays of *Pizarro*, the *Stranger*, and *John Bull*, where the ſpurious virtues are blazoned out, whilſt thoſe which are genuine are thrown into the back-ground and degraded. In the one, is a bold and *ſentimental* ſtrumpet, whom the paſſions of luſt and jealouſy prompt to follow the adventures of her paramour. In the other, an adultreſs, who had forſaken her amiable huſband, and lived in criminal commerce with her ſeducer. In the laſt, the daughter of an humble tradeſman ſuffers herſelf to be ſeduced by the ſon of a Baronet, flies from the roof of her moſt affectionate father, and afterwards is united in marriage to the deſpoiler of her virtue. To the ſhame and diſgrace of the age in which we live, theſe three women are the prominent characters of the reſpective pieces, and inſtead of being held up as warnings to others, they are made the objects of ſympathy, eſteem, and admiration!

VIDE the Rev. P. Thirlwall's Appendix to the life and death of Sir Matthew Hale.

The GRATITUDE of a LION to a SLAVE.

APION, the Grammarian, who taught ſchool at Rome, about forty years after the birth of Chriſt, gives us the following moſt extraordinary relation.

At ſome Shews which were given at Rome, where Apion was preſent, criminals were to fight with wild beaſts. One of the fierceſt and moſt terrible of thoſe animals, was a lion of prodigious ſize, whoſe dreadful roaring, briſtled mane, and fiery eyes, ſtruck every one with a mixture of terror and admiration. The lion coming up to the wretch deſtined to be his victim, on a ſudden ſtopt ſhort, and laying aſide his natural fierceneſs, walked gently toward the man, wagging his tail like a dog that is fond of his maſter. When cloſe to him, the lion began to lick his hands and legs, in an affectionate manner. The man in his turn careſſed the fierce animal, and by degrees, recovering himſelf from the fright he was in, examined the lion attentively, and knowing him again, embraced him with tranſports of joy, which the animal returned in the beſt way he was able. Their joy ſeemed reciprocal, like that of friends, who happily and unexpectedly meet again, after a long and grievous ſeparation.

The whole aſſembly was extremely ſurpriſed and delighted, at ſo wonderful an event. They applauded, clapt their hands, and the Emperour himſelf, who was preſent, ordered the man, thus ſpared by the lion, to be brought before him, to give an account who he was, and by what charm he had diſarmed the furious animal. "I am a Slave" anſwered he. "My name is Androclus. "When my maſter was Proconſul of Africa, being uſed by him "with great rigour and inhumanity, I fled; but as the whole "country was under his command, to avoid being found, I took "to the deſarts of Lybia, reſolving if I could not ſubſiſt there, to "ſeek a ſpeedy death. In the midſt of the ſands, and in the "great heat of the day, I eſpied a cave, into which I went, to "ſhelter myſelf from the burning rays of the ſun. I had not "been there long, before I ſaw this ſaid lion, whoſe mildneſs to "me gives you ſuch ſurpriſe, come in, groaning and complaining, "ſo that I judged he had been wounded. That cave was his "place of abode, as I afterwards found: I hid myſelf in the "darkeſt part of it, trembling, and concluding my laſt hour was "come. He eſpied me, and came towards me, not in a threatening manner, but as if to implore my aid, and lifting up his "foot, that was hurt, to ſhew it me. A great thorn ſtuck in it, "which I pulled out, and growing bolder by the patience with "which I ſaw he endured that operation, I ſqueezed the fleſh, to "force out the corruption, wiped his wound, and cleanſed it in the "beſt manner I could. The lion growing eaſier, laid down to "ſleep, whilſt I held his foot in my hand: and from that day I "lived three years with him in the ſame cave, and on the ſame "food he uſed to eat. He brought me a joint of whatever he "killed. I uſed to hang it up in the ſun, and then I ate it, as "I had no fire to dreſs it: at length, tired with that ſavage kind "of life, one day, when the lion was out ſeeking his prey, I "left the den; but had hardly travelled three days, when I was "met by ſome ſoldiers, who knew and ſtopped me. From "Africa I was brought to Rome, to be delivered up to my maſter: "and being condemned to death by him, I expected here to meet "my doom. I ſuppoſe the lion was taken ſoon after I left him, "and knowing me again, he has rewarded me, for the ſervice I "did him in curing his foot."

The Story was inſtantly ſpread from one perſon to another, and the whole aſſembly begged, with loud cries, that Androclus might have his life and liberty. Both were granted to him, and the lion was given to him alſo. Apion ſays, that he had often ſeen Androclus leading his lion about the ſtreets of Rome. The people uſed to give him money, and dreſs the lion in garlands of flowers, ſaying to one another, *Hic eſt leo hoſpes hominis: hic eſt homo medicus leonis*,—"This is the lion that entertained the man: "and this is the man that was the lion's phyſician."

Tranſlation from Mr. Crevier's Hiſtory of the Roman Emperours.

ANECDOTE of the DUKE of MARLBOROUGH.

To THE EDITOR,

SIR,

AS you have favoured us, in your Number for February, 1805, with an Anecdote concerning a General Officer, and a young Aid-de-camp, I take the liberty to bring to your recollection ſome circumſtances reſpecting that great Commander, the Duke of Marlborough. If they meet with your approbation, and you give them a place in your Magazine, they may poſſibly be productive of ſome good in theſe warlike times. Your Miſcellany, being a popular Publication, they may perhaps fall into the hands of ſome of our military gentlemen; and the reading of the Duke's wiſe and pious Regulations may be ſerviceable to them.

Briſlington, April 15, 1805. PHILOPAIDEIAS.

This illuſtrious General's behaviour is greatly worthy our obſervation. No indecent expreſſion ever dropped from his lips; and herein he was imitated by the genteel part of the army. His camps were like a quiet and well-governed city, and perhaps much more mannerly. Curſing, ſwearing, and bluſtering, were never heard among thoſe who were reckoned good officers; and his army was, beyond all contradiction, the beſt academy in the world, to teach a young gentleman wit and breeding; a ſot and a drunkard, being what they ſcorned. The poor ſoldiers, who were, too many of them, the refuſe and dregs of the nation, became, after one or two campaigns, by the care of their officers, and by good order and diſcipline, tractable, civil, orderly, ſenſible, and clean, and had an air and a ſpirit above the vulgar. The ſervice of God, according to the order of the Eſtabliſhed

Church, was ſtrictly enjoined by the Duke's ſpecial care. In all fixed camps, every morning and evening, were prayers; and on Sundays were ſermons both in the field and in garriſons. He was ſo great a diſcourager of vice, as to give particular directions to the Provoſt Marſhal, to chaſe away all lewd women from about his quarters and before a battle, the Chaplains of the ſeveral regiments, by his ſpecial order, performed divine ſervice; as alſo after a victory obtained, ſolemn thankſgiving was obſerved throughout the army. LEDIARD'S LIFE.

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An Original Letter of the Rev. JOHN WESLEY, to Miſs B.

My dear Siſter, Sept. 19, 1773.

IT is certainly moſt profitable for us to have a variety of ſeaſons. We could not bear either to be conſtantly in ſtorms, or conſtantly in a calm: But we are not certain, we cannot judge what proportion of one or the other is beſt for us. So it is well we are not left to our own wiſdom, that we do not chooſe for ourelves. We ſhould make ſtrange work; but we know he that chooſes for us, orders all things well.

There are excellent things in moſt of the Myſtic Writers. As almoſt all of them lived in the Romiſh-church, they were lights whom the gracious Providence of God raiſed up, to ſhine in a dark place. But they did not give a clear, a ſteady, or a uniform light. That wiſe and good man Profeſſor Franck, uſed to ſay of them, "They do not deſcribe our common Chriſtianity, but every one has a religion of his own." It is very true. So that if you ſtudy the Myſtic Writers, you will find as many Religions as books. And for this plain reaſon; Each of them makes his own experience the ſtandard of Religion.

Madam Guion was a good woman, and is a fine Writer, but very far from judicious. Her writings will lead any one who is fond of them, into unſcriptural *Quietiſm*. They ſtrike at the root, and tend to make us reſt contented without either Faith or Works.

It is certain, the Scripture by Prayer, almoſt always means *Vocal*-prayer. And whoſoever intermits this for any time, will neither pray with the voice nor the heart. It is therefore our wiſdom to force ourſelves to prayer: To pray whether we can pray or not. And many times while we are ſo doing, the fire will fall from heaven, and we ſhall know our labour was not in vain.

There is, upon the whole, nothing new under the Sun: but the Spirit which you ſpeak of, as manifeſting itſelf among your young people, is utterly a new thing among the Methodiſts: I have known nothing like it in the three Kingdoms. And yet I do not know that they have either leſs ſenſe, or leſs grace, than others of their age or ſex. But this is one proof among a thouſand, that if God leaves us for a moment to ourſelves, there is no folly into which our ſubtle adverſary may not drive the wiſeſt of the human race. Yet I do not ſee that you are at liberty to give up your charge on this account. It ſeems you ſhould ſimply lay the whole affair before Mrs. Pawſon and Allen. They are candid and impartial judges, prejudiced neither on one ſide nor the other: And I believe, they will be able to judge, on any emergency, what ſteps are the moſt proper to be taken.

One reaſon it may be, why this was permitted, was to confound the pride of your underſtanding. You had been accounted a woman of ſenſe, and commended for it. And our nature readily receives ſuch commendation. But ſee how little your ſenſe avails! You can do no more herein, than if you were almoſt an idiot. "The help that is done upon earth, He doth it himſelf," whether with or without human inſtruments. Let your whole ſoul be ſtayed upon Him, for time and eternity.

When I obſerve any thing amiſs, in your temper or behaviour, I ſhall hardly fail to tell you of it: For I am perſuaded you would not only ſuffer it, but profit by advice or reproof. I have been ſometimes afraid you did not deal plainly enough with the young women under your care. There needs much courage and faithfulneſs, that you may do all that in you lies, to preſent them faultleſs before the Throne.

I do not know whether there is any outward employ, which would be ſo proper for you, as that you are now engaged in. You have ſcope to uſe all the talents which God has given you, and that is the moſt excellent way. You have likewiſe a moſt admirable exerciſe for your patience, either in the dulneſs or frowardneſs of your little ones. And ſome of theſe will learn from you what is of the greateſt importance, to know themſelves and to know God. You muſt not, therefore, relinquiſh this ſtation lightly; not without full and clear proof, that God calls you ſo to do. Meantime bear your croſs, and it will bear you. Seek an inward, not an outward change. What you want is only inward liberty, the glorious liberty of the children of God. And how ſoon may you enjoy this? Who knows what a day, an hour, a moment, may bring forth? How ſoon may you hear the Voice that ſpeaks Jehovah near! Why ſhould it not be to day?

I am, your's affectionately, J. WESLEY.

An Original Letter of the late Rev. WALTER SELLON, to Mr. JOHN HALL, at Tong, near Aſhby-de-la-zouch.

MY DEAR FRIEND,

I Am glad to hear of the welfare of my old Friends. Remember my kind reſpects to them all; particularly your wife and relations. I hope you are preſſing on to the mark for the prize of your high calling of God in Chriſt Jeſus. Be ſtedfaſt, and beware of that dangerous deluſion, a finiſhed ſalvation, and complete righteouſneſs. Remember, though our redemption be finiſhed, our ſalvation is not, till we are fully and finally ſaved. Redemption and ſalvation are two things, not to be confounded. We were redeemed when Chriſt died on the Croſs; this work was then finiſhed. But, we are not ſaved till God hath fulfilled in us all the good pleaſure of his goodneſs, and the work of faith with power. Our ſalvation begins when we believe in the Lord Jeſus Chriſt; but it is not finiſhed, till we are fully renewed in the ſpirit of our mind. We muſt find ſalvation in ourſelves, as well as expect it to come from without ourſelves. If a proud, angry, or revengeful man, ſhould tell me he has a finiſhed ſalvation, while I ſee him under the power of theſe evil tempers, I muſt give the lie to Scripture, reaſon, and common ſenſe, if I believe his vain boaſting. Thoſe that boaſt in this manner cry out againſt perfection, and yet preach it continually. We preach ſuch a perfection attainable in, and through Chriſt, as excludes all known ſin. They preach ſuch a perfection, as admits of all ſin; a perfection in Chriſt, while their hearts and lives give their tongues the lie. O let us pray, that God would give us his Spirit, to give us a right judgment in all things, to preſerve us from error, as well as ſin. Once more adieu in the Lord Jeſus.

Ledſham, I am, your affectionate Friend,
May 29, 1773. WALTER SELLON.

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OBITUARY.

JULY 23, 1804, died Mrs. Elizabeth Tonkin, of St. Enoder, Cornwall. For ſeven months prior to her death, ſhe was prevented by a decline from attending the public ordinances. Not having ſo ſatisfactory an evidence as ſhe devoutly wiſhed to enjoy, ſhe ardently ſolicited the Lord to remove all painful uncertainty reſpecting her acceptance. God graciouſly anſwered the fervent ſupplications of her ſoul, and favoured her with a clear and an exhilarating ſenſe of his friendſhip. This invaluable bleſſing ſhe retained to the laſt moment of her life. Although reduced to extreme weakneſs, and incapable of receiving any nouriſhment for ſeveral weeks previous to her death, except a little wine, yet her ſoul was increaſingly vigorous and happy. With much fervour ſhe urged thoſe, who viſited her, to devote themſelves to God; aſſuring them how willing ſhe was to exchange worlds. Perceiving her huſband greatly affected, on account of her ſufferings, and the rapid approaches of death, ſhe feelingly ſaid, "Do not trouble yourſelf, but rather rejoice on my account; your loſs will be my eternal gain." Repoſing an eſtabliſhed confidence in God, ſhe was able to contemplate her approaching diſſolution with ſerenity and joy; frequently exclaiming with holy exultation:

“ Oh! what hath Jeſus bought
for me!
Before my raviſhed eyes
Rivers of life divine I ſee,
And trees of Paradiſe.”

On the laſt evening of her life ſhe ſaid, “ I am going, and Jeſus Chriſt is coming to meet me.”— She then lay for ſome time apparently dead; but reviving again, triumphantly cried, “ Now for heaven! Now for heaven! heaven! heaven! I am going, and Jeſus is come to receive me.”

Amid the agonies of diſſolving nature, her faith was gloriouſly triumphant, her proſpects unclouded, and her joy inexpreſſible. “ I ſuffer nothing now,” ſaid ſhe, “ all I feel is heaven.” Then looking on thoſe preſent, ſhe added, “ I wiſh you well, I wiſh you all well,” and ſunk into the arms of death.

Bodmin, J. PENMAN.
May, 1805.

Sept. 15, 1804, died, Mrs. Mawer, of Lincoln. On the day ſhe was taken ill, which was Sept. 1, ſhe thought ſhe ſhould not recover, obſerving, “ I have a poor diſeaſed body, and a very weak mind, ſo that if it be the will of the Lord, I would rather go than ſtay. I believe he will take care of my five dear children.” I aſked her how ſhe felt her mind with reſpect to her acceptance with God. She ſaid, “ I am not very clear as to that at preſent, but I believe I ſhall get to heaven.* I can do nothing now my afflictions are ſo heavy. I feel as tho’ I could neither repent nor pray. Alas! for the miſtake of thoſe who truſt to a death-bed repentance:” ſhe further ſaid, “ I deſire I may not be ſung to the church, nor would I have any funeral ſermon preached on my account. I have only been a trifler, and have followed Chriſt at a very great diſtance, if I have followed him at all. Indeed there is nothing in my poor life, that can be of the leaſt ſervice to any body; and if I am but juſt ſaved, it is of the mere mercy of God, and all I can expect.”

But about two hours before ſhe died, her huſband aſked her if ſhe were happy, and ſhe immediately anſwered, “ Yes, my dear, yes,” and putting her dying arm round him, preſſed him to her. Then ſeeing him much affected, ſhe added, “ Shed not one tear for me, no, not one, not one.” He ſaid, “ You will ſoon have the advantage of us my dear.” She anſwered with much eagerneſs, “ Yes.” Soon after, ſtrong convulſions ſeized her afflicted body, and her ſoul took its everlaſting flight.

October 16, 1804, the venerable and truly pious Edward Slater finiſhed his courſe in peace. He was upwards of forty years a member of the Methodiſt Society in Burton-upon-Trent. The Society acknowledged him as its father, his praiſe is in many of the churches, and his piety and uprightneſs endeared him to all his acquaintance.

R. WADDY.

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* She had laboured under an heavy affliction of the nervous kind ever ſince her marriage, which was between ten and eleven years before her death. This may, in ſome meaſure, account for her inſtability, and her often walking in heavineſs.

October 7, 1804, died Dorothy Marſhal, of Whitehaven, aged 73. For upwards of twenty years ſhe was joined in this Society, during which time ſhe had many painful doubts concerning her acceptance with God: notwithſtanding which, her deportment was ſuch, as had obtained her the character of an unblamable Chriſtian amongſt her friends.

There was nothing particularly worthy of notice in the laſt hours of her life, ſave that ſhe departed in peace.

October 8, died Jon. Hargraves.—He was one of the oldeſt members, and a Leader in the Society of Workington, in Cumberland. He was brought to the knowledge of God in the year 1782, by the inſtrumentality of a pious local Preacher. For the ſpace of about twenty-two years, he was, in general, a ſteady, upright character, ſerving the Lord in much ſincerity, and without any oſtentation. For although in ſome inſtances he turned aſide from the good way, he could not reſt till the Lord healed his backſliding.—He was ſeverely afflicted by the jaundice, and a complication of diſorders, which at laſt terminated in the diſſolution of his frail tabernacle. He departed this life, in poſſeſſion of a firm confidence in the God of his ſalvation, in the 63d year of his age.

Anne Caſſon alſo, who was united to the Society in Whitehaven, about four years, was cut down by a ſhort illneſs, in the 44th year of her age. She finiſhed her courſe in peace.

T. INGHAM.

To the Rev. Dr. COKE.

Camden Diſtrict, Dec. 10, 1804.

Rev. and dear Sir,

AS the year is nearly at a cloſe, and I expect to give up my charge in the Itinerancy, through weakneſs of body, I ſend you theſe few lines, as a token of love to you and the church of God. But I am ſenſible I ſhall come ſhort of deſcribing to you the great work of God in this Diſtrict. Our General Conference being ended, after a long and tireſome journey of upwards of four hundred miles, I arrived in my Diſtrict the 4th of June, and had pleaſing and powerful meetings, until the camp-meeting, which commenced June 23, in Bladen Circuit, North Carolina. It is ſuppoſed, that there were about 14 or 1500 People and Preachers aſſembled; and what was beſt of all, the Maſter of aſſemblies was preſent, to wound and heal. The Preachers were greatly favoured with liberty and power in preaching the everlaſting Goſpel. It might be truly ſaid, "They were clothed with ſalvation, and the Saints ſhouted aloud for joy." The word of the Lord was ſharp, as a two-edged ſword. Hundreds were cut to the heart, while many got their ſpiritual wounds healed by the Phyſician of ſouls. Sunday night, and Monday morning, exceeded every thing that I ever ſaw before. None, as far as I know, on Monday, eſcaped the power of God. Some fell to the ground, and did not riſe, until they roſe happy in God. There was ſomething remarkable at this Meeting. It has been frequently ſaid, by our enemies, that not many, ſave weak women and children, are affected. On this occaſion it was the reverſe, the men were moſt affected. On Monday, as far as I could judge, there were few men that were not touched, more or leſs. We ſuppoſe that about ſeventy ſouls were brought ſavingly to the knowledge of the truth; and hundreds were awakened to a ſenſe of their danger.

Our next Camp Meeting began the 14th of July, on Sparrow Swamp, South Carolina. About 12 or 1500 people were preſent, and ſeven Methodiſt Preachers. The word was attended with the energetic influences of the Spirit of God: ſo that numbers of ſinners were awakened to a ſenſe of their danger, and eight or ten found redemption in the blood of the Lamb. This Meeting was attended with great good; for a bleſſed revival began from this time in that Circuit.—The Camp Meeting for Santee Circuit began the 28th of July, on the Hanging Rock. About 3000 people attended. This was a time of refreſhing from the preſence of the Lord, among Chriſtians: for the work was principally among the Believers. Some profeſſed to find the Lord, ſome backſliders were reclaimed, and ſome awakened. A perſon obſerved to me in a letter, ſince this Camp Meeting, that if ſhe ever ſaw a ſpecimen of heaven on earth, it was at the Hanging Rock, when there were ſo many Chriſtians praiſing God, with a feeling, joyous ſenſe of his preſence in their ſouls.—Our Camp Meeting for Anſon Circuit, North Carolina, began Auguſt 31. About 2000 people, fourteen Methodiſt Preachers, and three Baptiſt Preachers, were preſent. The work broke out on Saturday, in a moſt bleſſed manner, and increaſed, until many ſinners were brought to cry for mercy, and many Chriſtians could praiſe God for comforting and ſanctifying love. The firſt that found a ſenſe of the divine favour, was a Child about ten years old. O the tears that fell from the eyes of ſinners, when they heard her ſpeak of the goodneſs of God! The next was a young woman, that confeſſed ſhe had come thither intentionally to get ſomething to talk about, and laugh at. But, behold the power of God arreſted the ſinner! She fell to the ground, and did not riſe until ſhe could praiſe God for his pardoning love. We believe twelve or fourteen found, at this time, the kingdom of God, in which is righteouſneſs, peace, and joy, in the Holy Ghoſt.

The next Camp Meeting was at the Beauty Spot, South Carolina. It began September 21. Here we were hindered by the rain.—Sunday morning, however, the weather favoured us, and we continued our meetings until near night, and I began to conclude that we muſt diſmiſs the people, and let them go home as they came. But, under the laſt prayer, the power of God came down among them, and the Saints began to ſhout aloud for joy, and ſinners cried for mercy; mourners were brought into the liberty of the children of God, and there was no intermiſſion of the work till near day. Monday morning was the moſt remarkable time that I ever ſaw among the Preachers.—After I had done preaching, they were ſo filled with the Spirit of God, that I do not believe there was one that was able, for ſome time, to give an exhortation. It is not known how many found peace with God at this time.—The laſt Camp Meeting that I attended was in Bladen Circuit. It began

October 12, about twenty miles from Wilmington, North Carolina. Eleven Methodiſt Preachers and two Baptiſt Miniſters attended, and about 16 or 1700 people.—The Lord made bare his mighty arm, and began the work the firſt day. His arrows flew thick and faſt, and many fell down ſlain before God. The ſecond day the work increaſed ſtill more. But, on Sunday, all ranks and ages, from the hoary-headed ſinner, to children of nine years old, were the ſubjects of this work. Among others, a Doctor, from France, and a Papiſt, profeſſed to be happily converted to God. It was truly affecting, to ſee children pleading with their parents, and, parents with their children, to flee from the wrath to come; huſbands exhorting their wives, and maſters their ſervants. It was aſked, in days of old, "Have any of the Rulers believed in him?" But, we are happy to ſay, that ſome of the Rulers have believed in Jeſus in this Circuit. Four of the Repreſentatives have indeed believed with their hearts unto righteouſneſs. One of them acts as Leader of a Claſs, in which claſs, I was told, fifty-two were brought to the ſaving knowledge of a ſin-pardoning God, ſince June laſt. We have reaſon to believe, that one hundred perſons were created anew at our laſt Camp Meeting, and three hundred in a few months paſt, in and about this Circuit.—Bleſſed be God and the Lamb for ever! I alſo hear of other revivals in other places. As for myſelf, I have laboured under great weakneſs of body for three months, and I intend to aſk my Brethren for a Supernumerary Station, at our next Conference. I ſhall be glad to hear from you when you can make it convenient to write to me,

And am,
Your ſervant, and fellow-labourer
in the Goſpel of Jeſus,
JAMES JENKINS.

* * *

Although the following Letter was written before the cloſe of the year 1804, we judge the important information it contains concerning the Work of God in Nova Scotia, will not be unacceptable, or unintereſting to our Readers.

Extract of a letter from Mr. J. MANN, to the Miſſionary Committee.

Dear Brethren,

I Acknowledge the receipt of your Circular Letter, addreſſed to me, which came ſafe to hand a few days ago. You will ſee by the encloſed Minutes, what numbers we have in the different Societies, and where the Preachers labour this year. We ſhould have had many more members in our Societies in this country, if many of them had not removed away to the United States, which is the caſe, more or leſs, every year. The work, in general, has been at a ſtand for ſome time, except in ſome particular places. The laſt year a few have been brought to the knowledge of the truth as it is in Jeſus. There has been a little revival at Sheffield, up the river St. John, the laſt winter, under Brother Bennett. Some were awakened, and ſeveral truly converted to God. Among the latter, were ſome that had been exceedingly prejudiced againſt us; who, to uſe ſome of their own expreſſions, could hardly ſubmit to be brought to Chriſt, by the means of a Methodiſt Preacher: but now they rejoice that God ever inclined their hearts to attend upon our Miniſtry. Shelburne alſo was viſited with refreſhings from the preſence of the Lord, and about twelve have been brought into the fold of Chriſt our great Shepherd. In Halifax all is peace; the Congregations are large, and ſome are enquiring their way to Zion. Nothing ſpecial is doing in the other Circuits. There are many things that obſtruct the work of God in this country; we have ſuffered conſiderable loſs for the want of more help, and are obliged to give ſome of the Circuits only a partial ſupply. When any good has been done in a place, and perſons have been awakened and converted to God, much loſs has frequently been ſuſtained, before we could viſit them again, which, perhaps, it has not been in our power to do for ſome months, yea, for years. But nothing, I think, has obſtructed the work of God ſo much as Predeſtination and Antinomian Myſticiſm, which abound in moſt parts of this country, tho' I have reaſon to believe it is upon the decline; and I am well perſuaded, if we had been favoured with a conſtant ſupply of Preachers to fill every Circuit, and anſwer every call to new Places, we ſhould have had double, perhaps treble the number in Society that we have at this day. But we have been labouring as in the fire, ſcarcely able to keep thoſe, who from time to time are impreſſed with divine things, from being decoyed by deceivers, or from embracing thoſe pernicious errors, which are ſo generally diſſeminated in this country. We have juſt ſeven Preachers, including Mr. Black: Six more are wanted to fill up the Circuits with any advantage and proſpect of laſting good. Some of the Circuits are exceeding large; thoſe of Cumberland, Annapolis, and River St. John, in particular, the extremity of the latter being 125 miles from the city. This country is ſurrounded by the ſea, and broken with rivers and bays, by one in particular, which is 48 miles wide; ſo that it is with difficulty we paſs from one part to another, eſpecially in the winter ſeaſon; our changes being moſtly by water conveyance, and in ſome of the Circuits, upon the Sea coaſt, we have to travel on foot in all kinds of weather. I have laboured near 20 years in this country, and have myſelf travelled many hundred miles on foot with my ſaddle bags upon my ſhoulders; but bleſſed be the Lord, I glory in nothing ſo much as this way of life, although my health is ſo much impaired as to render me utterly unable to perform ſuch exerciſes now, having contracted, through exceſſive fatigue, a ſcorbutic diſorder in my blood, which, for the two laſt winters has afflicted me, but thank God, I am better now. Should the diſorder return periodically, I ſhall be under the neceſſity of locating. Could we obtain ſix Preachers more at preſent, ſingle men, of abilities, and good conſtitutions, acquainted with Methodiſt doctrines, and lovers of diſcipline, I believe much good might be done. The people, tho' generally poor, would contribute for their ſupport in the places they might be ſtationed in.

With hearty prayers for ſucceſs on the Miſſions, and ten thouſand bleſſings to deſcend on the promoters of it, I remain,

Your affectionate friend,
JAMES MAN.

POETRY.

POETRY.

AN HYMN FOR CHRISTMAS.

SEE they come! a glorious army!
Down the bright celeſtial road:
Shouts ſeraphic now alarm me,
Fill my ſoul with love abroad.
Lo! ten thouſand!
All proclaim the new-born God.

Peace, good-will, to men are given:
Hoſts triumphant ſhout awhile:
Son of Man is come from Heaven.
Earth receives the promiſed Child.
His appearance,
Humble, lovely, meek, and mild!

Hail Meſſiah! bring thy kingdom,
Glory of the latter day.
Legions to thy banner, bring them,
Legions o'er the trackleſs way.
With thy ſceptre
All th' aſtoniſh'd nations ſway.

O my Saviour, highly choſen,
Bid my ſoul's rebellions ceaſe;
Root all diſcord from my boſom,
O thou bleſſed Prince of Peace!
From Satanic
Fetters every ſoul releaſe.

Thine the kingdom, and the glory!
Thine the power to control:
Make my Heart a temple for thee:
Reign the Sovereign of the whole.
Welcome! welcome!
O my Saviour, in my ſoul!

J. FRENCH.

ST. AUSTLE, Nov. 27, 1804.

* * *

The ſix following Lines on the Children of Iſrael's Paſſage out of Egypt, Mr. POPE thought ſuperiour to any thing he had ever met with in the Engliſh Language:—

When Egypt's King God's choſen tribe purſu'd,
In cryſtal walls th' admiring waters ſtood;
When, thro' the deſart wild, they took their way,
The rocks relented, and pour'd forth a ſea.
What limits can Almighty goodneſs know,
When ſeas can harden, and when rocks can flow?

DESCRIPTION OF HEAVEN.

TRANSLATED FROM A SAXON POEM.

No vital bread, no cordial wine,
Shall ſtore the board or bowl;
Th' eſſential pow'r of life divine,
Exiſts in every ſoul.

No pomp of wealth, no art-wrought veſt,
The ſons of heaven demand;
In uncreated glory dreſt,
By God's Almighty hand.

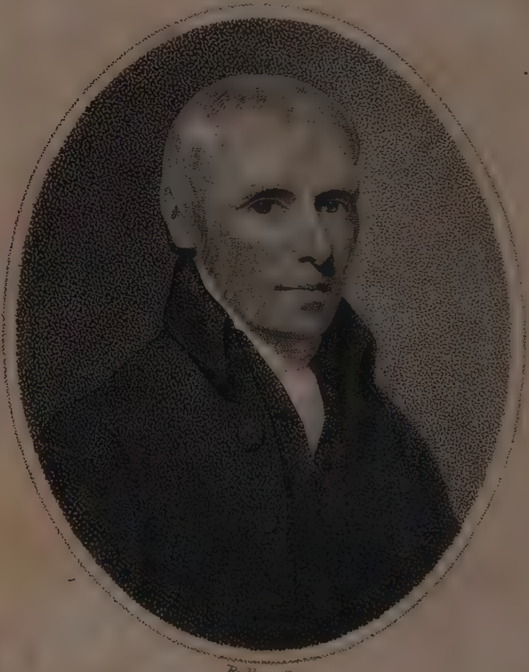
In vain with him its feeble blaze,
Would human pomp diſplay;
Whoſe aſpect dims the ſolar rays,
Whoſe ſmile is endleſs Day.

There dwells repoſe, that knows no pain,
And joy's eternal tide;
Ah! haſte that heaven of bliſs to gain,
'Tis folly all beſide.

* * *

DEATH DISARMED.

WHAT is this bugbear Death, that ſcares mankind?
The king of terrors to the human mind!
Let's view the monſter, the black hideous king,
And rob the tyrant of his dreaded ſting.
Hail, awful thought! ſubſide, ye trifling toys,
Earth's glitt'ring gew-gaws, and the wordling's joys:
The mortal hour be preſent.—Hark!—I hear—
A rueful groan of death pervades my ear!
See where the pious, good Euſebius lies,
See—unreluctant—all-reſigned—he dies!
See how compos'd, as if aſleep — ſure death,
And ſleep but differ by a little breath:
'Tis all but reſt; a truce with pains and grief,
One gives a laſting, th' other ſhort relief:
From ſleep we wake, from death too we muſt riſe,
When angels ſound their trumpets thro' the ſkies.
Where, whilſt we ſleep, where would the ſpirit roam?
Where, but expatiate in a world to come?
But, clogg'd and fetter'd by the body's weight,
'Tis yet deny'd t' explore thoſe realms of light!
Releas'd, it glad rejoins its native ſkies,
Untenanted, the brittle manſion lies:
In death, but little more a lumpiſh maſs,
Than, when in ſleep, whilſt animate it was.
Why call it Death, then? Sure this common phraſe
Is ill adapted to the Chriſtian's caſe!
So like to ſleep, death is but ſleep 'tis plain,
The ſcriptures teach us, we ſhall wake again;
But, with this difference, from what was before,
To wake for ever, and to ſleep no more.



Ridley sc.

Mr. RICHARD GOWER,

Preacher of the Gospel.

APPENDIX
TO THE
TWENTY EIGHTH VOLUME
OF THE
METHODIST MAGAZINE.

A ſhort Account of the LIFE and DEATH of Mrs. HUNTER, late Wife of Mr. WILLIAM HUNTER, Preacher of the GOSPEL.

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

AS the happy departure of every believer gives an additional teſtimony to the Truth and Power of vital religion, and the all-ſupporting influences of divine grace under the heavieſt preſſures, and ſevereſt trials incident to mortality, I hope the ſubſequent ſhort Memoir of my deceaſed Wife, may not be unacceptable to the ſerious part of your Readers, and by giving them a place in your widely circulated Miſcellany, you will enable me to pay the laſt, juſt tribute, to her beloved memory.

W. H.

Middleham, July 22, 1805.

MARY HUNTER, the daughter of William and Suſannah Outwin, was born at Hatfield, in Yorkſhire, Dec. 29, 1772. Her parents were members of the Church of England, and brought up their children in that way, but my dear deceaſed wife, was at an early period of life, favoured with divine impreſſions, awakened and convinced of her totally ruined and loſt condition, under the miniſtry of the Methodiſts, and ſavingly converted to God when ſhe was between fifteen and ſixteen years of age. And as her friends knew little about the Methodiſts, I have heard her ſay, that when ſhe joined the ſociety, ſhe met with ſome degree of oppoſition and perſecution from them, eſpecially her ſiſters, who at that time were unfortunately attached to the gaieties of life. And as the family was in eaſy circumſtances with reſpect to this world, they no doubt thought ſhe was going the direct road to ruin herſelf. However, ſhe was reſolved, thro' the aſſiſtance of divine grace, to follow on to know the Lord, and like Mary of old, to ſit at her dear Maſter's feet, and hear the gracious words which proceeded from the lips of his ambaſſadors. Her brother, who has been a member of the Methodiſt Society, and received the Preachers into his houſe ſeven or eight years, informed me, that the whole time ſhe was at home, after ſhe had cheerfully given her heart and hand to our Connexion, ſhe was peculiarly zealous for the cauſe of God,—remarkably circumſpect in her life and converſation,—and ſpent every moment, ſhe could poſſibly redeem, in retirement, reading the Scriptures, ſelf-examination, and prayer. It was in the year 1797, we entered into that endearing union, the diſſolution of which, I am now left to deplore. During the period of our too ſhort connexion, I ever found her to be an helpmate indeed, and an Iſraelite in whom there was no guile. She was endued with a good natural underſtanding, mixed with ſuch ſuavity of diſpoſition, and a temper ſo remarkably even, that I could never diſcern any thing in her conduct that could juſtly be called anger: and in religion ſhe was truly ſincere.

Her diſtinguiſhing graces were *ſimplicity*, *humility*, and *love* to God. Theſe ſhone with undiminiſhed luſtre from my firſt happy acquaintance with her, till the Lord was pleaſed to reſume his gift. When we came into this circuit, the ſcarlet fever was very prevalent in Middleham, and firſt one of my boys caught the diſtemper, and then another, which they communicated to my wife, ſo that three of my family were violently afflicted with it, for a conſiderable time. Yet, bleſſed be God, tho' ſeveral in the neighbourhood were carried off by the diſorder, it pleaſed the Wiſe Diſpoſer of all events to ſpare all my family at that time. My dear deceaſed wife, however, never recovered her former health. The fever left ſuch fatal effects behind it, as brought on a conſumption, which baffled every effort of the Faculty, and rendered every ſpecies of medical aſſiſtance vain and uſeleſs.

About the middle of July 1804, the diſorder reduced her greatly, and ſhe was ſoon wholly confined to her room and bed. At the firſt ſhe was much exerciſed with temptations, and frequently brought into heavineſs. This was chiefly to be attributed, I believe, to the violence of the diſorder, it being what the Phyſicians term, a rapid nervous conſumption. It ſo weighed down her delicate frame, and ſo greatly depreſſed her enfeebled ſpirits, as to cauſe her often moſt pathetically to exclaim, "O! that I could rejoice in God as in times paſt!" At the ſame time, however, ſhe always expreſſed a divine confidence in the Almighty, and would often ſay,—

"He is my Sun, tho' he refuſe to ſhine,
"I dwell for ever on his heart, for ever he on mine!"

But towards the concluding ſcene of her affliction, the Sun of Righteouſneſs ſhone forth with peculiar brightneſs, and favoured her with the light of his countenance in a remarkable manner, ſo that in all her ſufferings, which were heavy and great, ſhe could continually rejoice in the God of her ſalvation.

The goodneſs of the Lord was ſo wonderfully extended towards her, and the divine conſolations of his grace were ſo amply and richly afforded her in this peculiarly trying criſis, that my own fainting mind was in a great meaſure ſupported, tho' I cannot ſay I was poſſeſſed of ſo much ſtoiciſm as not keenly to feel her approaching diſſolution. When ſhe ſaw me thus painfully afflicted, ſhe poured out her ſoul unto the God of her ſalvation, and beſought him that he would mercifully enable me to give her up, that his preſence might be with us, and that he would take our dear children under his protecting wing.

Frequently would ſhe ſay, "I have no fear reſpecting the Lord's mindfulneſs of you. He will be with you, and bleſs you and our children. I have given you all to him, and I *know* he will take care of you." One day I verily thought that ſhe could not poſſibly ſee the evening, ſhe was ſo weak and exhauſted, and took little notice of any thing; when lo! all on a ſudden, ſhe broke out, in a rapture of thankſgiving, ſaying,

"I'll praiſe my Maker while I've breath,
"And when my voice is loſt in death,
"Praiſe ſhall employ my nobler powers," &c.

She continued repeating the hymn till her ſtrength failed, and, aftet that, when utterance was granted, her ardent cry was, "I long to be diſſolved and to be with Chriſt." The day before ſhe died, I received a letter from her brother, in which he informed me that both her father and mother were earneſtly ſeeking after the ſalvation of God. When I read the letter to her, ſhe joyfully exclaimed, "Oh how thankful am I to be informed that my dear parents are brought to ſee the neceſſity of religion! I have often prayed for them, and bleſſed be God, he hath made my dying bed a bed of joy, in giving me to ſee the deſire of my heart, in ſome meaſure, accompliſhed, and in kindly lengthening out my ſhort ſpan, to hear that the Lord hath touched their hearts: Truly he is a prayer-hearing and prayer anſwering God. I hope they will both be ſaved, and that the Lord will alſo call my other relations, who are yet unconcerned about divine things. May God have mercy on them all, and ſave them by his grace, ſo that if I never ſee them more in time, we may all meet at the right-hand of my heavenly Father, to praiſe him thro' a bleſſed eternity." The laſt night of her ſojourning below, her ſufferings were uncommonly great, but ſhe bore them, as ſhe did a long and painful affliction, with amazing patience. In the morning I waited on the Doctor to ſee if he could adminiſter any thing which might alleviate her trouble. He cheerfully came with me, but preſently informed me ſhe was dying, as her pulſe was nearly gone. A few minutes before ſhe expired, I aſked her, if ſhe ſtill found her confidence fixed on God? ſhe replied, "Yes, firm and unſhaken as a rock." Soon after, her happy ſpirit took its flight to the Beloved of her ſoul, and left me to bewail the loſs of a loving and moſt affectionate wife, her children—a tender mother, and the Church—a ſteady member. This was on Jan. 6, 1805. As for myſelf, great as is my loſs, and ſenſibly as I feel it, yet I deſire ſilently to adore, and ſubmiſſively to acquieſce in the divine diſpoſal. And, gratefully reflecting on the miſeries my late dear partner has eſcaped, and the bliſs ſhe now enjoys, I would devoutly join the pious ſufferer of the Eaſt and ſay, "The Lord gave, and the Lord hath taken away, and bleſſed be the Name of the Lord! Amen."

WILLIAM HUNTER.

THOUGHTS on CONTENT, by Mr. JOSEPH BURGESS.

"What cauſe for Triumph, where ſuch ills abound;
"What for dejection, where preſides a Power,
"Who brought us into being to be bleſt?"

THE Voice of Inſpiration, commanding us to rejoice in the Lord, and to be patient in tribulation, certainly indicates that the ſtate of fallen humanity is a mixed one; a ſucceſſion of joys and ſorrows. Obſervation and experience abundantly confirm this, and while it is further corroborated by the appropriate promiſes which the Goſpel of the grace of God makes to creatures thus ſituated, theſe promiſes ſhould be a ſource of conſolation to our ſouls. Not that we are to expect them to work in us an exemption from feeling our trials; for then Patience could not have her perfect work; but on the contrary, we ſhould receive them as given to animate us to the acquiſition of that important ſcience, to which St. Paul had attained, when he ſaid, "I have learned in whatſoever ſtate I am therewith to be content." In this diſpenſation, we cannot avoid beholding and admiring the divine mercy, which affords ſo great a degree of comfort to polluted, rebellious man; nor is the divine Wiſdom leſs conſpicuous in making thoſe very calamities, which ſin introduced, graciouſly ſubſervient to its own deſtruction, and to the re-eſtabliſhment of holineſs.

As, therefore, our preſent ſtate imperiouſly demands a proficiency in the ſcience of content, let us examine ſome of the particulars which the ſubject naturally ſuggeſts.

We might, with great propriety, expect that this world could not afford perfect felicity, becauſe it is not our God; neither is it the place where his preſence is ſo manifeſted as to produce fulneſs of joy, and enſure pleaſures for evermore. And with equal propriety we might expect to meet with many infelicities, much vanity, and vexation of ſpirit: For Jehovah himſelf ſaith unto us, "Ariſe, and depart, this is not your reſt, it is polluted." Do we not feel a continual propenſity to cleave to pollution and duſt? and that it is a difficult thing for even Omnipotence itſelf, to tear our ſouls from them? Then we need not wonder that a variety and ſucceſſion of means (grievous to fleſh and blood,) ſhould be uſed to effectuate this ſalutary and glorious purpoſe. Accordingly God, in the courſe of his merciful and juſt diſpenſations, opens a variety of ſources, from whence our different ſorrows flow.

Our intellectual powers may be very imperfect when compared even with thoſe of ſome of our fellow-creatures. A feeble or diſeaſed body; a body uncomely in its formation; deficient or redundant in ſome of its members, may be our lot. Our employment in life may be low; ſtraitneſs and embarraſſment may attend our circumſtances; faithleſs and unreaſonable men may ſtrive to injure us, for,

"A foe to God was ne'er true friend to man;
"Some ſiniſter deſign taints all he does,
"And in his kindeſt actions he's unkind."

"But will not the friends of Heaven be friendly to us?" Some undoubtedly will, yet

"The ſmootheſt path in nature has its pains,
"And trueſt friends, thro' error, wound our peace."

The experience, miſtakes, and inſtability of friends will often vex us. "However, there is the eternal and inviſible world with which we are indiſſolubly connected; will not that connexion afford ſome advantage? Experience convinces us that ſome of our greateſt trials come from that world; the devil, like a roaring lion, is continually going about ſeeking whom he may devour, and when force proves ineffectual, he transforms himſelf into an angel of light, and ſeeks to deſtroy us by fraud. He is the accuſer of the brethren; ſends his meſſengers to buffet our ſouls, and endeavours to pierce them with his fiery darts; yea, the powers of darkneſs may ſo envelope us as to render it impoſſible for us to penetrate the infernal gloom. Whilſt we are groaning under this accumulated diſtreſs, and are ready to give up all for loſt, we, perhaps, cry out from the anguiſh of our mind, "Is not this the hour when Heaven ſhould interpoſe? ſhould fly to our relief, and bleſs us with perfect and inſtantaneous deliverance?" Perhaps not; perhaps at that very juncture the friend which was as our own ſoul, is removed from us, or the hand of God touches us by ſome other afflictive diſpenſation. And to us it may appear as if our "way were hid from the Lord, and our judgment paſſed over from our God." Yea, our full ſouls may be forced to give vent to that heart-rending exclamation, "My God! My God! why haſt thou forſaken me?" "I will ſhew him how great things he muſt ſuffer for my Name's ſake," ſaith the Lord. But may not the believer ſay, "How can I ſuffer theſe things?" Let us learn in whatſoever ſtate we are therewith to be content!

Others, whoſe trials were not inferiour to ours, have learned this leſſon, and conſequently ſo may we, for God is no reſpecter of perſons. Come then, and ſee a ſight worthy of God and man, a good man ſtruggling with affliction and ſuperiour to it!

Epictetus, a heathen philoſopher, who lived in the reign of Nero, was maimed and deformed in his body, and extremely poor. Some ſay he was tyrannically uſed; yet he thus expreſſed himſelf, "I will lift up my eyes with confidence to thee, O my God, and henceforth ſay, Lord, deal with me as thou pleaſeſt! I am of the ſame opinion with thee, juſt of the ſame mind as thou art; I refuſe nothing that ſeems good to thee. Lead me where thou wilt, clothe me with what garments thou pleaſeſt; ſet me in a public place, or keep me in a private condition; continue me in my own country, or baniſh me out of it; beſtow wealth upon me, or leave me to ſtruggle with poverty, which of theſe thou pleaſeſt! If men ſhall cenſure this providence towards me, I will apologize for thee. I will undertake and maintain thy cauſe, that what thou doeſt that is beſt for me. This is my buſineſs to be found always void of paſſion, that I may have to ſay to God, Did I ever find fault on any occaſion with thy adminiſtration or government? I was ſick becauſe it pleaſed thee to have it ſo; others were ſick too, but I willingly: I was poor becauſe thou wouldſt have it ſo; others were poor too; but I joyfully: I was not advanced to be a ruler, becauſe thou wouldſt not have me, but did I ever deſire empire? Did thou ever ſee me the ſadder for want of it? Did I ever approach thee with a leſs cheerful countenance? I give thee all thanks that thou counteſt me worthy of the honour to ſee thy Works and to underſtand thy adminiſtration!"

This man muſt undoubtedly have been favoured with a conſiderable degree of that light which enlighteneth every man that cometh into the world, and that grace of God which bringeth ſalvation, and hath appeared unto all men.

However, we have a more ſure teſtimony divinely recorded for our encouragement, that we may take heed unto it, as to a light that ſhineth in a dark place. Let us hear St. Paul, "Are they miniſters of Chriſt? I am more; in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft; of the Jews five times received I forty ſtripes ſave one, thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwreck: a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren; in wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, and in cold and nakedneſs. Beſide thoſe things that are without, that which cometh upon me daily, the care of all the churches." Yet "I have learned in whatſoever ſtate I am therewith to be content." Go then, thou man of God, and do likewiſe!

It will be of conſiderable uſe to diſcover the cauſes of diſcontent, that we may, by the divine aſſiſtance, endeavour to ſhun them.

Human happineſs and miſery are frequently eſtimated in a comparative point of view. Hence the diſquietude of numbers ariſes from comparing their own privations and ſufferings, with the affluence and enjoyments of others; and to dwell much on ſuch compariſons, will neceſſarily produce diſcontent and envy: yea, will at length lead us to arraign Omniſcience at the bar of ignorance, for the inequality of his diſpenſations. We ſhould therefore endeavour to reverſe this miſchievous method, and daily contraſt the manifold bleſſings which we enjoy, with the manifold calamities under which our fellow-creatures groan; this will produce gratitude to God and compaſſion to men.

If our preſent ſtate be a ſuffering one, let us nevertheleſs conſider how much ſuperiour it is to our deſerts; for had we received the demerit of our deeds, we ſhould now have been drinking the dregs of the cup of Jehovah's indignation. This juſt view of the ſubject will ſilence the voice of diſcontent, and conſtrain us to cry out, "It is of the Lord's mercies that I am not conſumed, becauſe his compaſſions fail not: They are new every morning; great is his faithfulneſs."

There is a propenſity in man to ſeek comfort in the creature inſtead of the Creator: And, altho' the generations of men for nearly ſix thouſand years, have ſeen and felt the folly of this, and have recorded, for the warning of ſucceſſive generations, that all things under the ſun are vanity and vexation of ſpirit; tho' we ourſelves have been repeatedly and painfully diſappointed in our expectations of creature bliſs, yet ſo ſtrong and powerful is the infatuation that we ſtill go on ſeeking reſt, and finding none. Were we to ſee a condemned malefactor, bound with chains, and lying in a dungeon, we ſhould pity his wretched caſe; but were we to ſee him perfectly unconcerned about his ſtate, and endeavouring to divert himſelf with children's toys, we ſhould be aſtoniſhed at his inſenſibility; juſt ſo, to ſee guilty, polluted ſinners, ſtriving to glut themſelves with creature-delights, while the divine wrath is kindling, and hell moving from beneath to meet them, is a ſight inexpreſſibly alarming. It is certain, that nothing ſhort of the divine favour and image can give ſuch perſons content; and, for the attainment of theſe bleſſings, their ſouls ſhould unceaſingly cry, "Lord, lift thou upon me the light of thy countenance! Let me behold thy face in righteouſneſs: for I ſhall be ſatisfied when I awake with thy likeneſs." Do not believers, do not even miniſters of Chriſt, who ought not to be entangled with the affairs of this life, too frequently attach comfort to the poſſeſſion of certain perſons, places, and things, and purſue them with ſuch perſevering avidity, as to neglect and forget the God of Heaven? The jealous God, who has repeatedly ſaid, "Son, give me thy heart," ſees us thus oppoſing that kind command; thus thwarting his gracious deſigns; and it diſpleaſes him. And as he can make his creatures ſources of comfort or diſcomfort, juſt as it ſeems good to him, he will moſt certainly exerciſe this power in exact proportion to the ſtate of our minds; he will give us to ſee that theſe perſons, places, and things, which ſtole our hearts from him, are but creatures, miſerable comforters, in whom is no value, and with theſe he will ſeverely chaſtiſe us. Then, O thou man of God!

> "Lean not on earth, 'twill pierce thee to the heart;
> "A broken reed at beſt, but oft a ſpear;
> "On its ſharp point Peace bleeds, and Hope expires!"

Say with the Pſalmiſt, "My ſprings are all in thee." "Whom have I in heaven but thee, O Lord! and there is none upon earth I deſire beſide thee."

When God is thus made our Chief Good, we ſhall ſee abundant reaſon to be content with all the diſpenſations of his Providence; we ſhall receive them as proceeding from unfathomable Love, unerring Wiſdom, and almighty Power. A fond father intends to do his child good, but thro' the imperfection of his wiſdom, may uſe inadequate means; means which may poſſibly produce evil: or if his plans be laid with the moſt conſummate wiſdom, of which man is capable, yet, thro' a defect of power, theſe plans may be rendered abortive, may become utterly ineffectual. But, God, who intends to do us great and endleſs good, knows the means which will be moſt conducive thereto, and is able, in oppoſition to the united efforts of earth and hell, to accompliſh his kind intentions concerning us. Believeſt thou this?

In various inſtances, the light of Heaven already diſcovers, that the courſe of diſcipline thro' which God leads us, has a tendency to prepare us for, and conduct us to, the prize of eternal glory. Let us review our trials, and ſilence diſcontent by tracing this tendency!

Do we complain of weakneſs of intellect? Then it is more obviouſly our duty to be diligent in aſking wiſdom from God, and in uſing prudential means for the acquiſition of it. In this way the Lord will daily gladden our hearts, and frequently ſurprize us with the communication of increaſing light: and if we ſtill remain inferiour to others, he will give us more than an equivalent for their ſuperiority, a gracious power to rejoice in the gifts and ſucceſs of good men. And ſurely it is no ſmall bleſſing to be divinely kept from climbing that pinnacle of honour, where ſelf-exalted ſouls ſtudiouſly attract the gaze of the multitude, and having ſecured this, gaze upon themſelves with ſuch complacence and delight, that they become enamoured with their own excellence, and ſtraightway fall into the condemnation of the devil.

Is our body feeble or diſeaſed, uncomely or imperfect? Theſe circumſtances have led many to pray and ſtrive for internal vigour and beauty; yea, and God has beautified their ſouls with ſalvation; has clothed them with the garments of praiſe, and ſtrengthened them with might by his Spirit in the inner man.

Is our ſituation in life an humble one? Are we ſtraitened or embarraſſed in our circumſtances? The Son of God was the Son of a Carpenter; was laid in a manger, and frequently had not where to lay his head. He ſays, by the mouth of his Apoſtle, "Hearken, my beloved brethren! hath not God choſen the poor of this world, rich in faith, and heirs of the Kingdom?" What wonders does ſanctified poverty perform? It teaches diligence and temperance; it ſends us every day to him, who reſerves our temporal mercies in his own hands, leſt we ſhould deſtroy our ſouls by an improvident uſe of them; and puts into our mouths that affecting language, "My heavenly Father! give me this day my daily bread!"

Do faithleſs and unreaſonable men injure us? Does our father, mother, or familiar friend, forſake us? Then will the Lord take us up; we ſhall be the more immediate objects of the divine care; and while the malice of enemies and inſtability of friends ſhall daily diſengage our hearts from earth, we ſhall more firmly confide in that divine Friend who ſticketh cloſer than a brother; more ardently pant after that heavenly country, where every tear ſhall be wiped away from our eyes, where pure love to God and man ſhall reign and eternally increaſe.

Are we violently aſſaulted by the powers of darkneſs? Does Satan deſire to have us that he may ſift us as wheat? Behold! Jeſus prayeth for us that our faith fail not! "Behold! bleſſed is the man that endureth temptation, for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them who love him." Jeſus returned from his forty days temptation in the wilderneſs into Galilee; how? In *the power of the Spirit!* So the believer comes from theſe dreadful conflicts, much fatigued it is true, but his gratitude to God and confidence in him, are greatly increaſed; his heart is more weaned from ſin and earth; he is acquainted with Satan's devices; and altho' he feels his weakneſs more than ever, he goes forth to future conteſts, and Satan flies before him. For God is on his right-hand, and he ſhall not be moved. Thus divine ſtrength is made perfect in human weakneſs!

If, in the depth of our diſtreſs, the Friend of our ſouls be taken away; this alſo, painful as it is, may be attended with that ſingular advantage of attracting our ſpirits heavenward; having now fewer friends on earth, and a greater number before the Throne of God!

Yet, tho' we ſee the gracious connexion between theſe trials and the good which Heaven intends to do us by them, and therefore ſhould from this view, learn to be content; there are diſtreſſing circumſtances in which that connexion is not apparent to us; circumſtances which ſeem to militate againſt the completion of Heaven's deſigns; circumſtances likely to terminate in our final ruin; and whilſt the iron is thus entering our ſoul, and hell, thrown wide, is pouring all its flames upon our head, we are ready to cry out, "All theſe things are againſt me." But let us endeavour to ſuppreſs this complaint, and liſten to the ſtill, ſmall voice of him, who ſays, "What I do thou knoweſt not now, but thou ſhalt know hereafter." We ſhould, therefore, live by faith, for, "Yet a little while, he that ſhall come will come, and will not tarry.

When we recollect that our trials come, either mediately or immediately from God, that they are intended and calculated to lead to God; and when we realize his preſence in paſſing thro' them, we are ſo comforted and ſtrengthened, that we glory in tribulation: But, on the contrary, when we loſe ſight of him in his diſpenſations, and of the glorious recompenſe of reward annexed to them, we ſink into the gulph of diſcontent and deſpondency: Thus happineſs and miſery very frequently ariſe, not from any change in our ſituation, but from the workings of our own minds: While we look to Jeſus, we are upborne upon the unyielding wave; but when we turn our attention from him, and fix it on ſurrounding dangers, we neceſſarily ſink.

That we may learn Content in a probationary ſtate, where multiplied difficulties unavoidably occur, it is eſſential that we ſhould experience, not only that heaven tries, but that it ſupports; for without feeling the latter, it is impoſſible to be content under the former. Why was Saint Paul content when a thorn in the fleſh was given him, and a meſſenger from Satan was ſent to buffet him? Becauſe Jeſus ſaid to him, "My grace is ſufficient for thee," and the power of Chriſt reſted upon him: but without this ſupport, he would have murmured againſt Heaven, and baſely yielded to the infernal foe. What was it that made St. John content to be an exile in the Iſle of Patmos? He found God there;

was in the ſpirit; had ſpecial revelations vouchſafed him by the Son of God; but had he not experienced ſome ſuch bleſſings, he would have been vexed at the Roman Emperor, for driving him into a ſtate of baniſhment, and would perhaps have alſo murmured againſt Providence for permitting it; in which caſe, Satan would have gained dominion over him.

When a Patient quietly and cheerfully ſubmits to a painful, but neceſſary courſe of medicine and regimen, the Phyſician is encouraged to continue the exertion of his ſkill, and to hope for a cure; and his hopes are founded, not only on the efficacy of his preſcriptions, but on the cheerful ſubmiſſion of the patient, which very much promotes the good effect of medicine: But if the patient refuſe to comply with his advice, or if he comply reluctantly, the Phyſician is diſcouraged, and the medicine frequently rendered ineffectual.

The Son of God knows our mortal diſeaſe, and how to cure it with the moſt unerring exactneſs: His compaſſion is ſuch, we may reſt fully aſſured, that he does not adminiſter any adverſe diſpenſation, unleſs it be abſolutely neceſſary. If we indulge diſcontent, and importunately utter our complaints to God; he may perhaps remove the cup of affliction, but he will ſend leanneſs into our ſouls. And let us not imagine, that to evade Heaven's preſcriptions, will produce a ſtate of perfect eaſe and tranquility! No, our own carnal ſkill and induſtry, will mingle a deadly potion. This, it is acknowledged, may be ſweet as honey in our mouth, but in the belly will be more bitter than gall; it will increaſe our ſpiritual malady, till death put an end to a wretched exiſtence here, and deliver us over to that place where Gilead's balm cannot be applied, but where we muſt drink the dregs of the cup of divine indignation, which we forcibly, ſo to ſpeak, wrung out of Jehovah's hand. And how is the miſery of ſuch perſons enhanced by that reflection, which it is impoſſible to ſhun, "This is of my own ſeeking! This is my own act and deed!" On the contrary, if we learn in whatſoever ſtate we are therewith to be content, the Almighty will be pleaſed with our ſubmiſſion, and, having full liberty to complete his gracious deſigns concerning us, (for none can hinder him but ourſelves,) he will cauſe "our light and momentary afflictions to work for us a far more exceeding and eternal weight of glory."

If, after theſe conſiderations, our reluctance to ſuffering ſhould conſtrain us to ſay, "Could not God bring his ſons to glory by ways leſs difficult?" Let us baniſh the thought, and prevent its recurrence by recollecting, that the Captain of our ſalvation, who is alſo our divine Exemplar, was "made perfect thro' ſuffering;" and "tho' he was a ſon, yet learned he obedience by the things which he ſuffered!" And let us further recollect that the perſons who are heirs of God, and joint-heirs with Chriſt, are thoſe who "came out of great tribulation, have waſhed their robes, and made them white in the blood of the Lamb!"

May the good Lord ſo arm us with the ſame mind that was in Chriſt our ſuffering Head, that we may rejoice in hope of the glory of God, and not only ſo, but that we may glory in tribulation alſo! Amen!

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EZRA AND NEHEMIAH.

[*Concluded from page* 535.]

About 457 years before Chriſt, Ezra went up from Babylon to Jeruſalem, and the King of Perſia granted to him all the aſſiſtance that he deſired, with a full commiſſion to reform all matters of Church and State, *and the hand of the Lord his God was upon him.* *

Ezra was a man of great learning and piety, and the Jews aſſert that he compared and examined all the copies of the Law which he could obtain, and publiſhed an accurate edition of the Law, and of all the prophetical, hiſtorical, and poetical books which were given by inſpiration of God. In this work he was, no doubt, under the peculiar direction of the Holy Ghoſt, and he was probably aſſiſted by Haggai, Zechariah, and others of the prophets who lived at that time. He did not leave Babylon until ſeveral years after the proclamation of Cyrus; but while he remained there, he prepared his heart to ſeek the Law of God, and to do it, and to teach in Iſrael ſtatutes and judgments. In compariſon of the ſtudy of the word of God, there is no doubt but he deſpiſed the ſtudy of the ſtars, and the Writings of the Aſtrologers and Magicians, for which the Chaldeans or Babylonians were at that time very famous.

The king of Perſia, ſhewed great kindneſs to Ezra, and put unbounded confidence in him. He and his brethren, who remained in Babylon, were allowed to return to Jeruſalem, and the King entruſted Ezra with the money which had been collected for the ſervice of the houſe of God. This heathen king had ſo much reverence for the God of Iſrael, that he and his Counſellors offered ſilver and gold unto him, and Ezra was to convey the money to Jeruſalem. Ezra was a man of tried integrity, and the King knew that he would not abuſe the truſt which was repoſed in him. Nothing can ſhew in a ſtronger light the good opinion which the King entertained of Ezra, than the unlimited authority which he gave him to draw upon his treaſurers, beyond the Euphrates, and the directions which he gave to the treaſurers to do, without heſitation, whatever Ezra the prieſt, the ſcribe of the Law of God, might require of them.* The King alſo gave Ezra authority to appoint judges over the people, to teach them the Laws of God; and whoſoever would not obey the Laws of Ezra's God, and of the King, were to be puniſhed by death, baniſhment, confiſcation of goods, or impriſonment.

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* Ezra vii. 6.

After Ezra has given us this ſhort account of the King's conduct towards him, his heart is filled with gratitude to God for his goodneſs, and he cries out, "Bleſſed be the Lord God of our fathers, who hath put ſuch a thing as this into the king's heart," &c.† "God can put things into men's hearts, which would not "ariſe there of themſelves. If any good appear to be in our "hearts, or in the hearts of others, we muſt own it was God that "put it there, and bleſs him for it." The King knew that Ezra was a man of piety and ability, and therefore he might honour him, but Ezra aſcribes all that the King did to the power and love of God.

Ezra, and thoſe who were with him, were about four months on their journey from Babylon to Jeruſalem. Several perſons joined them on the banks of the river *Ahava*, where they reſted in tents for ſome days, and kept a Faſt, and prayed that God would ſhew them the right way, and protect them on their journey; and the hand of God was upon them to ſave them from the hands of their enemies.‡ Before the time of Ezra, the Scriptures were nearly loſt, or at leaſt they were in few hands, the people were living in ignorance and ſin, and the worſhip of God was neglected; ſo that Ezra was conſidered as another Moſes, and as a ſecond founder of the Jewiſh Church and State.

Ezra came from Babylon about thirteen years before Nehemiah; but it does not appear that he had publickly read or expounded the Law to the people before Nehemiah came to Jeruſalem. In the 8th chapter of Nehemiah we have a beautiful deſcription of a religious aſſembly, which was held in a *ſtreet* near the Water-gate in Jeruſalem. The ſtreet muſt have been very large indeed, to hold ſo great a multitude, for all the people gathered themſelves together as one man. God was undoubtedly with this congregation to bleſs his word. When the people were aſſembled they called upon Ezra to bring the book of the Law, and he brought it, and read it, and preached from it in the ſtreet, from morning until mid-day. When he opened the book of God in the ſight of the people, all the people ſtood up; and it ſeems that he began the meeting with prayer to God. "Ezra bleſſed the Lord the great God. And all the people anſwered, Amen! Amen!"§ Ezra ſtood on a ſort of ſcaffold, or pulpit of wood, which had been erected for the purpoſe, and the people both ſaw and heard him. But he had ſeveral aſſiſtants, who ſtood near him, on his right hand and on his left; and if the pulpit was not large enough to hold them all, they probably ſtood on ſome elevated gallery near it. It is poſſible that theſe aſſiſtants might read and expound the Law when Ezra was weary; as it ſeems that the meeting continued for ſix hours; or, if they were at a diſtance from him and each other, they might all preach at the ſame time, to different parts of the congregation, without cauſing any confuſion. It is almoſt certain, indeed, that ſeveral perſons did ſpeak at the ſame time. The people ſtood in their place, and Ezra and his aſſiſtants read in the book in the Law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading.*

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* Ezra vii. 21. † Ibid. vii. 27. ‡ Ibid. viii. 21, &c. § Neh. viii. 5, 6.

It is extremely neceſſary that thoſe who hear, ſhould underſtand what they hear. *Have ye underſtood all theſe things?* ſaid the Lord Jeſus to his diſciples.† Ezra and his aſſiſtants read the Word of God diſtinctly, and then commented upon it, and made the people underſtand the meaning of it, and they were deeply affected by what they heard, and wept before God under a conſciouſneſs of their guilt. This was not a formal, lifeleſs meeting. The people felt ſome intereſt in what was ſaid. Both the preachers and the people were earneſtly engaged in enquiring what the will of the Lord was. This preaching in the ſtreet, was indeed the beginning of a great revival of religion among the Jews, which continued for many years.

Dr. Prideaux ſays, that Ezra ſtood up in the largeſt ſtreet in the City of Jeruſalem, and after having bleſſed the Lord, the great God, he began to read the Law out of the *Hebrew* text, and as he read it in Hebrew, the thirteen Levites, who ſtood near him, rendered it, ſentence by ſentence, into the *Chaldee*, which was then the vulgar tongue of the people, and gave them the meaning of every particular part, and made them underſtand it. The aſſembly continned from morning until noon. But the next morning the people aſſembled again in the ſame place, and Ezra and his aſſiſtants continued to explain to them the Law of God, as they had done the day before.‡

Ezra explained the Word of God day by day in the ſtreet for many days, and he was bleſſed in his work, and the people repented of their ſins, and turned to God. After this, the Levites, and the other Scribes, read the Law of God unto the people in every city. At firſt, they probably read it in ſome wide ſtreet, or open place, as Ezra had done. But the inconvenience of this would be felt in the winter, and the people erected houſes or tabernacles wherein to meet. It is ſuppoſed that this was the origin of Synagogues among the Jews, as it is not certain that they had any Synagogues before the Babyloniſh captivity. At firſt, the Synagogues were few, but the number ſoon greatly increaſed. In our Saviour's time there was no town in Judea in which there was not a Synagogue.

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* Neh. viii. 8. † Matt. xiii. 51. ‡ Prideaux, Vol. 2, p. 532.

One part of the Synagogue ſervice, is the expounding of the Scriptures, and preaching to the people from them. Chriſt taught the Jews in their Synagogues in both theſe ways. When he came to Nazareth, his own town, he was called out as a member of that Synagogue to read the *Haphterah*, that is, the ſection or leſſon out of the Prophets, which was to be read that day; and when he had *ſtood up* and read it, he *ſat down* and expounded it, as was the uſage of the Jews.* In other Synagogues, of which he was not a member, he taught the people in ſermons, after the reading of the Law and the Prophets was over. In this way St. Paul alſo taught the Jews in their Synagogues.†

Ezra and Nehemiah were true patriots, and, at the ſame time, the zealous ſervants of the Moſt High God. They were men of high character in Babylon, notwithſtanding their conduct was in direct oppoſition to that of the people among whom they lived. They were ſucceſſively the Governours of Judea, under the Kings of Perſia, and were far more excellent men than Zenophon, or Demoſthenes, or even Plato himſelf, who flouriſhed in Greece, at or about the time when Ezra and Nehemiah were teaching the people in Jeruſalem, the fear of the true God, and the knowledge of his ways.

Ezra was no doubt the Author of both the books of the Chronicles. The book of Ezra is a continuation of the hiſtory of the Jews, from the time at which the Chronicles end.

A Lover of Sacred Hiſtory.

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* Luke iv. 16, 17, &c. † Acts xiii. 15.

The WORKS of GOD DISPLAYED.

On WATER.

WE ſhall cloſe this Article of *Water*, with a ſhort Extract from the Rev. *James Hervey's* judicious and pious Reflections on the ſubject.

"THE Sea is that grand Reſervoir which ſupplies the earth with its fertility: and the air and ſun are the mighty engines, which work without intermiſſion, to raiſe the water from this inexhauſtible ciſtern. The clouds, as aqueducts, convey the genial ſtores along the atmoſphere, and diſtribute them in ſeaſonable and regular proportions, thro' all the regions of the globe.

"How hardly do we extract a drop of perfectly clear water from this vaſt pit of brine! Yet the ſun draws off every moment millions of tons in vaporous exhalations, which being ſecurely lodged in the bottles of heaven, are ſent abroad ſweetened and refined, without the leaſt brackiſh tincture, or bituminous ſediment: ſent abroad upon the wings of the wind, to diſtil in dews and rain, to ooze in fountains, to trickle along in rivulets, to roll from the ſides of mountains, to flow in copious ſtreams amidſt burning deſarts and populous kingdoms, in order to refreſh and fertilize, to beautify and enrich every ſoil, in every clime. How amiable is the Goodneſs, how amazing the Power, of the world's adorable Maker! how amiable his Goodneſs, in diſtributing ſo largely, what is ſo extenſively beneficial! That water, without which we can ſcarcely perform any buſineſs, or enjoy any comfort, ſhould ſtream by our houſes, ſtart up from the ground, drop down from the clouds; ſhould come from the ends of the earth, to ſerve us, from the extremities of the ocean! How amazing his Power! That this boundleſs maſs of fluid ſalt, ſo intolerably nauſeous to the taſte, ſhould be the original ſpring which quenches the thirſt both of man and every animal! Doubtleſs, the Power by which this is effected, can make *all things work together for our good.* Vaſt and various are the advantages which we receive from this liquid element. The waters glide on in ſpacious currents, which not only cheer the adjacent country, but, by giving a briſk motion to the air, prevent the ſtagnation of the vapours. They paſs by large cities, and quietly rid them of a thouſand nuiſances. But they are alſo fit for more honourable ſervices. They enter the gardens of a Prince, float in the canal, aſcend in the jet d'eau, or fall in the grand caſcade. In another kind, they ply at our mills, toil inceſſantly at the wheel, and by working the largeſt engines, take upon them an unknown ſhare of our fatigue, and ſave us both labour, time, and expence.

"So forcibly do they act when collected. And how do they inſinuate when detached! They penetrate the minuteſt tubes of a plant, and find a way thro' all its meanders. With how much difficulty does the labourer puſh his way up the rounds of a ladder! While theſe carry their load to a much greater height, and climb with the utmoſt eaſe. They convey nouriſhment from the loweſt fibres that are plunged in the earth, to the topmoſt twigs that wave amidſt the clouds. Thus they furniſh the whole vegetable world with neceſſary proviſion, by means of which *the trees of the Lord are full of ſap, even the Cedars of Lebanon, which he hath planted.* And notwithſtanding their vaſt elevation and prodigious diffuſion, not a ſingle branch is deſtitute of leaves, nor a ſingle leaf of moiſture.

"What preſerves this vaſt flood in perpetual purity? It receives the refuſe and filth of the whole world. Whatever would defile the land, and pollute the air, is tranſmitted to the ocean. How then is this receptacle of every nuiſance kept clean, kept from contracting a noiſome and peſtilential taint? It is partly by its inceſſant motion, and partly by its ſaltneſs. By the one it is ſecured from any internal principle of corruption; by the other, it works itſelf clean of every adventitious defilement.

"Conſider the Sea in another capacity, and it connects the remoteſt realms of the Univerſe, by facilitating the intercourſe between their reſpective inhabitants. The Ancients indeed looked on the Ocean, as an impaſſible gulf. But we find it juſt the reverſe; not a bar of ſeparation, but the great bond of union: For this purpoſe it is never exhauſted, tho' it ſupplies the whole earth with rain; nor overflows, tho' all the rivers in the Univerſe are perpetually augmenting its ſtores. By means of this, we travel further than birds of the ſtrongeſt pinions fly. We croſs the flaming line, viſit the frozen pole, and wing our way even round the globe.

"What a multitude of ſhips are continually paſſing, and repaſſing this univerſal thoroughfare! Whole harveſts of corn, and vintages of wine, lodged in volatile ſtore-houſes, are wafted by the breath of heaven to the very ends of the earth: wafted, enormous and unwieldly as they are, almoſt as ſpeedily as the roe bounds over the hills.

"Aſtoniſhing, that an element ſo unſtable, ſhould bear ſo immenſe a weight! That the thin air ſhould drive on with much ſpeed thoſe vaſt bodies, which the ſtrength of a legion could ſcarce move! That the air and water ſhould carry to the diſtance of many thouſand miles, what the united force of men and machines could ſcarce drag a ſingle yard! *Great and marvellous are thy Works, O Lord God Almighty!*

"How are the mariners conducted thro' this fluid common! than which nothing is more wide or more wild? There is no tract, no poſt of direction, nor any hut where the traveller may aſk his way. Are they guided by a pillar of fire? No, but by a mean, and otherwiſe worthleſs foſſil. 'Till this ſurpriſing ſtone was diſcovered, ſhips crept timorouſly along the coaſt. But this guides them, when nothing but ſkies are ſeen above, and nothing but ſeas below. This gives intelligence that ſhines clear in the thickeſt darkneſs, and remains ſteady in the moſt tempeſtuous agitations. This emboldens us to launch into the heart of the Ocean, and range from pole to pole.

"By this means are imported to our Iſland, the choice productions of every nation under heaven. Every tide conveys into our ports, the treaſures of the remoteſt climes. And almoſt every private houſe in the Kingdom is accommodated from the four quarters of the globe. At the ſame time that the Sea adorns the abodes of the rich, it employs the hands of the poor! What a multitude of people acquire a livelihood, by preparing commodities for exportation! And what a multitude by manufacturing the

Wares imported from abroad! Thus, tho' it is a falſe ſuppoſition, that the waters themſelves are ſtrained thro' ſubterranean paſſages into the inland countries, yet it is true that their effects are tranſfuſed into every town, every hamlet, and every cottage."

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On the DECREASED and DECREASING INFLUENCE of the CLERGY.

To the Editor,

Rev. Sir,

I Am not of the number of thoſe (I truſt, their number is but very ſmall) who wiſh to ſee the reign of Prieſtcraft revived, and the Miniſters of the Goſpel lording it over God's heritage. I deſire not to behold the kingly crown caſt to the earth, before the prelate's mitre, and Emperors holding the ſtirrup of a Pontiff's ſteed. My ſoul abhors the Idea, and ſickens at the thought; and in this particular, I have the multitude on my ſide. The age of Prieſtly tyranny is over; and the univerſal cry is, 'Now that it lieth, let it riſe up no more.' Though, however, I would not that the Clergy ſhould be idolized, ſure I am, they ought to be reſpected, honoured, and beloved. As the civil magiſtrate "doth not bear the ſword," ſo neither ſhould theſe ſpiritual rulers bear their title of 'Reverend,' "in vain." Till that *reverence* be paid them, which is their due, their labours muſt be ineffectual, and the word of the LORD, delivered from their lips, muſt be as water ſpilt on the ground.

It may be worth our while to enquire, to what cauſe we may attribute that general inattention to this body of men, which ſo ſtrongly marks the preſent age. Time was when they were looked up to for inſtruction, and ſought after to declare the will of the LORD; when their ſpiritual counſel was thankfully received, and their perſons reſpected as the Ambaſſadors of CHRIST. How comes it to paſs then, that the clerical character is now, in general, ſo lightly regarded, and ſo little difference is paid by the laity, to the advice and opinion of the Meſſengers of the LORD? Whence is this melancholy change? Why is the fine gold become dim, neglected, and deſpiſed? Is the preſent generation ſo much wiſer in ſpiritual things, than thoſe which have preceded it, that they *need* not our inſtructions? Are people in our day ſo much more addicted to the ſtudy of God's holy word, than thoſe of old were, that the helps, which their fore-fathers valued, they have a right to refuſe and ſcorn? No, by no means. They are not half ſo wiſe: they are not half ſo ſtudious; but they are a thouſand times more pert and inſolent, a thouſand times more ſelf-ſufficient, arrogant, and vain. A daring ſpirit of infidelity poſſeſſes them; and to this, on the one hand, and to the indiſcretion of many of the Clergy themſelves, on the other, may all the evils, of which we have been complaining, be attributed.

He muſt be a very ſuperficial obſerver indeed, who does not ſee, and he a total ſtranger to Divine Grace, who does not heartily lament, the growing infidelity of the country. It is a plague which has ſpread with fatal rapidity, from houſe to houſe, and has infected perſons of almoſt every rank, age, and deſcription among us. The prince, the peaſant, the wealth-encumbered noble, and the induſtrious tradeſman and mechanic, the abandoned libertine, and the ſelf-righteous moral man, young and old, male and female, high and low, rich and poor; all, all have alike fallen victims to it. With unnatural kindneſs, they have welcomed the peſt to their habitations; yea, as though

> ——————————'they ſought
> Deſtruction, with a zeal to be deſtroy'd,

they invite, they court, they preſs the meſſenger of death to their boſoms! almoſt all arms are open to admit him; to almoſt every lip, he has preſented his poiſoned chalice; and fixed his arrows in almoſt every heart. Hence it is, that God, ſo far from being "in all our thoughts," is hardly thought of at all. Though "in him we live, move, and have our being," yet the generality of mankind heed Him not; they reſtrain prayer before Him," and forſake His mercy-ſeat.

Where is the family in which a ſpirit of devotion preſides? Where is the houſe in which an altar is erected to JEHOVAH, from whence the morning and evening ſacrifice of prayer and praiſe is duly offered up to heaven? Where is the cloſet which holds the ſolitary worſhipper, with bended knee and tearful eye, pouring out his ſecret ſupplication to his GOD? Alas! theſe things are not only omitted, not only neglected, but ſcorned and ridiculed, as enthuſiaſm and folly.

Nor is this the only ſymptom of the prevailing infidelity of the age. Another, equally dark and diſcouraging, is the indiſpoſition commonly ſhewn to religious converſation, even by the more ſober and regular members of ſociety. On politics, and the moſt trifling tranſactions of the day; on worldly ſubjects of buſineſs, or of pleaſure; on ſubjects which concern their temporal intereſts; on ſubjects, in which they have no concern at all: flippant tongues will talk whole hours away. But let a religious ſentiment be uttered; let an evangelical expreſſion be dropped; let the adorable REDEEMER's Name be mentioned; and immediately a ſolemn ſilence ſeizes the whole circle, the gay are dejected, the eloquent are ſtruck dumb; every lip is ſealed up in mute aſtoniſhment, and every eye ſalutes you with a vacant ſtare. Do you dare to aſcribe any ſucceſs, in public meaſures, or in private life, to the merciful interpoſition of the LORD, or any public or private diſaſter, to the avenging arm of an offended GOD? expect a ſneer of contempt, or a ſmile of pity, for your pains. The men of the world can account for theſe things on other principles. A ſimple plan is theirs, a plan that renders Divine interpoſition unneceſſary. *Chance*, *luck*, *accident*, *good* or *bad conduct*, his *wiſdom* or his *folly*, his *courage*, or his *cowardice*, his *induſtry* or his *idleneſs*, theſe ſolve every difficulty; theſe are ſuppoſed competent to the production of every event. God's interference therefore is peremptorily denied; according to that well-known maxim of the Latin Poet,

'Nec Deus interſit, niſi dignus vindice nodus
Inciderit."—

His providential government is diſowned; his throne is overturned; his ſceptre wreſted out of his hands; and his crown plucked from his head.

No wonder, that ſuch "baptized infidels," as can thus neglect and rebel againſt God, ſhould ſlight his miniſters,—that they, who treat the Maſter with ſuch indignity, ſhould diſhonour his ſervants alſo,—that they, who inſult the Sovereign to his face, ſhould, without ſcruple or ceremony, pour contempt upon his ambaſſadors.

To this, it muſt be confeſſed, they are, in ſome inſtances incited by the miſconduct of the Clergy themſelves; who are, many of them, too careleſs both of their Master's honour, and of their own reputation. If they themſelves make little or no account of the ſacred office, which they bear, why ſhould they be ſurpriſed, if the Laity make light of it too? If they mix freely with the world, why ſhould they be angry with the world for making free with *them?* If the prieſt be oftener ſeen at the Theatre than at the Church; if he be

'——looſe in morals, and in manners vain,
In converſation frivolous, in dreſs
Extreme; ——————————
Frequent in park with lady at his ſide,
Ambling and prattling ſcandal as he goes;—
Conſtant at routs, familiar with a round
Of ladyſhips,—a ſtanger to the Poor;'— Cowper.

if cards, dear cards, be ever his delight, and he be much leſs frequent and leſs happy at the Lord's table, than he is at the table of devils; if in him, inſtead of beholding an earneſt, ſelf-denying Shepherd, at all times ready to feed them with the Bread of Life, to "ſeek that which is loſt, and to bring again that which is driven away, and to bind up that which is broken, and to ſtrengthen that which is ſick;" the flock ſee a man immerſed in worldly pleaſure, gratifying his own carnal inclinations, and unconcerned about their wants and woes;—is it to be wondered at, if they regard him with pity, with indignation, with ſcorn? The more virtuous aſſuredly will do this; while the more vicious and abandoned will take occaſion from his offence to ſin the more. If, for example, with Occiduus, in our evangelical Poet,

‘ When he has pray'd and preach'd the Sabbath down,
With wire and cat-gut he conclude the day,
Quav'ring and ſemi-quav'ring care away ;—
Will not the fickleſt ſheep of every flock
Reſort to this Example as a rock ?”

Will they not, in the language of the ſame poet, exclaim,

“ If apoſtolic gravity be free
To play the fool on Sundays, why not we ?
If he the tinkling harpſichord regards
As inoffenſive, what offence in cards ?
Strike up the fiddles, let us all be gay !
Laymen have leave to dance, if parſons play.”

Or, if the pleaſures of the chaſe delight him more; if horſes and dogs be dear to his ſoul, and,

‘ From morn to noon, from noon to dewy eve,’

he follow with horn and hound the timid hare ; will not equal diſgrace attend him, and equally diſaſtrous conſequences to others enſue ?' Yes ; the ‘ caſſock'd huntſman,’ no leſs than the ‘ fiddling prieſt,’ degrades his ſacred office, keeps the lover of pleaſure in countenance, and not ſeldom expoſes his perſon to inſults and deriſion. See, he takes the field ! The glorious ſport inſpires his boſom with more than mortal courage, and, careleſs of the event, he dares a mighty leap.

———————— ‘ The maſter of the pack
Cries,—Well done, ſaint, and claps him on the back.’

The ſurrounding multitude rejoices in his humiliation ; every eye ſparkles with pleaſure ; every mouth is filled with laughter, and every heart with contempt. Such is the reward, which a clergyman, in every inſtance, may expect to receive, from an undue familiarity with the world. If the puniſhment were confined to himſelf it would be well. But the miſchief ends not here. The evil conſequences of his degradation extend to an incalculable diſtance. The prieſthood ſuffers for the unworthy prieſt's offence ; thoſe of his brethren, who are better-minded, are involved in his diſgrace ; and “ the ſalt,” which alone, under God, can preſerve the world, which he is tainting, from total ruin and corruption, is “ caſt out, and trodden under foot of men.”

Such indiſcriminate cenſure is, however, as unjuſt to individuals, as it is detrimental to the community. The faithful miniſter of Chriſt ought not to ſtand, in the eſtimation of mankind, upon the ſame level with the faithleſs and apoſtate. While the latter ſink into deſerved contempt, for the former we claim, we demand, reſpect and reverence, gratitude and love:—and let the world refuſe to pay the tribute, ſo juſtly due, if they dare. "He that deſpiſeth you," ſays our Lord, to ſuch ſincere ſervants, "deſpiſeth ME; and he that deſpiſeth ME, deſpiſeth HIM that ſent ME." Great is the guilt of treating ſuch characters with ſcorn. The Lord himſelf is affronted in the perſon of the meaneſt of his ambaſſadors, and will one day or other ſhew, that he makes their cauſe his own.

Let our brethren among the Laity, lay this ſeriouſly to heart; and, if any one of thoſe, who caſt their eyes on theſe pages, has been accuſtomed to behave with rudeneſs to any of the faithful miniſters of JESUS, diſregarding their counſel, and diſputing their word; ſetting up his own crude notions in oppoſition to thoſe ſentiments, which they have adopted after mature deliberation, and laborious ſtudy; let him reflect upon the guilt and danger of ſuch a conduct,—nay, let him conſider its folly and its abſurdity too.

My brother: We aſk no more in *our* profeſſion, than the Lawyer and Phyſician aſk in theirs, or than is due to the meaneſt mechanic in his peculiar calling. *We* have ſtudied the Scriptures; *you* have not. You want time, or you want ability, or you want inclination, for the Work. Allow us, therefore, to be better acquainted with the Will of GOD, than you, in the common courſe of things, can poſſibly be. And as *we* do not feel diſpoſed to contend with the Attorney an intricate point of Law, or with the Student in Medicine the propriety of profeſſional opinion; ſo, for modeſty's, for decency's ſake, do not *you* abſurdly diſpute the doctrine which we preach; at leaſt till you have examined it as long, and as minutely, as we have. Think not, that Divinity requires no ſtudy. Conſidered as a Science, none demands, as aſſuredly none deſerves, cloſer application, more profound inveſtigation, or more patient enquiry. Nay, even theſe are inſufficient of themſelves to the underſtanding of God's Word. Neither the moſt patient enquiry, nor the moſt profound inveſtigation, nor the cloſeſt application, without fervent and frequent prayer, will any thing avail;—prayer, I ſay, not of the formal, lukewarm, inſincere profeſſor, but of the converted, faithful man. Yet the world acts, as if the knowledge of divine things were intuitive, and there were no need of ſtudy or thought at all, in order to be acquainted with the myſteries of the kingdom of heaven. Till this fooliſh and fatal error be exploded, the miniſter of Chriſt muſt not look for the reſpect to which he is entitled; his people will think themſelves all-ſufficient without him; they will be their own counſellors, their own teachers, their own guides; and tho' his "lips keep knowledge," they will not "ſeek the law at his mouth."

O come the happy day, when every meſſenger of the Lord of Hoſts, "knowing whoſe miniſter he is," ſhall, "above all things ſeek God's honour and glory," and walk worthy of the ſacred office and commiſſion, which he bears; and when all his people, "duly conſidering whoſe authority he hath," ſhall ſincerely love, "honour, and humbly obey him, according to God's bleſſed word and ordinance;" admit him, invite him into their houſes and their hearts; ſeek his ſpiritual counſel; pray for him, and beg to be remembered in his prayers; liſten with attention to his godly admonitions, and ſubmit with patience to his ſharpeſt reproofs! "receive him, as an angel of God, even as Chriſt Jeſus," and, "if it were poſſible," be willing, with Galatian love and reverence, to "pluck out their own eyes, and give them unto him!"

"Happy are the people, that are in ſuch a caſe: Yea, bleſſed are the people, who thus honour and obey the LORD their GOD!"

W. W.

The Excellent Reſolution of a Doctor in Divinity, before he entered on his Sacred Work.

SIR,

THE following Pieces are at your ſervice, if you think them worthy a place in your Magazine.

J. E.

THE Reſolution of a Doctor in Divinity, before he entered upon a Work which has made a conſiderable noiſe in the Chriſtian World, is recommended to every Miniſter of the Goſpel, as a Reſolution abſolutely neceſſary, before he attempts to inſtruct others, either from the Pulpit or the Preſs.

" Believing the Scriptures to be a Revelation from God, and that they alone contain the true and genuine principles of the Chriſtian Religion, it is my reſolution to make them the ſtudy of my life. What doctrine they teach, I embrace; and will, to the beſt of my ability, teach and communicate to others. What in them I find not, I will neither profeſs, nor teach, to gain any the greateſt temporal advantages. And from this my upright purpoſe, thro' God's aſſiſtance, no man ſhall me perſuade or deter; being convinced my *eternal well-being* depends upon this conduct. *If I corrupt the Temple*, or Church *of God*, by falſe doctrine, I know God will corrupt or *deſtroy* me, 1 Cor. iii. 17. If I am faithful to my truſt as a miniſter of the Goſpel, whatever my preſent lot may be, I am ſure of receiving, in a little time, the Crown of everlaſting life: Therefore, it is my earneſt deſire and higheſt ambition to underſtand, live, and preach *the Truth as it is in Jeſus*. I bear good-will to all mankind, and ſhall ever ſtudy to cultivate peace and friendſhip with all my fellow-chriſtians I would not willingly diſturb or diſpleaſe any perſon in the world; and why ſhould any be diſpleaſed at me, while I ſincerely follow

God, and peaceably do my duty? But if any one is diſguſted, or reproaches, cenſures, or maligns me, I matter it not. May I but approve myſelf to God, be happy in the teſtimony of a good conſcience, and be in any degree ſerviceable to the cauſe of true religion, I can diſregard the cenſures of men, who ſhortly ſhall return to their duſt, and as well as myſelf, ſtand before the judgment-ſeat of Chriſt; when, I am ſure, they ſhall not judge *me*, but be judged themſelves.

"In this mind; in love and peace with all men, in a full perſuaſion I am to anſwer in the great Day for what I now write, and in dependence upon the *Father of Lights* to lead me into the truth, I addreſs myſelf to the work I have undertaken."

ANECDOTE of Mr. WILLIAM BERRISFORD.

EVERY one who has the good of men at heart, will do all in his power to bring them out of the way of ſin and miſery, into the way of holineſs and happineſs. This Work does not require great talents. A word ſpoken in ſimplicity may be made a great bleſſing. The following Anecdote may encourage ſuch as wiſh to be uſeful upon all occaſions.

Mr. William Berrisford, of whom you have given ſome account in the 97th page of the Magazine for this year, was going to divine worſhip on a Lord's-day evening, and was overtaken by ſeveral thoughtleſs young men, who were rambling about for amuſement; a practice too common on that bleſſed day. One of them ſaid to another, "Where are you going?" He replied, looking forward to a man juſt before them, "I'll follow that fellow, for he knows the road to every place." Mr. Berrisford turning round, ſaid, in a very ſerious way, "It is well, if he knows the road to heaven." The young men then paſſed on, and nothing more was ſaid; nor did Mr. Berrisford hear what effect his words had had till ſeveral years had elapſed; when, having to preach at a place about ten miles from home, he met with the man, of whom it was ſaid, "That fellow knows the road to every place." The man came up to him after preaching, and ſaid, after relating to Mr. Berrisford the long forgotten circumſtance, "Your words made a deep impreſſion upon my mind. I thought, What, have I lived till now, and do not know the road to heaven? This led me to enquire after the road, and, bleſſed be God, I have found it to the joy of my ſoul." The man is now proceeding on this bleſſed road, and, it is probable, thoſe few words of Mr. Berrisford will be inſtrumental of his eternal ſalvation. "Caſt thy bread upon the waters: for thou ſhalt find it after many days," Eccleſ. xi. 1.

A ſhort Account of ALICE ADAMS, of Wortham, in the County of Suffolk.

MY knowledge of our deceaſed friend, is very imperfect; as it chiefly depends upon one viſit which I paid to her the Monday before her departure. But, according to the beſt information which I could procure, ſhe had lived without a real knowledge of her ſtate, by nature and practice; till about Whitſuntide, 1798, when attending at the Methodiſt Chapel, in Wortham, while Mr. Vipond was preaching; the word came with power to her ſoul, ſo that ſhe ſaw herſelf a loſt and undone ſinner without Chriſt. After preaching, ſhe returned home, and read the text which ſhe had heard explained; and told her mother that ſhe would lay aſide her vain pleaſures, which ſhe had too long purſued to her hurt; ſuch as ſinging of vain ſongs, and playing at cards: Amuſements which very few in their youthful days will admit to be of an evil tendency; altho' they lead the mind from God and Religion. This reſolution, thro' divine help, ſhe put into practice: and availed herſelf of every opportunity of attending the means of grace. She frequently retired for a more convenient opportunity of reading the Scriptures, and holding intercourſe with God in prayer. She now began to ſee and feel the neceſſity of Chriſtian fellowſhip, in order to ſtrengthen thoſe deſires which ſhe had received: and accordingly ſhe applied to be received as a member of the Methodiſt Society, and was admitted on trial according to the uſual form. She conducted herſelf with ſuch propriety during her probationary ſtate, that ſhe met with a cordial reception, when ſhe applied for full admiſſion. She now ſeemed very deſirous of living with Mr. and Mrs. Thyne, of Palgrave, hoping to reap advantage from their converſation and example. But, altho' ſhe was received into their family, according to her earneſt deſire, ſhe did not long enjoy the privilege of their converſation, the Lord having a more bleſſed ſociety for her in a better world. From the time ſhe was firſt ſeized with her laſt illneſs, (which was Thurſday, October 31, 1799,) ſhe did not ſeem to have the leaſt hope of recovery; nor even a deſire to live. When the Scriptures were read to her, ſhe was enabled to claim the promiſes as belonging to herſelf, and ſaid ſhe felt their power upon her heart.

Monday, November 4, I viſited her, and found her very much reſigned to the will of God under her affliction. As ſhe expreſſed a perſuaſion that her departure was at hand, I took the opportunity of being more particular in my enquiry reſpecting the ſtate of her ſoul. I aſked her what proſpect ſhe had after death?

death. She replied, "I know that my Redeemer liveth." But as death appeared to be very near, I obſerved, it was a point of the laſt importance to know upon what ground this teſtimony ſtood; adding, if we miſtake in this, we muſt come ſhort of the happineſs which we hope to enjoy. I added, that all thoſe who know that their "Redeemeth liveth," are ſuch as have ſeen themſelves ſinners againſt God; and have come to him by repentance and faith for pardon. She anſwered, with the greateſt compoſure of mind, "I have been a ſinner againſt God; but I know that, for Chriſt's ſake, he has pardoned my ſins." I enquired farther reſpecting the time, when ſhe firſt knew this. She anſwered, "Laſt Michaelmas." Theſe and her other anſwers fully ſatisfied me on this head. I then commended her to God in prayer, and took my leave of her, hoping to meet her in the realms of bliſs. When leaving the room, ſhe turned in the bed, looking after me, and ſaid, "I ſhall ſee you no more here below." The friends who were with her informed me, that ſhe continued very happy in God, as long as her ſenſes were unimpaired by death. And as her pain increaſed, brother Thyne aſked her if ſhe wiſhed her ſufferings to be leſs: to which ſhe anſwered, "No; but more if God ſhould ſo pleaſe." She appeared inſenſible from Thurſday evening nine o'clock, till Wedneſday morning, Nov. 6, 1799, when her happy ſpirit took its flight to the Paradiſe of God.

KETTERING, Dec. 1, 1801. MARTIN VAUGHAN.

An Account of the Converſion and happy Death of Miſs ANNE MARIA ANDERSON.

To the EDITOR.

Dear SIR,

IF you judge the following Memoir will be profitable to the Readers of your Magazine, by its inſertion you will oblige your fellow-labourer in the Goſpel, PHILIP GARRETT.

MISS ANNE MARIA ANDERSON, was born in London, May 23, 1782. In her 14th year ſhe came to reſide with her relations, at Uſſelby, a village in Lincolnſhire. While here ſhe delighted in hearing the Word of God, and attending all religious meetings. In theſe ſhe has frequently been ſeen to weep and to diſcover ſuch concern for her eternal ſalvation, as leaves no doubt but that the Lord was enlightening her underſtanding, convincing her of ſin, and drawing her deſires toward himſelf. After two years ſhe returned to London, where carnal company and converſation ſpeedily deſtroyed her religious impreſſions. She now became devoted to the world, following all its faſhionable amuſements, and propoſing to herſelf in the purſuit of theſe vanities, to find that happineſs which all mankind aſpire after. She felt, however, like all others engaged in a ſimilar purſuit, the miſery of conſtant diſappointment. Add to this, it pleaſed the Lord to afflict her with a complaint which rendered all the imaginary pleaſures of this life inſipid to her. Indeed, ſhe was no longer able to partake of them, or even to purſue the occupation, in which, for ſome years ſhe had been employed, which was, to teach young Ladies the knowledge of the French Language.

Her complaint continuing, ſhe came again into Lincolnſhire, and reſided a ſhort time at Horncaſtle, and afterwards at Walſeby, where ſhe boarded in Mr. Hanſon's family, and continued therein till her death. Although ſhe was treated affectionately by the whole of Mr. Hanſon's family, and accommodated to her utmoſt wiſhes, with regard to temporal things; yet ſhe was rather uneaſy in her ſituation, and began to repent that ſhe had come thither, becauſe of her averſion to religious meetings, which were held in Mr. Hanſon's houſe. But no doubt He, who leads the blind by ways they know not, led her to this place. Politeneſs and her good ſenſe dictated to her the neceſſity of conforming to the rules of the houſe, and ſhe endeavoured to appear as eaſy as poſſible. The carnal mind, however, "is enmity againſt God, and is not ſubject to his law, nor indeed can be." Miſs Anderſon's experience was a confirmation of this declaration of God's word, until divine Grace renewed her ſoul. While a few ſerious people have been engaged in prayer &c. pride, ſhame, and diſguſt ſometimes ſo powerfully operated on her mind as to cauſe her to leave the room, or elſe to conceal herſelf in ſome part of the houſe. Yea, ſuch was the influence of theſe ungodly diſpoſitions over her, that ſhe thought of leaving Mr. Hanſon's, tho' treated in the moſt reſpectful manner, by the whole family. But a wiſe and merciful God had his eye upon her for good, over-ruling various circumſtances in order to her eternal ſalvation.

Mr. John Morris, one of our Local Preachers, being at Walſeby, viſiting his relations; called at Mr. Hanſon's, and in the ſpirit of love and Chriſtian ſimplicity, enquired into the ſtate of their minds. To Miſs Anderſon, this converſation was far from being pleaſing. Prayer being propoſed, ſhe purpoſely kneeled oppoſite to a window, in order that the objects which preſented themſelves to her view, might divert her attention from the mean of grace now to be uſed. But all her efforts were in vain. Conviction pierced her ſoul. She was affected, ſhe trembled, ſhe wept, and ſtrove to conceal her diſtreſs. After prayer, ſhe viewed brother Morris with an eye of hateful indignation, conſidering him, it ſeems, as the cauſe of that diſtreſs ſhe now felt. From this time, her convictions for ſin increaſed, and ſhe ſaw clearly the awful ſtate of her ſoul. And, altho' ſhe had lived, what is frequently called, an innocent and harmleſs life; yet ſhe perceived that her whole life had been at enmity with God. She had lived without him in the world, and had placed her entire affection on temporal things. She ſaw the neceſſity of obtaining pardon from God, and of ſerving him as ſhe had never done, in order to her eternal ſalvation. But tho' her underſtanding was now enlightened, and her conſcience awakened; yet the dread of reproach from her friends and acquaintance, haunted her imagination day and night, and had the moſt hurtful effect on her mind by keeping it in a ſtate of painful ſuſpenſe. The fear of loſing her ſoul for ever, if ſhe continued to neglect her ſalvation, and the fear of reproach, if ſhe became truly ſerious, produced in her mind a conflict, which may be compared to the ſea agitated by winds and currents proceeding in oppoſite directions.

At laſt grace overcame every oppoſition made againſt it, and ſhe yielded to be ſaved, and, in order thereto, to be accounted a fool for Chriſt's ſake. Her convictions began on Wedneſday, and on the following evening they ended in an happy converſion. Her joy was unſpeakable and full of glory. "The Spirit himſelf bore witneſs with her ſpirit that ſhe was a child of God," by ſhedding his love abroad in her heart, and filling her conſcience with divine peace. She now ſaw with horror her former pride and folly. And with joy obſerved the gulph ſhe had eſcaped. Her heart was deeply impreſſed with a ſenſe of the goodneſs of God to her ſoul: She pitied loſt ſinners, and prayed fervently to God for their ſalvation. Her relations in particular lay near her heart, and ſhe ſpared neither advice nor prayer to bring them to Chriſt. She eſteemed it a privilege to hear the Word of God, and to attend thoſe other means of grace, which, after her converſion, ſhe found to be exceedingly profitable to her.

It henceforward became the great buſineſs of her life to walk worthy of her high and heavenly calling, and to adorn the goſpel of God her Saviour in all things. Conformity to this world is an evil which all ſerious Chriſtians are commanded to avoid; an evil big with the moſt fatal conſequences to genuine piety, and ſo much the more dangerous as it is very pleaſing to fleſh and blood. It is a vortex which draws in, ſwallows up, and deſtroys too many of the profeſſors of the preſent day. Miſs Anderſon ſaw this, and was convinced of the impoſſibility of reconciling conformity to the world, with a ſtate of grace. As ſhe had, previous to her converſion, been greatly addicted to the imitation of the faſhionable and gay world, in regard to *dreſs*; ſhe now ſaw it to be her duty inſtantly to lay aſide every uſeleſs ornament, and to adorn her perſon in modeſt and decent apparel. But it was not only in dreſs that ſhe avoided conformity to the world, but in converſation alſo. Her mind being impreſſed and delighted with the ſublime truths of the goſpel, that converſation which had not, in ſome reſpect, theſe truths for its ſubject, was conſidered by her as unprofitable. Her underſtanding was clear, her judgment correct, and the proficiency which ſhe made in divine knowledge, for the ſhort time ſhe lived, was very great.

Seriouſneſs, free from gloom, becomes the goſpel. A light, trifling profeſſor, neither does himſelf nor others good; while the moroſe and bigotted render religion diſguſting. Happy is the perſon who avoids theſe extremes. In Miſs Anderſon was ſeen the ſerious and cheerful Chriſtian. The knowledge of God's majeſty and glory made her ſerious, while his love, believed and relied on, made her joyful. The Apoſtle ſays, that, "With the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation." Miſs Anderſon having believed with her heart, judged it to be her duty to declare to her relations and acquaintance, the change which the Lord had wrought in her ſoul. A few Extracts from ſome of her Letters to her Friends, may not be unacceptable, as they will ſerve to ſhew her piety and reſolution in the cauſe of her bleſſed Redeemer.

To Miſs Hanſon, ſhe writes:—

"My dear Siſter in Chriſt, Walſeby, March 19, 1804.

"YOU requeſt me to inform you of my ſpiritual ſtate: I will, with the aſſiſtance of God. It is my deſire to be ſincere and upright before that holy Being, who is the Searcher of all hearts, and whom no one can deceive. I can rejoice when I ſay, I have experienced much of the love of God lately. I have reaſon to be thankful that ever I came to your family, and that ever I became one of the deſpiſed followers of my Jeſus. It is a bleſſed thing to be perſecuted for righteouſneſs' ſake. I find my mind daily weaned from the world. I bleſs God he ſtill draws my ſoul after him. Do, my dear, remember me at a throne of grace. Pray that the Lord may ever keep me. Surely I ſhall never turn back. No, I truſt, I never ſhall.

"I have confeſſed Jeſus to my friends and acquaintance in London. I acknowledge, with ſhame, it was a croſs to me, for a little time, to tell them I was a Methodiſt. But the grace of God armed me with more fortitude; and I wrote boldly to them, telling them the change which I had experienced, and begging my God to work the ſame in them."

On the ſubject of Prayer, the neceſſity of which ſhe ſaw and acknowledged, ſhe obſerves:—"I find Secret Prayer very profitable to me. What a bleſſing to be able to open our hearts to our merciful God, without reſtraint! who looks neither at the multitude nor eloquence of our words, but at the ſincerity of the heart."

Miſs Anderſon believed it poſſible to fall from the grace of God; but ſhe was alſo perſuaded of the ſufficiency of divine grace to preſerve her while ſhe was found looking to Jeſus, which ſhe daily endeavoured to do.

Satan uſed every mean to draw her mind from God: Her own words are, "I find the enemy of ſouls buſy with me; he has me on the mountain, as it were, and ſhews me, at times, the vanities of the world, tempting me to look back on my former life, and to believe my way of living at preſent is inſipid. But I know that the wages of ſin is death: and that it is Satan's delight, or rather buſineſs, to go about ſeeking whom he may devour. And bleſſed be God, I have no deſire to turn back. No; I love his ways."

For ſeveral months ſhe continued in the ſame ſtate of health, or rather of ſickneſs, complaining, at intervals, of a pain in her ſide. Her appearance was flattering to every perſon but herſelf; her countenance preſenting to the view a conſtant bloom, ſeemed to indicate youth in its full health and vigour. But it was all deception, She was ready to ſink beneath her weakneſs, while others thought ſhe ailed little. She was not able to take much exerciſe for a conſiderable time, and the complaint increaſing, ſhe ſoon was not able to take any. At laſt nature gave way ſo faſt, that ſhe was confined to her bed. Her circumſtances placing her beyond the reach of want, connected with the united efforts of a friendly family, much contributed to her temporal comfort; and no expence was ſpared to reſtore her to health: But all was in vain. She was aware of her approaching diſſolution, and was prepared for it. She viewed death with a compoſed mind: beheld him diſarmed of his ſting; and patiently waited for her releaſe from this world of affliction and trouble. She expreſſed a confidence in God, thro' her Redeemer, and had no doubt as to her acceptance thro' the Beloved. She had a deſire to depart, and be with Jeſus, into whoſe bleſſed preſence ſhe entered, on Sunday, October 14, 1804, in the 22d year of her age; and the 2d of her converſion to God.

Grimſby, Jan. 29, 1805.

Philip Garrett.

Some account of the Experience and happy Death of Esther Berrisford, of Belper, in the County of Derby, who died November, 1804.

To the Editor of the Methodist Magazine.

Dear Sir,

SINCE the Conference appointed it to be done, I have kept an exact regiſter of the Deaths of all thoſe who have departed this life, in any of our Societies, in this Circuit. About ten perſons are recorded, moſt of whom died in great peace. But I ſhall only trouble you with a particular account of one, which, if you inſert in your inſtructive Miſcellany, I hope it may be of ſome uſe, thro' the bleſſing of God, eſpecially to young People. It is related by my worthy fellow-labourer, Brother Aſlin; who chiefly attended the young Perſon during her ſickneſs.

I am your's affectionately, JOSEPH DRAKE.

Miſs BERRISFORD was the daughter of Benjamin and Hannah Berrisford. From her infancy ſhe was inclined to piety, and had the fear of God before her eyes. She was naturally of a mild temper, and was not addicted to thoſe outward ſins, too commonly practiſed by young perſons. Nevertheleſs, ſhe was convinced of her need of that repentance which is unto life, and of that juſtification before God, which is obtained by the death of Chriſt, for every one that believeth in him.

She joined the Methodiſt Society in Belper, when about eleven years of age, and was generally afterwards conſidered as an ornament to her profeſſion. Once, indeed, for a ſhort time, ſhe omitted meeting in claſs, thro' a little offence taken at another Member of the Society; but ſhe did not give herſelf up to the pleaſures and vanities of the world, as many on ſuch occaſions do; but retained the fear of God, and ſoon after, began meeting again, and as far as I can learn, continued ſtedfaſt to the end of her life.

Brother Aſlin obſerves: "About the time of my coming to Belper, which was in Auguſt 1804, I viſited her. She appeared to be labouring under a deep conſumption. In the former part of her affliction, ſhe did not expreſs herſelf as if ſhe enjoyed any remarkable happineſs. Yet ſhe appeared to poſſeſs a large ſhare of patience and reſignation to the will of God, and ſeldom expreſſed a deſire to recover. She had peace with God, and comfort in the Holy Ghoſt. Although ſhe was not filled at the firſt, with thoſe raptures of joy, experienced by ſome upon their death-beds, and which ſhe herſelf afterwards experienced; yet when any one aſked her, concerning the ſtate of her ſoul, ſhe returned ſuch anſwers as gave them ſatisfaction,—viz. that the fear of death was taken away, and that ſhe had a clear evidence that God, for Chriſt's ſake, had blotted out her ſins: ſo that, in ſome degree, ſhe could rejoice in hope of his glory.

"October 30, the Lord poured out his Spirit upon her more abundantly, and cauſed his Face to ſhine gloriouſly upon her ſoul. She was ſo filled with the love of God, that her prayers were turned into praiſes; and ſhe gave vent to her full heart by ſinging,

'I'll praiſe my Maker while I've breath,'
and, 'Jeſus my All to heaven is gone:
He, whom I fix my hopes upon,' &c.

Then ſaid, 'Glory be to my dear Jeſus, he has ſet my tongue at liberty to praiſe him. She continued in this frame for a conſiderable time, praiſing and glorifying God; and intreating all her friends to prepare to meet her in heaven.

"October 31, about five o'clock in the morning, her friends thought her dying; but ſhe ſoon revived again, and broke out in the high praiſes of God, ſaying, 'Glory be to my dear Jeſus, he has brought me through this conflict alſo; and yet gives me breath to praiſe him.' And immediately with a pleaſant ſmile, ſhe claſped her hands together, and ſaid, 'Come, Lord Jeſus, and come quickly: take me into thy arms: O haſten thy kingdom!' She often praiſed God till her ſtrength was nearly exhauſted. One time her mother, ſhewing her waſted arm to a friend that happened to be in the chamber, ſaid, "She is a poor thing you ſee!" The young woman, hearing her mother ſay this, replied with a heavenly ſmile, 'Nay, I am not poor, but rich, for I ſhall ſoon be in heaven.'

"November 2, her ſoul ſtill rejoiced in the proſpect of death, and ſhe began ſinging 'Lord, diſmiſs me with thy bleſſing,' &c. ſoon after, ſhe ſaid, 'Glory be to my dear Jeſus, he has given me breath to praiſe him once again: Laſt night I felt almoſt as much pain as I could bear, but, glory be to my Saviour, I feel no pain now;' then, recollecting herſelf a little, ſhe ſaid, 'Pain! I never mind pain: what are my ſufferings to thoſe my Jeſus bore for me!' and then, began to ſing, 'Thee we adore eternal Name,' &c. ſhe ſung all that hymn through herſelf, her whole ſoul ſeemed to be filled with holy rapture, and to exult in the bright proſpect of eternal day; ſhe added, 'O that I could praiſe my Jeſus more.'

"Soon after, one of her ſiſters ſaid to her, 'You will be tired;' ſhe immediately replied, 'I never mind being tired, or ſpent for my dear Saviour: for we muſt ſpend and be ſpent for him.' She then ſung that hymn, 'And am I born to die,' &c.

She aſtoniſhed all who ſaw her; for ſhe appeared to be nearly worn out, and yet ſung with as much life and power, as if ſhe had been in perfect health. Her Brother happened to ſay to her, 'You feel as if you were in heaven;' ſhe anſwered, with a pleaſant ſmile, 'Bleſſed be my dear Jeſus, I do.' Then ſhe prayed for her father and mother, and brothers and ſiſters, that the Lord might prepare them to meet her in glory, but, for the moſt part, her delight was in praiſing God.

"A little while after this, one of her ſiſters was preſent, who did not ſeem inclined to follow Chriſt. She intreated her earneſtly to turn to the Lord and ſerve him, ſaying, 'You may ſoon be brought down as low as I am, and then you will have enough to do to ſtruggle with bodily affliction, and much more, if you have ſalvation alſo to ſeek.' She then added with great earneſtneſs, 'O my dear ſiſter, conſider what an awful thing it will be for one of us to appear at the right hand of God, and the other on the left, in that day! Alas, there is nothing here worth living for, ſave to glorify God; for this world is all vanity.'

"The ſame day, ſome young girls of her acquaintance came to ſee her, whom ſhe earneſtly entreated to attend the means of grace, and give their hearts to God, ſaying, "You may ſoon be laid on beds of affliction like me; and, if you be without Chriſt, you will wiſh you had ſought him, while in health and ſtrength.

"She had often very great pain of body, but prayed in her greateſt agonies that ſhe might be endued with patience, to bear what the Lord was pleaſed to lay upon her; and the Lord graciouſly condeſcended to hear and anſwer her prayers; and did endue her with both true patience, and chriſtian fortitude. I have ſeldom ſeen ſuch a pattern of theſe graces. She frequently appeared to be ſo happy, and had ſuch a heavenly ſmile upon her countenance, that ſhe ſeemed ſomething more than human. Towards the laſt, her ſufferings being great, ſhe was wont to pray, 'O Lord, if it pleaſe thee, eaſe me of my pains: Nevertheleſs, not my will but thine be done.' Three or four hours before ſhe died, ſhe ſaid, 'Death is ſtrong;' and ſhe had a ſore conflict; but afterwards revived a little, and broke out praiſing God, ſaying, 'The Lord hath laid no more on me, than he hath enabled me to bear, Glory, be to his Name.' 'I'll praiſe him while he lends me breath. O that I had ſtrength to praiſe him more!' She then ſaid, 'I have Chriſt in me, I cannot doubt.' Juſt before ſhe died, her mother ſaid to her, 'My dear, thou wilt ſoon be in heaven;' ſhe could not ſpeak, but ſhook her head, and gave a pleaſant ſmile, and ſoon after breathed her happy ſoul into the hands of her Redeemer, in the ſeventeenth year of her age. O may I follow her as ſhe followed Chriſt! O how great a privilege is it to attend the laſt moments of a dying Chriſtian!

"At our departed ſiſter's requeſt, I preached her Funeral Sermon to a crowded audience, in the Chapel, at Belper. The good Lord was pleaſed to own the word, and applied it to the hearts of many. Two or three, the ſame evening, began to ſeek the Lord, and ſo more than filled up her vacant place in the Church militant, while ſhe joined the church triumphant. They ſtill continue in the way. May they ever ſtand faſt, and at laſt meet our friend on the bliſful ſhore Amen.

Belper, April 4, 1805. J. A."

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An Account of CHARLES RULE, of Wheal Roſe, near Redruth, Cornwall. By his Son, ANDREW RULE.

SIR,

THE inſertion of the following ſhort Memoir in the Magazine, may be uſeful to ſome of your readers, and will oblige the friends and relatives of our deceaſed Brother; he was a ſteady, upright member in our Society 36 years. I am, your's in Society,

JOSEPH BURGESS.

I heard my honoured Father ſay, that he was influenced by the Spirit of God, when he was about ſeven years old, but like Samuel, he knew not the voice of the Lord. At an early period he felt his mind much affected when hearing the preaching of the word. In 1768, when about thirty years of age, he heard Mr. Thomas Rankin at the opening of Crarack chapel, preach from thoſe words, "This day is ſalvation come to this houſe." By hearing this Sermon his good deſires were much increaſed, and he felt a ſtrong inclination to join the Society: the affectionate attention ſhewn him by the people whenever he went to the Chapel, confirmed his attachment to them. One evening after preaching, Mr. Launcelot Harriſon deſired the Society to ſtop, and any perſons who wiſhed to join: He left the Chapel, but did not proceed many ſteps till he ſtopped, and ſaid within himſelf, "Shall I ſlight this opportunity? It may be the laſt; or I may loſe my good deſires." He returned, and after hearing Mr. Harriſon give an exhortation, he walked towards the pulpit, and in the preſence of the Society offered himſelf as a member: this tranſaction afforded him immediate and increaſing ſatisfaction.

His conſtant practice was to riſe early, to ſpend ſome time in prayer, read the Pſalms for the day, and then make ſweet melody to the Lord, by ſinging his praiſe in Hymns, Pſalms, and ſpiritual Songs. Perhaps a thouſand times have I heard him ſing in his ſleep, with as much ardour as if he had been awake; and very frequently in his ſleeping moments, he would repeat a great part of a Chapter, and expound it with perſpicuity and zeal: yet in the morning he never had any recollection of it. In general he was reſerved; his words were few, and ſeaſoned with grace; but when in company with thoſe who feared the Lord, he converſed with familiarity. His method of reproving ſin, fully evinced that he was not enſnared through the fear of man: The gentleman and beggar, received his proof of brotherly love; but he ſo adapted his reproofs to perſons, times, and circumſtances, that I can ſcarcely recollect an inſtance wherein any took them amiſs.

About twelve years ſince, he was obliged to remove to another part of the country, to procure a livelihood. This providential change increaſed his devotedneſs to God, as I plainly perceived, by his letters and godly converſation whenever we met, for then he would ſpeak, in a moſt affecting manner of the divine goodneſs, and enquire particularly of the ſpiritual ſtate of his friends. He frequently ſaid, "Let us lie low! let us get down to the loweſt place; the loweſt place is the ſafeſt." About twelve months ago he called on me, and ſaid, "I am ſinking into the grave, my age is far advanced, and I ſhall ſhortly be gathered to my fathers: prepare for me an habitation that I may die with my children!' In May 1804, he deſired us to take him home immediately; we did ſo. The firſt time he came to our Claſs-meeting was a time never to be forgotten; before the ſervice began, he broke out aloud in praiſes to God, for having inclined ſo many to turn to him, many who were in the road to ruin, when he left that part of the country: he then expreſſed unſhaken confidence in God; and ſang and prayed with uncommon fervour. He attended a few more meetings, which were truly profitable to the Claſs, and was then confined to his bed. His friends viſited him every day, and were ſurpriſed to ſee the remarkable exertions, which he made in ſinging the divine praiſes, pouring out his ſoul in ſupplication, and exhorting his brethren to ſtand faſt in the glorious liberty of the goſpel. He exulted in that thought, 'Now are we the ſons of God, and it doth not yet appear what we ſhall be, but when he ſhall appear we ſhall be like him, for we ſhall ſee him as he is.' "And is this privilege, ſaid he, conferred on ſinful worms? O Lord, how manifold and great is thy mercy!"

His weakneſs increaſed, yet he did not ſuffer much pain; and his zeal in ſinging the praiſes of his God continued to the laſt, inſomuch that I was obliged to raiſe him in the bed, and hold him up, while he exerted his truly muſical voice in this delightful work. One Sunday, after employing ſome time in this way, while I was laying him down, he ſaid without a ſmile, "He maketh my bed in all my ſickneſs. O what an ocean of divine love do I ſee, and I ſhall ſwim in that ocean to all eternity: How is my ſoul raviſhed with the word *Eternity*." The following circumſtance ſhews his great humility and tenderneſs of conſcience. He expreſſed a deſire to ſee the preachers. They came and were greatly pleaſed and edified, in hearing a dying man expreſs himſelf with ſuch triumphant joy. After they were gone away, he began to examine his motives for ſpeaking ſo much of himſelf. This ſelf-examination, although it was truly needful, led him at firſt into exquiſite diſtreſs; as he feared he had ſpoken more to exalt himſelf than the Redeemer. The agony of mind which he felt on this occaſion, ſo overpowered his feeble body, that he fell aſleep; but, O the goodneſs of God! after he had got a refreſhing ſleep, he awoke in a rapture of praiſe, and cried out, "God hath removed the cloud, he has given me to ſee as clearly, as I ſee the ſun, that I am ſtill in the right. Bleſſed be God, all is well." As death approached, his ſoul panted more and more after the living God, and in his dying moments his cry was, "Come near me, O my God! Come near me, O my God!" After a pauſe, he ſaid, "His goings forth are as the morning, glory to God in the higheſt; on earth, peace, good-will towards men.'

'To ſwell the triumph every voice they blend,
And ſoft and ſolemn all to Heaven aſcend.'

After this he ſaid, "Yes, Lord: What now? what now, Lord? and fell aſleep in Jeſus, on Friday, December the 7th, 1804. He requeſted that his Funeral Sermon ſhould be preached, from the ſecond and third verſes of the ſixth Pſalm, as this portion was applied with divine power, and conſolation to his ſoul in the time of diſtreſs. This was accordingly done, in Wheal Roſe Chapel, on Sunday evening, to a crowded congregation. May my laſt end be like his! Andrew Rule.

ANECDOTES.

TO THE EDITOR,

Sir,

It is obſerved by a celebrated Writer, that "Honour is but a fictitious kind of honeſty: a mean, but a neceſſary ſubſtitute for it in ſociety, who have none: it is a ſort of paper credit, with which men are obliged to trade, who are deficient in the ſterling caſh of true morality and religion." The ſentiments and practice afloat in the world are a ſtriking exemplification of the above remark, and we may reaſonably ſuppoſe, that an hundred years hence the hiſtory of many of the *real* tranſactions of the preſent day will be conſidered as *romance*. Amongſt theſe narrations will rank the un-chriſtian, irrational practice of *Duelling*, which we have to lament as an eternal diſgrace to a Proteſtant country, and a ſtain on our national character. I do not ſuppoſe any of your readers are implicated in this charge; but if you think it proper to inſert the following Anecdote in your excellent Miſcellany, it will ſhew in what light a man of unqueſtionable courage, ſenſe, and humanity, held this brutal practice, which all your readers will unite to reprobate, and none more than

Your's, &c. J. R.

Macclesfield, October 22, 1804.

Harte, in his Hiſtory of the Life of Guſtavus Adolphus, King of Sweden, ſays, "It was in one of theſe Pruſſian campaigns that the irrational practice of duelling aroſe to a conſiderable height in the Swediſh army, not only among perſons of rank and faſhion, but between common ſoldiers: upon which Guſtavus publiſhed a ſevere *edict*, and denounced death againſt every delinquent. Soon after, a quarrel aroſe between two officers of high command, and as they knew the King's ſtedfaſtneſs in keeping his word inviolable, they agreed to requeſt an audience, and beſought his permiſſion to decide the affair *like men of honour*. His Majeſty took fire in a moment, but repreſſed his paſſion with ſuch art that they eaſily miſtook him: of courſe with ſome reluctance, but under the appearance of pitying brave men, who thought their reputation injured, he told them he blamed them much for their miſtaken notions concerning fame and glory; yet as this determination was the reſult of deliberate reflection to the beſt of their deluded capacity, he would allow them to decide the affair at a time and place ſpecified: and *Gentlemen*, ſaid he, *I will be an eye witneſs myſelf of your great valour and high ſpirit.*

At the hour appointed Guſtavus arrived, accompanied by a ſmall body of infantry, whom he formed into a circle round the combatants. *Now*, ſays he, *fight till one man dies*; and calling the executioner of the army to him, *Friend*, added he, *the inſtant one is killed, behead the other before my eyes.*

Aſtoniſhed with ſuch firmneſs, the two Generals, after pauſing a moment, fell down on their knees, and aſked the King's forgiveneſs, who made them embrace each other, and give their promiſe to continue faithful friends to their laſt moments, as they both did with ſincerity and thankfulneſs.

Vol. I. page 90. 2d edit.

I add alſo the following Anecdote of Guſtavus Adolphus. Among the priſoners at Maſſovia, (which town was taken ſword in hand,) many Poliſh matrons and young women of faſhion, fell into the hands of his ſoldiers, who being heated and enraged with the reſiſtance made by the garriſon, and rendered vicious by their late ill-acquired riches, might have proceeded to ſome outrage againſt the fair ſex; but the King cruſhed all attempts in a ſingle moment, telling the *troops*, *that people who ſerved under his command were to wage war, and commit hoſtilities upon their own ſex only; and that the idea of a ſoldier and a raviſher, ought to carry no connection between each other.*

Harte's Life, &c. of Guſtavus, &c. vol. I. p. 94.

An Original Letter of the Rev. John Wesley, to Miſs B.

June 17, 1774.

My dear Siſter,

IT is ſomething ſtrange, that I ſhould never hear of your ſickneſs, till I hear of your recovery. Both the one and the other were deſigned for bleſſings, and I doubt not but they have proved ſo to you. Since I ſaw you firſt, I have not obſerved much occaſion for reproving. But we have all need of advice and exhortation, elſe we ſhould ſoon be weary and faint in our minds. It is to be expected, that above one-half of thoſe who not only profeſs great things, but actually enjoy the great ſalvation, will, nevertheleſs, be ſooner or later moved from their ſteadfaſtneſs. Some of them will indeed recover what they had loſt: others will die in their ſins. The obſerving this ſhould incite us to double our diligence, leſt we ſhould fall after their example.

The difference between *heavineſs* and *darkneſs* of ſoul, (the wilderneſs ſtate,) ſhould never be forgotten. *Darkneſs*, (unleſs in the caſe of bodily diſorder,) ſeldom comes upon us but by our own fault. It is not ſo with reſpect to *heavineſs*, which may be occaſioned by a thouſand circumſtances, ſuch as frequently neither our wiſdom can foreſee, nor our power prevent. It ſeems your trial was of the latter kind: perhaps too it was partly owing to the body. But of whatſoever kind it was, you may profit thereby; it need not leave you as it found you. Remember the wiſe ſaying of Mr. Dodd, "It is a great loſs to loſe an affliction." If you are no better for it, you loſe it. But you may gain thereby both humility, ſeriouſneſs, and reſignation.

We ſo become all things to all, as not to hurt our own ſouls, when we firſt ſecure a ſingle eye, a ſteady deſign, to pleaſe all for their good to edification, and then take care that our diſcourſe be always good to the uſe of edifying, and ſuch as may miniſter grace to the hearers. But in order to this we have need of power from on high, and of the Wiſdom that ſitteth by the Throne. This alone can give us to order our converſation aright, ſo as to profit both others and ourſelves. Before you can do this effectually, you muſt conquer your natural reſerve, and exerciſe it only to thoſe of whom you know nothing at all, or of whom you know nothing good. Perhaps there is one occaſion more on which it will be highly expedient, if not neceſſary. Namely, when good perſons, (at leaſt in ſome meaſure ſo), ſink beneath their character, trifle away time, or indulge themſelves in a converſation which has no tendency to improve either the ſpeaker, or the hearer.

I think it will not be beſt for you to go out leſs than you ever did. Suppoſe you have more Faith and more Love, (as I would fain think you have,) you certainly ought to go out more. Otherwiſe your Faith will inſenſibly die away. It is by *works* only, that it can be made perfect. And the more the love of ſolitude is indulged, the more it will increaſe. This is a temptation common to men. In every age and country Satan has whiſpered to thoſe who began to taſte the powers of the world to come:—"To the deſert;"—"To the wilderneſs." Moſt of our little flock at Oxford were tried with this; my brother and I in particular. Nay, but I ſay, "To the Bible; to the Bible." And there you will learn, "As you have time to do good unto all men:" To warn every man, to exhort every man as you have opportunity. Although the greateſt part of your care and labour ſhould be laid out on thoſe that are of the houſehold of faith, certainly you may do good to others, without any ways endangering your own ſalvation.—What at preſent you much want is Simplicity, in the Archbiſhop of Cambray's ſenſe of the word. That grace "whereby the ſoul caſts off all unneceſſary reflections upon itſelf." I wiſh I could ſay of you, as I did of a young perſon many years ago, when I ſent her his little book:—

"In art, in nature can we find
Colours to picture thee?
Speak Cambray's pen for Sally's mind;
She is Simplicity."

To be enabled to relieve thoſe who are in want, is one excellent part of ſelf-denial. But you muſt not imagine that this will be the only one: No. You have a meſſage from God to ſome of thoſe, to whom no one almoſt dare ſpeak the plain truth; and he will confirm the word of his Meſſenger, eſpecially to thoſe who are in weakneſs or pain, or under any kind of affliction. At ſuch a time greatneſs ſtands aloof, and they are as acceſſible as common perſons.

In religion, as well as in all things elſe, it is *uſe* that brings perfectneſs. I have long laboured under the ſame infirmity with you; and I find but one way to conquer. Take up your croſs. When the occaſion offers break through. Speak, though it is pain and grief unto you, and it will be eaſier and eaſier, till you reſemble an eminent Surgeon, who once ſaid to my brother: "Mr. Weſley, you know I would not hurt a fly: I would not give pain to any living thing. But if it were neceſſary, I would ſcrape all the fleſh off a man's bones, and never turn my head aſide."

A clear conviction of the ſuperiour advantages of a ſingle life, certainly implies a call from God to abide therein; ſuppoſing a perſon has received that gift from God. But we know, all cannot receive this ſaying; and I think none ought to make any vows concerning it; becauſe, although we know what we are, and what we can do *now*, yet we do not know what we ſhall be. The principal advantages of that ſtate are ſet down in the little Tract on that ſubject; together with the Means which are proper to be uſed by thoſe who deſire to retain thoſe advantages. If at any time Providence ſhould ſeem to call a perſon to relinquiſh thoſe advantages, I would earneſtly adviſe her, not to lean to her own underſtanding, (leſs in this caſe than any other;) but to conſult one or more ſpiritual friends, and reſolutely ſtand to their award.

Although I am thoroughly perſuaded that thoſe reaſonings are, in a great meaſure, from a preternatural cauſe, and therefore chiefly to be reſiſted, by continuing inſtant in prayer; yet I think Chriſtian prudence not only permits, but requires you to add other means to this. That which I would eſpecially recommend is *reading*; particularly Paſcal's Thoughts, (in the Chriſtian Library,) and the two firſt tracts in the "Preſervative againſt Unſettled Notions in Religion." Theſe temptations are permitted to give you a deep and laſting conviction of the littleneſs and weakneſs of your own underſtanding, and to ſhew you the abſolute need wherein you ſtand of continual light, as well as of power from on high.

That the regulation of ſocial life is the one end of Religion, is a ſtrange poſition indeed. I never imagined any but a Deiſt would affirm this. If that good man, Dr. D. did, I ſuppoſe it muſt be a ſlip of the pen; for he could not but know, that the love, without which, St. Paul affirms, all we do profits us nothing, is that humble, meek, patient love of our neighbour, which ſuppoſes and flows from the love of God.

A degree of reaſoning you certainly may, and ought to uſe, only joined with humility and prayer. But what you more immediately want is *Faith*. Believe, and thou ſhalt be ſaved into perfect peace.

I am, your's, affectionately,

April 17, 1776.

J. WESLEY.

OBITUARY,

For the Year 1804, *concluded.*

DECEMBER 6, 1804, died in child-bed, Ann Wailes, of Bearle. She was the daughter of Mr. Foſter, of Nafferton, near Newcaſtle-upon-Tyne, who had for many years been a ſteady and uſeful Member of the Methodiſt Society, had moſt cheerfully and liberally entertained the Preachers, and had Preaching regularly in his houſe. This good woman, inheriting a portion of her father's piety and zeal, had manifeſted a great deſire to ſee the work of the Lord proſper in the place and neighbourhood where ſhe lived.—Her death was ſudden. She had been ſafely delivered, and in fifteen minutes afterwards breathed her laſt. This unexpected ſtroke was ſeverely felt by her ſorrowful huſband, who, with four children left behind her, remains to deplore the loſs of a beloved wife, and the mother of his children. The youngeſt was baptized when its mother's corpſe was taken to the church to be buried.

4

Dec. 28, 1804, died, Elizabeth Rudkin, of Quarndon, in the Loughborough Circuit. She had been a member of the Methodiſt Society about thirty years. Her convictions of ſin were deep, and ſhe was in great diſtreſs of mind, more than three months, being ſometimes ready to ſink into deſpair. At other times ſhe was again revived by an hope of obtaining mercy. Sin now appeared altogether odious in her ſight, and the world had loſt its charms. She earneſtly ſought the Lord, and he heard her, and delivered her from all her fears. After this ſhe took great delight both in the public and private means of grace, which were truly bleſſed to her ſoul, and her whole conduct was irreproachable. She was frequently afflicted with a nervous diſorder, and ſorely tempted to call in queſtion her acceptance with God, and to caſt away her confidence. By the divine mercy of God, however, ſhe was preſerved from doing it entirely, but the doubts wherewith ſhe was aſſaulted, deprived her of much comfort. Some time before her death, ſhe was ſenſible of her approaching diſſolution, and ardently longed to be found ready, and though her end was not ſo triumphant as that of many, yet her friends had every reaſon to believe it was ſafe.

* * *

Missionary Intelligence.

From Mr. William Bennett, to Mr. Benson, dated Halifax, Nova Scotia, July 12, 1805.

Dear and honoured Brother,

It is with pleaſure I embrace the opportunity of addreſſing a few lines to you. When I conſider the unſpeakable advantages my ſoul has reaped from your heart-ſearching diſcourſes, delivered in Mancheſter, I feel an eſteem for you, which riſes ſuperiour to any language. The ſenſe of paſt bleſſings now excites new joys in my ſoul, and draws tears of love and gratitude from my eyes. Oh! may your light ſhine more and more, as a Chriſtian and Miniſter in the church of Chriſt on earth, and may you be called to fill an eminent ſeat in the New Jeruſalem above!

Since I came, as a Miſſionary, into theſe parts, I lament my backwardneſs to correſpond with our friends at home. The circular letter from the Committee in London, appointed for the management of the Methodiſt Miſſions, firſt gave me to ſee it was the wiſh of our Fathers and Guardians, that we ſhould ſeverally acquaint them with our proceedings. I have often laboured under great diſcouragements in my own mind, which probably might have been alleviated, if not wholly removed, by advice and encouragement from thoſe who are not ignorant of Satan's devices againſt weak and inexperienced beginners in the ſchool and work of Chriſt.

Bleſſed be God, who has hitherto been with me, and accepted the will for the deed. My own ſoul has been often refreſhed abundantly, while, in my imperfect manner, I have been ſetting forth the love of God manifeſted to the world of mankind, in the gift of his Son, and the love of Chriſt Jeſus, in voluntarily laying down his life for ſinners, and in declaring that "Whoſoever believeth in him ſhall not periſh, but have everlaſting life."

The work of God has not ſpread, in theſe Provinces, with equal rapidity to what I have ſeen it at home, and heard of it in the United States; yet the Lord has been pleaſed, more or leſs, to confirm the word of his ſervants, to the awakening and converſion of many precious ſouls, in all places where we have been. We are thankful for drops and crumbs among us, and rejoice that you have the mighty ſhowers, and full bread. It is true, we have many local difficulties to grapple with, that literally, "we cannot do the things that we would;" but, glory be to that God, who is not a wilderneſs, nor dry breaſts to his people! Though I often lament the barrenneſs of my own ſoul, and the unfruitfulneſs of my labours, yet I can praiſe the name of the Lord, who has not ſaid, "Write this man childleſs!" Neither do I repent having ſtepped forward in the cauſe of Chriſt, notwithſtanding that loſſes and perils attend the engagement.---My ſoul looks forward to a better hope than aught that's lodged beneath the ſun.

My laſt year's circuit was in

Annapolis County, to which I am re-appointed by our little Conference, after I have ſpent three months in Halifax. I left our Chriſtian friends much encouraged in the good way, and many of them truly alive to God. Love and harmony run through the whole of them. We have had ſome addition to the ſociety, and two of our reſpectable members, within a few months, have, we truſt, been lodged in Abraham's boſom.

In our ſmall way, as Ambaſſadors for Chriſt, we are helping forward the coming of his glorious Kingdom. In the name of our great Maſter we call upon all, without diſtinction of ſex or ſtation, to repent, and believe the Goſpel; teſtifying that Chriſt Jeſus gave himſelf a ranſom for ALL.

Should you, or any of our Brethren, have a leiſure moment, a line would be highly acceptable to me. Pleaſe to remember me in your prayers.

I am, with due reſpect,
Your ſon in the Goſpel,
WILLIAM BENNETT.

From Mr. THOMAS ISHAM, to Mr. BUTTERWORTH.

Spaniſh Town, Aug. 17, 1804.

AGREEABLE to promiſe, I ſend you the following Account: *Iſaac Vanterpool*, a negro, was born in the Iſland of Spaniſh-Town, and at his birth was the property of Mr. Ketura, who made a preſent of him to Mr. H., unto whom he belonged between four and five years: During which time, he took a wife, by whom he had one child. Mr. H. being in debt, and not having it in his power to advance caſh to pay his creditors, poor Iſaac was ſeized, and, contrary to his deſire, torn from his wife, child, relations, and acquaintances; and ſent to the Iſland of Tortola, and ſold for the benefit of his maſter's creditors. The poor ſlave was bought by a perſon, who, in about two years afterwards, carried him to St. Euſtatius, and diſpoſed of him, againſt his inclination, to Mr. P. of that Iſland. Being diſſatisfied, he ſoon eloped from his new maſter, embraced an opportunity that offered, and returned to his wife, child, &c. at Spaniſh-Town. But whatever happineſs he experienced on this account, he was ſoon deprived of it; being taken, and ſent again to St. Euſtatius.

In a ſhort time after this, Mr. P. ſold him to one of this Iſland; in conſequence of which, he was reſtored to his wife and family: which gave him no little joy.

When the Miſſionaries viſited Spaniſh-Town, he attended their preaching, and was ſoon convinced of the ſinfulneſs of his proceedings, having been fond of dancing, and following the corrupt inclinations of his heart. He now ſaw the neceſſity of altering his conduct, in order that he might eſcape everlaſting puniſhment; and obtain the bleſſings of the Goſpel. In conſequence of which, he began to depart from iniquity, and to ſeek mercy; but, in the purſuit of it, met with much oppoſition. His mind was very much affected by alarming dreams, and deeply diſtreſſed on account of his ungodly behaviour. Being weary and heavy-laden on account of his ſins, he earneſtly ſought pardon and peace thro' faith in the blood of Jeſus: and the Lord heard his cry, removed his trouble, ſpoke peace to his ſoul; and enabled him to rejoice in the ſalvation of Jeſus. Some time after this, he was appointed to lead a claſs; and from what I have heard and ſeen, he has always been very attentive to it; watching over the people in love, and earneſtly exhorting them to a ſtrict attention to the means of grace, and a conſtant looking to God, thro' the Saviour, for the bleſſings of the Goſpel, in time and in eternity. He appears to be very humble, and deſirous of the ſalvation of his fellow-creatures; and if he hear of any in ſociety acting contrary to their profeſſion, he appears to be deeply concerned reſpecting them. In ſhort, he loves God, his cauſe, and people; and longs for the deſtruction of ſin, and the proſperity of the Redeemer's kingdom. I have known him between nine and ten years, and hope he will be one of that glorious company to whom Jeſus will ſay, "Enter ye into the joy of your Lord."

Since I received the circular Letter, nothing particular has taken place here, except that ſome perſons have been excluded, and others admitted into Society. My plan of proceeding in this place is as follows. On Sunday morning before breakfaſt, I attend the Claſſes, which meet in the Chapel. At ten, I read the Morning Prayers and preach; and afterwards catechiſe. At four o'clock in the afternoon, I preach again. On Monday morning, we have Prayers, at night I attend the Claſſes. On Wedneſday morning, we have Prayers, and at night I preach. On Thurſday night I catechiſe. On Friday morning, I read the Litany, and at night attend a Prayer-meeting. Saturday night I meet the Bands and Leaders. Once a month I adminiſter the Sacrament. When an opportunity offers, and it is convenient to go, I viſit the Iſland of Anegada, where we have a ſmall Society, who, I truſt, are endeavouring to adorn the Religion of Jeſus, and preparing to meet him in glory. I have ſpent above ten years in the Weſt-Indies, and, bleſſed be God, have enjoyed a good degree of health; and experienced much of the mercy and love of God. I have cauſe to praiſe him for what is paſt, and to truſt in him for whatever is to come. May the Almighty crown with ſucceſs your endeavours to promote his glory, and the ſalvation of ſinners.

POETRY.

HYMN by Dr. HORNE.

On the Nativity of Chriſt.

Pſalmn CL.

1. SING JEHOVAH, Man become,
Offspring of the Virgin's womb;
Every ſex and age adore,
Love Supreme and boundleſs Power.
Sing Jehovah, &c.

2. In triumphant ſhouts of praiſe,
All at once your voices raiſe;
All in harmony conſpire,
Full and perfect be the choir.

3. Sons of Levi lead the band,
Quickly rouſe each ſlumb'ring land;
On the ſilver Trumpets ſwell,
Tidings of Salvation tell.

4. Tender Youths and Virgins fair,
Hallelujahs all prepare;
With the ſoftly-warbling Flute
Join the ſweetly-ſounding Lute.

5. Happy ſouls, advanc'd in grace,
Louder chant Jehovah's praiſe;
Wake the Harp thro' every ſtring,
To the high-tun'd Cymbal ſing.

6. Hark! the pealing Organ's voice!
All with ſweet accord rejoice;
Breathing forth in unity,
Glory be to God on high.

The Chriſtian's Triumph over Death;

BEING THE LAST WORDS OF SAINT JEROME.

[*Vide Euſeb. vel quicunque fecit Author Epiſt. ad Damas. de Morte Hieron.*]

WHY mourn, my friends, a ſpirit's happy flight,
By Heav'n remanded to the Plains of Light?
Be put aſide the ſable weeds of woe,
And ſwell the ſong of triumph here below.
Eſcap'd from life, its ling'ring evils o'er,
Through fire and water doom'd to paſs no more,
Thy ſoul, converging on the wealthy place,
Enraptur'd flies to God's divine embrace.
Why flow theſe impious tears? Ah, why complain?
Death to a Saint is everlaſting gain.
The Saviour's fulneſs, light, love, life divine,
All Jeſus bought, all Jeſus has, is mine.
What if this cottage into ruins falls,
What if to duſt diſſolve theſe tott'ring walls,
Lo! yonder, founded by Almighty hands,
For me prepar'd, the heav'nly manſion ſtands.
Juſt now emancipating, mount, my ſoul,
Thither aſpire, and ſpurn the nether pole.
Through foreign climes at length I ceaſe to roam,
The weary pilgrim gains his native home.
I ſee, preſented to my dazzled eyes,
The beaming crown of life, my calling's prize;
I ſoon ſhall finiſh life's important race,
And, ardent, immortality embrace.
No longer toſt upon the ſtormy main,
Thanks to my Pilot, now the port I gain.
My ſoul, emerging from the miſts of night,
Exchanges darkneſs for refulgent light;
For riches, poverty; for conqueſt, ſtrife;
For pleaſure, pain; and wins immortal life.
My ſoul! that quitting this inferior earth,
Too mean, too vile, for her celeſtial birth,
For glory wing'd, to fields of pleaſure flies,
Above the arch of yonder ambient ſkies.
We ſay, "We live," becauſe we draw our breath;
This BEING is but momentary death:
Life's real ſphere, our own eternity,
Alone informs us what it is TO BE.
How advantageous, when a Chriſtian lies
In death! Death is a gainful merchandiſe.
Shall gold, ſhall ſilver, jewels, gems, be nam'd,
When happineſs, when heav'n, when God is claim'd?
O Death! angelic Viſitant, appear!
Thy cherub countenance I cannot fear.
No king of terrors, welcome gueſt, art thou,
No gloom horrific hangs upon thy brow.
Life's many ills thy winning ſmiles aſſuage,
The wound's keen anguiſh, and the fever's rage.
By thy approach are thirſt and famine driv'n,
And life immortal by thy ſmile is giv'n.
Me lead, my Spouſe, my Siſter, lead me ſoon,
Where my fond Shepherd feeds his flock at noon.
Awake, my glory! Hither lend thy hand!
My willing heart awaits thy kind command!
My fainting ſpirits thy pure perfume cheers,
Informs my hopes, and diſſipates my fears.
I follow: lead me to his bright abode,
The Manſion of my Father and my God,
Haſte, lovely Friend! O haſte! with thee I go
Where fruits of life in rich luxuriance grow.
My hour is come: thy mercy, Death, diſplay;
O eaſe my love-ſick ſoul! O quickly come away!
Black tho' thou be to timid Nature's view,
Yet grace triumphant eyes thee comely too;
And while thine embaſſy thy lips impart,
The melting accents charm my bounding heart.
Let mightieſt Monarchs tremble at thy frown,
And lay, at thy command, their honours down;
The Pow'r that cruſhes Princes down to duſt,
To deathleſs glory elevates the Juſt.
And low beneath that arm the wicked lie,
Which lifts the righteous to the lofty ſky.
O! gate of life! thy portals wide extend,
To bliſs unfading quickly I aſcend.
This fleſhly veſtment take, O! take away,
Diveſt my mind of this debaſing clay;
And while my pow'rs the pealing anthem raiſe,
Deck my rapt ſoul with ſplendid robes of praiſe.
The conflict finiſh'd, lo! I leave the field;
Break, mighty Death! the ſword, the ſpear, the ſhield.
Ah! let ſoft Pity touch thy tender breaſt;
Ah! take a weary wand'rer home to reſt,
For long an exile, tho' of nobler birth,
Long have I wander'd o'er this wretched earth:
O! lead me, lead me to his bright abode,
The manſion of my Father and my God!

T. R.

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